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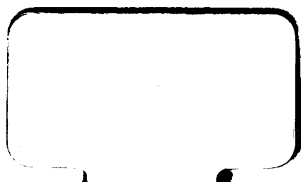
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The Rev Geo. Brown

D. D. L. R. S. &c &c &c

*Professor of English Literature
with the Editor's kind regards*

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BOETHIUS

DE CONSOLATIONE PHILOSOPHIÆ.

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KING ALFRED'S
ANGLO-SAXON VERSION OF
BOETHIUS
DE CONSOLATIONE PHILOSOPHIÆ:

WITH
A LITERAL ENGLISH TRANSLATION,
NOTES, AND GLOSSARY.

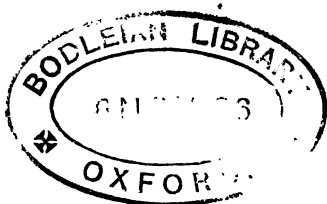
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THE REV. SAMUEL FOX, M.A.,
OF PEMBROKE COLLEGE, OXFORD, AND RECTOR OF MORLEY, DERBYSHIRE

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1864.

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PREFACE.

A PORTION of the works of King Alfred having already appeared in the series of which this volume forms a part, the Editor thought that a complete edition of his Anglo-Saxon translation of the treatise of Boethius de Consolatione Philosophiæ would be acceptable. Some years since, the late Mr. Cardale published the prose of the Anglo-Saxon version with an English translation, which was soon afterwards followed by an edition of the Metres, with a literal translation by the present Editor. In the edition now printed, the judicious selection by Mr. Cardale from the different readings of the only MSS. in existence has been carefully weighed, and, for the most part, followed. The MSS. alluded to are the Cottonian MS., Otho, a. vi., now in the library of the British Museum, and one which contains merely a prosaic version, in the Bodleian Library, Oxford. The MS. in the British Museum formerly belonged to Sir Robert Cotton, and was so much injured by the fire which destroyed a portion of his valuable collection before its removal to our great public library, that for many years it was utterly useless, consisting merely of detached fragments thrown together in a box, until, by the skill and industry of the Rev. Joseph Stevenson and the late John Holmes, Esq., it was rearranged in 1844, the detached parts being neatly put together within a border of new parchment, and is now rendered so perfect that most of it can be read with the greatest ease! This MS. contains a similar translation of the prose portion of

Boethius to that in the Bodleian Library, but the Latin Metres are rendered in Anglo-Saxon verse, while those in the Bodleian MS. are translated in a prosaic form. In this edition every word contained in both MSS. is given, and the variations, which are the result of a careful collation, are marked at the foot of each page.

The original work of Boethius de Consolatione Philosophiæ is extremely interesting from the circumstances under which it was written. The author, whose full name was Anicius Manlius Severinus Boethius, was born between A.D. 470 and 475. His father dying while he was young, he was brought up among his father's friends at Rome, who were distinguished men, and of whom Symmachus, to whom allusion is made, was one. Boethius was famous for his general learning, and also for his extensive charities. He married Rusticana, the daughter of Symmachus, and was the father of two sons, Aurelius Anicius Symmachus, and Anicius Manlius Severinus Boethius, who were consuls A.D. 522. His high character naturally brought him into public notice, and, after being consul A.D. 510, he attracted the attention of Theodoric, king of the Ostrogoths, who gave him a responsible appointment in his court, and consulted him on many important subjects. After attaining the greatest height of worldly prosperity, his happiness was suddenly overcast. His unflinching integrity provoked enmity in the court of Theodoric; and his boldness in pleading the cause of Albinus, when accused of treason by an informer, seems to have afforded his enemies a plea for charging him and Symmachus with the intention of delivering Rome from the barbarian yoke. Whatever grounds there may have been for the charge, he was treated with great injustice, not being allowed a trial, and a sentence of confiscation and death being passed against him without a hearing! He was imprisoned in the baptistry of the church at Ticinum, which was to be seen till A.D. 1584; and during this imprisonment

he wrote his books *De Consolatione Philosophiæ*. He was afterwards beheaded, or, according to some writers, he was beaten to death with clubs. Symmachus was also beheaded, and Rusticana was reduced to poverty, until, through the kindness of the widow of Theodoric, who was regent during her son's minority, her husband's confiscated property was restored to her. A tomb was erected to the memory of Boethius by Luitprand, king of the Lombards, in the church of S. Pietro Cielo d'Oro; and afterwards a more magnificent one by Otho III., with an epitaph by Pope Sylvester II. There is much difficulty in deciding whether Boethius was a Christian or a devout heathen. Whatever he may have been, there is not in the original treatise any mention of the consolations which Christianity affords to the unfortunate. As is elsewhere stated, any allusions to the Christian religion which occur in the following pages, are introduced by King Alfred. Yet, as it has been well observed by an eminent writer, "If, on the one hand, the general silence on the subject of Christianity in such a book, at such a period of his life, proves that, if he was a Christian, its doctrines could hardly have been a part of his living belief; on the other hand, the incidental phrases which occur, the strong religious theism which pervades the whole work, the real belief which it indicates in prayer and Providence, and the unusually high tone of his public life, prove that, if a heathen, his general character must have been deeply tinged by the contemporaneous influences of Christianity."

The peculiar circumstances of King Alfred's life very naturally produced a sympathy in his mind for the sufferings of the noble Roman, and were the happy means of producing a work, in which, at the distance of a thousand years, we can hear, as it were, our revered sovereign speaking to us in his own language on some of the most important topics of human life! For although King Alfred professed to translate the work of Boethius, yet he inserted in various parts

many of his own thoughts and feelings, and thus composed several moral essays, in which he has, in a manner, transmitted himself to posterity. The imperfection of King Alfred's early education will account for a few mistakes in names and historical facts. These, however, by no means lessen the value of the translation; and instead of wondering at their occurrence, one should rather feel surprised that they are not more numerous and more important, considering the disadvantages under which he laboured. The translation was made, as the royal author states, amid "various and manifold worldly occupations, which often busied him both in mind and in body. The occupations," said he, "are very difficult to be numbered which in his days came upon the kingdoms which he had undertaken to govern." On this account our wonder may well be excited, since we meet with literary attainments which, in those days, were to be sought rather in the retirement of the cloister than in the noise and tumult of a camp, which was often in the neighbourhood of harassing foes.

King Alfred entirely altered the arrangement of Boethius, for, instead of dividing his work into four books, and subdividing each book into chapters, as his author had done, he divided the whole work into forty-two chapters, alluding occasionally to the books of the original. The first six chapters of the Anglo-Saxon version comprise the chief part of the first book of Boethius, together with a short introduction. The next fifteen chapters contain the substance of the second book. The third book is translated in the fourteen chapters which follow. Four chapters and part of another, viz. part of chapter xl., are devoted to the fourth book; and the remaining portion of chapter xl., together with chapters xli. and xlii., completes the whole.

Although the work is deeply interesting, yet the most striking portion will be found in the following chapters: In chapter xv., there is a pleasing description of the golden age.

In chapter xix., the vanity of a too eager pursuit of fame is pointed out. In chapter xxi., the power and goodness of the Creator in governing and upholding the universe are displayed. Chapter xxv. contains a dissertation on natural disposition. The first part of chapter xxix. describes the weakness and unhappiness of kings, while the second part illustrates the dangers to which royal favourites are exposed by the treatment which Seneca and Papinian met with. The second part of chapter xxx. declares the natural equality of mankind. Chapter xxxiii., part iv., contains an address to God. Chapter xxxv., part iv., contains the fable of the giants warring against Jupiter, and the history of the tower of Babel; and part vi. relates the story of Orpheus and Eurydice. Chapter xxxviii., part i., gives the account of Ulysses and Circe. Chapters xl. and xli. are devoted to an inquiry into divine predestination and human liberty. The last chapter treats of God and eternity.

The Editor has availed himself of the kind permission of Martin Tupper, Esq., D.C.L., &c. &c., to substitute his excellent poetical translation of the Metres for his own literal one, and he tenders his sincere thanks for the permission which has been so freely accorded. He also begs to acknowledge the great assistance which he has derived from the labours of the late J. S. Cardale, Esq., and from the valuable suggestions of his highly-esteemed friend Dr. Bosworth, Professor of Anglo-Saxon in the University of Oxford.

SAMUEL FOX.

Morley Rectory, March, 1864.

PROEMIUM.

Cyning [MS]

1 ÆLFRED, Kuning, pær wealhstob ðisse bēc. 7 hie of bēc
Lebene on Englisc wende. swā hio nū is gebōn. hwilum he sette
word be word. hwilum anðæt of anðæte. swā swā he hit pa
spēotolost 7 anðætfullicost gepeccan mihte, for pām myt-
5 licum¹ 7 manigfealdum weoruld² birgum pe hine ost ægher ge
6 on mōde ge on lichoman birgoban. Da birgu ur sint swiðe
teanroð nume³, pe on his dagum on pa wisu becomon, pe he
unberangan hæfde, 7 peah pa he par boc hæfde geleornode 7
7 of Læbene to Engliscum spelle gewende, 7 geworhte hi eft to
8 leofe,⁴ swā swā he nū gebōn is 7 nu bit 7 for Godes naman
9 halrað⁵ ælcne þara ðe par boc readan lyfte. þ he for hine ge-
bibde. 7 him ne lyfte gif he hit rihtlicor on gite þonne he
mihte.⁶ for þæm ðe ælc mon scal be his anðgites mæðe and be
10 his æmettan spnecan ðæt he spnece. 7 bon þ þ he ðe þ.

¹ Cott. mylicum. ² Bod. wordum 7. ³ Cott. numu. ⁴ Cott.
pa geworhte he hi eft leofe. ⁵ Cott. healrað. ⁶ Cott. meahre.

*At present present
Fm 13.*

PREFACE.

^a KING ALFRED was translator of this book, and turned it from book Latin into English, ^{for} as it is now done. Sometimes he set word by word, sometimes meaning ^{for} of meaning, as he the most plainly and most clearly could explain it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered, which in his days came upon the kingdoms which he had undertaken, and yet when he had learned this book, and turned it from Latin into the English language, he afterwards ^{put it into} ~~composed it in~~ verse, as it is now done. ~~X~~ And he now prays, and for God's name implores every one of those who lists to read this book, that he would pray for him, and not blame him, if he more rightly understood it than he could. For every man must, according to the measure of his understanding, and according to his leisure, speak that *which* he speaketh, and do that which he doeth.

TITULI CAPITUM.

I.

2 Aƿert hu [†]Gotan Ʒeƿunnon Romana ƿice. 7 hu [†]Boetius hi
3 ƿolbe þenæðan. 7 Deobric þa þ anfunbe. and hine het on
4 carcerne Ʒebriſan :. p. 2.

II.

5 Du Boetius on ðam carcerne hiſ ƿap ƿeoſenbe ƿæſ :. p. 4.

III.

6 Du ge ƿiſdom com[†] to Boetie æƿert inne on þam carcerne
7 hine ongan frefrian :. p. 4.

IV.

8 Du Boetius hine ſinſenbe Ʒebæð. 7 hiſ eapfoþu to Gode
9 mænbe. :. p. 6.

V.

10 Du ge ƿiſdom hine eft ſtete 7 rihte. mið hiſ and-
11 ƿorþum :. p. 8.

VI.

12 Du he him rehte [†]biſpell bi ƿære ſunnan. 7 bi oþrum
13 tunglum. 7 bi ƿolcnum :. p. 14.

VII.

14 Du ge ƿiſdom ƿæbe þam Mobe þ him naht ƿiþor næpe
15 þonne hit ƿorloden hæfþe þa ƿoruld ƿælþa þe hit ær to Ʒe-
16 ƿunob hæfþe. 7 ƿæbe him biſpell hu he hit macian ſceolþe Ʒif
17 he heora þegen beon ſceolþe. 7 be þær ſciþeſ regele. 7 hu hiſ
18 Ʒobena ƿeoſca ealpa ƿolþe heſ on ƿoruldþe habban lean :.
p. 16.

VIII.

19 Du þ Mob andƿorpebe ƿære Lerceaðſiſneſſe. 7 ƿæbe þ hit
20 hit æghƿonan ongeate ſcýlbiz. eac ƿæbe þ hit ƿære ofſeten
21 mið ðær laþeſ ſape þ hit ne mihte him Ʒeandſƿorþian. Ða cƿæþ
22 ge ƿiſdom. þ iſ nu Ʒit þinne unrihtſiſneſſe þ þu eapþ fulneah
23 ſorþoht. tele nu þa Ʒeſælþa ƿiþ þam ſorþum :. p. 24.

*1712
Bl. 128; Bl. 128; Bl. 128;
Fm. 1. 23.*

TITLES OF THE CHAPTERS.

I.

First, how the Goths conquered the empire of the Romans, and how Boethius wished to deliver them, and Theodoric then discovered it, and gave orders to take him to prison. p. 3.

II.

How Boethius in the prison was lamenting his hard lot. p. 5.

III.

How Wisdom first came to Boethius in the prison, and began to comfort him. p. 5.

IV.

How Boethius singing prayed, and lamented his misfortunes to God. p. 7.

V.

How Wisdom again comforted and instructed him with his answers. p. 9.

VI.

How he related to him a parable of the sun and of the other heavenly bodies, and of the clouds. p. 15.

VII.

How Wisdom said to the Mind, that nothing affected it more, than *that* it had lost the worldly goods which it before was accustomed to; and spoke to him a parable, how he should act if he should be their servant; and concerning the ship's sail; and how *he* wished to have the reward of all his good works here in *this* world. p. 17.

VIII.

How the Mind answered the Reason, and said that it perceived itself every way culpable; and said that it was oppressed with the soreness of trouble, so that it could not answer him. Then said Wisdom: This is still thy fault that thou art almost despairing; compare now the felicities with the sorrows. p. 25.

IX.

1 Da ongan se ſiſbom eft recgan, biſpell be þære runnan. hu
 heo ofepliht ealle oþre ſceopas. 7 æþiortnas mið hine leahte.
 7 hu þone ſmýltan ſæ þæs winber ýrt : . p. 26.

X.

Du Boetius ſæbe he ſpýtole ongiten hæfþe þ̅ hit eall ſop
 þære þ̅ se ſiſbom ſæbe. 7 ſeo onſophner. 7 ða ſælþa þe he ær
 penþe þæt ſeælþa beon ſceolþan nauhtas næpan. 7 hu ſe
ſiſbom. þ̅ he mihte ſeþeccan þ̅ he [ſeælýg]¹ þære. ſæbe þ̅ hiſ
 ancor þære ða 7it ſæſt on eorþan : . p. 26.

XI.

10 Du ſeo ſerſceabſiſner him anbrypeneþe and cþæp. þ̅ heo penþe
 þ̅ heo hine hþæthþegnungeſ upahafen hæfþe 7 ſulneah ge-
 bnoht æt þam ilcan þeopſſcipe ðe he ær hæfþe. and acroþe
 hine hpa hafþe eall þ̅ he wolþe on þiſſe worulþe. ſume habbaþ
 æþelo 7 nabbap aþe : . p. 30.

XII.

15 Du ſe ſiſbom hine lænþe. 7if he ſæſt huſ timþrian wolþe.
 þ̅ he hit ne ſette up on þone hehtan cnoþl : . p. 36.

XIII.

Du ſe ſiſbom ſæbe þ̅ hie meahthan ða ſmealiþon ſpneþan.
 ſonþamþe ſeo laſ hþæthþegnungeſ eobe on hiſ andgýt : . p. 36.

XIV.

Du þæt Moþ cþæþ hpi him ne ſceolþe lician ſægeþ laþb. 7 hu
 ſe ſiſbom ahroþe hþæt him belumpe to hiſa ſægeþneſſe : .
 p. 40.

XV.

20 Du ſeo ſerſceabſiſner ſæbe hu ſeælýg ſeo ſonþe elþ
 þæs : . p. 48.

XVI.

Du ſe ſiſbom ſæbe þ̅ hi hi wolþon ahebban ſonþam anþealþe
 oþ þone heofen. and be þeobniþeſ anþealþ 7 Neþoneſ : . p. 48.

XVII.

25 Du þ̅ Moþ ſæbe þ̅ him næfþe ſeo mæþþ 7 ſeo 7itrunþ ſonþel
ne licþe. buton to laþe he tilaðe : . p. 58.

¹ Bod. ungerælyg.

IX.

Then began Wisdom again to speak a parable concerning the sun, how she outshines all other stars, and obscures *them* with her light; and how the raging of the wind *troubles* the placid sea. p. 27.

X.

How Boethius said, he plainly perceived that it was all true that Wisdom said: and *that* the prosperity, and the enjoyments which he formerly thought should be happiness, were nothing: and how Wisdom, that he might show that he was happy, said, that his anchor was still fast in the earth. p. 27.

XI.

How Reason answered him, and said, that she thought she had in some measure raised him up, and almost brought *him* to the same dignity which he before had: and asked him who had all that he would in this world: some have nobility and have not riches. p. 31.

XII.

How Wisdom instructed him, that if he were desirous to build a firm house, he should not set it upon the highest hill-top. p. 37.

XIII.

How Wisdom said, that they might then argue more closely, because the instruction had in some measure entered into his understanding. p. 37.

XIV.

How the Mind said, why should not fair land delight him? and how Wisdom asked, what of their fairness belonged to him? p. 41.

XV.

How Reason said, how happy the first age was! p. 49.

XVI.

How Wisdom said, that men would exalt themselves for power to heaven: also "concerning the power of Theodoric and Nero." p. 49.

XVII.

How the Mind said, that power and covetousness never well pleased him; but that he toiled with reluctance. p. 59.

XVIII. XIX.

1 Be hlyan :-

pp. 60—68.

XX.

Be þæne pifeſſearþan ſýnðe. 7 be þæne onſonðan :- p. 70.

XXI.

Be ðæs ælmihtigan Lober anpealbe. hu he pelt eallum hiſ
geſceaptum :- p. 72.

XXII.

5 Du ſe 7iſðom 7 ſeo Geſceadſiſner hæfðon þæt Moðſaret
ægher ge mid ſmealiſne ſpæce. ge mid ſýnſuman ſange :-
p. 76.

XXIII.

/o Du ſe 7iſðom læpðe þone þe he polðe pæſtmbænelað ſapan.
7 he atuhge of æper þa þorpaſ. 7 þa ſýnſaſ. 7 þa unnýttan
peoð. 7 hu he ſæðe 7iſ hpa biteſer hpeſſon-berebe. 7 him
puhte beoðneað þi ſpæce :- p. 78.

XXIV.

Du menn pilnaþ ðurh ungelice geapnunga cuman to anpe
eadiſneſſe :- p. 80.

XXV.

/5 Du Loð pelt ealpa geſceapta mid þam bpiðlum hiſ anpealðer.
7 hu ælc geſceapt ppiðað 7iſ hiſe geſýnðer. 7 pilnaþ 7 hit cume
piðer þonan þe hit ær com :- p. 88.

XXVI.

Du ſe 7iſðom ſæðe 7 men mihton be Lobe ſpelce hi mæte.
7 hpeðer ſe þela mihte þone mōn geðon ſpa þeline 7 he maſan
ne þorſte. 7 hpeðer Boetie eall hiſ popuðs licobe þa he ge-
ſælgoſt pæſ :- p. 90.

XXVII.

20 Du ſe peopþſcipe mæg geðon tu þing þone ðýregan þam
opnum ðýregum peopþne. 7 hu Noniuſ pæſ forſceben for þam
gýlðenan ſcpiðþæne. 7 hu ælceſ monneſ ýfel bið þý openne 7iſ
he anpað hæſ :- p. 94.

XXVIII.

24 Be Neþone þam Lape :- p. 100.

~~Book XXVIII~~
~~Book XXVIII~~
For XIV, 24.
XV

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Of Fame.

pp. 61—69.

XX.

Of adverse fortune, and of prosperous.

p. 71.

XXI.

Of the power of Almighty God; *and* how he governs all his creatures.

p. 73.

XXII.

How Wisdom and Reason had restored the Mind, both with profound argument, and with pleasant song.

p. 77.

XXIII.

How Wisdom instructed the man who would sow fertile land, that he should first take away the thorns, and the furze, and the useless weeds: and how he said, that if a person had tasted anything bitter, honeycomb seemed the sweeter to him.

p. 79.

XXIV.

How men desire, by different means, to arrive at one happiness.

p. 81.

XXV.

How God governs all creatures with the bridles of his power: and how every creature tends towards its kind, and desires that it may come thither, from whence it before came.

p. 89.

XXVI.

How Wisdom said, that men were able *to understand* concerning God, as in a dream: and *asked*, whether wealth could make a man so rich that he should not need more: and whether to Boethius, all his condition were agreeable, when he was most prosperous.

p. 91.

XXVII.

How dignity may do two things to the unwise, *who* is honoured by other unwise *persons*: and how Nonius was rebuked for the golden chair of state: and how every man's evil is the more public when he has power.

p. 95.

XXVIII.

Of Nero the Cæsar.

p. 101.

XXIX.

1 Dƿæþer þær cýninges neaƿest 7 hƿr sƿeonðrƿice mæge ænigne mon ƿeligne 7 ƿalbenðne gebon. 7 hu þa ofne sƿienð cumað mið þam ƿelan. 7 eft mið þam ƿelan geƿitaþ :. p. 102.

XXX.

5 Du se sƿop rang þ̃ ma manna fægnobon ðýrger folces ge-
ðƿolan. ðonne hie fægnebon soþra sƿella. þ̃ is þ̃ hi ƿenðon hƿ
beteran þonne he ƿære. ðonne fægnaþ hi þær þe hi sƿeamian
sƿeolde :. p. 106.

XXXI.

10 Du se sƿeal sƿela neapaneſra geƿolian þe þær lichoman lufar
soflætan sƿeal. 7 hu mon mæg þýlcan ƿeorce cƿeþan þ̃ netenu
renð geſælige. 7 if man cƿiþ þæt ða men ren geſælige ða heora
lichoman lufum fýligaþ :. p. 110.

XXXII.

15 Du ðes anƿearþa ƿela meſþ ða men þe beoþ ahte to þam
sofum geſælþum. 7 hu se sƿibom is an anſe cƿæft þære sƿale.
7 is ðeah betera þonne ealle þær lichoman cƿæftar. 7 þeah hƿa
gegaðerne ealle þar anðƿearþan zob. ðonne ne mæg he no þe
naþon beon sƿa ƿelg sƿa he ƿolde. ne he eft him næfþ ðæt þ̃
he ær ƿende :. p. 114.

XXXIII.

20 Du se sƿibom hæfde getæht þam Mobe þa anlicneſra ƿara
soþena sƿelþa. ƿolde hi þa sƿelþe getæcan. 7 bi þam sƿ ge-
sælþum. þ̃ is ƿela. 7 anƿeald. 7 ƿeonðrƿice. 7 soþemærneſ. 7
ƿilla :. p. 118.

XXXIV.

Du se sƿibom hæfde gereht hƿæt þ̃ hehte zob þær. ƿolde
him þa gereccan hƿær hit þær. 7 hu of þam mýcelan zobe
cumaþ þa læſſan :. p. 134.

XXXV.

25 Du se sƿibom lærde þ̃ Mob þ̃ hit sohte on innan him þ̃ hit
ær ýmbutan hit sohte. 7 soflæte unnýtte ýmbhozan sƿa he
27 sƿiþost mihte. 7 hu Gob ƿealt ealra geſceafta 7 eallra zoda
28 mið þam sƿeonðrƿice hƿr zobneſſe :. p. 154.

XXIX.

Whether the king's favour and his friendship are able to make any man wealthy and powerful: and how other friends come with wealth, and again with wealth depart. p. 103.

XXX.

How the poet sung, that more men rejoiced at the error of the foolish people, than rejoiced at true sayings: that is, that they thought any one better than he was. Then do they rejoice at that which should make them ashamed. p. 107.

XXXI.

How he shall suffer many troubles, who shall yield to the lusts of the body; and how any one may, by the same rule, say that cattle are happy, if he say that those men are happy who follow the lusts of their body. p. 111.

XXXII.

How this present wealth hinders the men who are attracted to the true felicities: and how wisdom is one single faculty of the soul, and is, nevertheless, better than all the faculties of the body; and though any one should collect together all these present goods, yet cannot he the sooner be so happy as he would, nor has he afterwards that which he before expected. p. 115.

XXXIII.

How Wisdom, having taught the Mind the resemblances of the true felicities, would then teach it *the true felicities* themselves: also of the five objects of desire, namely, wealth, and power, and honour, and glory, and pleasure. p. 119.

XXXIV.

How Wisdom, having explained what the highest good was, would then explain to him where it was; and how from the great good come the less. p. 135.

XXXV.

How Wisdom instructed the Mind, that it should seek within itself what it before sought around it, and should dismiss vain anxieties as it best might: and how God directs all creatures and all good things with the rudder of his goodness. p. 155.

XXXVI.

1 Du þ Mos sæbe þam ʒifðome þ hit onʒeate þ him ʒob
 ʒeahhte ðurh hine þ þ he ʒehte. ʒ ʒop hʒy ʒe ʒoba ʒob læte
 æniz yfel beon. ʒ hu ʒeo ʒerʒeaðʒifner bæð þ Mos þ hit sæte
 4 on hire ʒcʒiðʒæne. ʒ heo ʒceolbe beon hiʒ laðteap. ʒ hu heo
 17 sæbe ðæt tu ʒinʒ ʒæren ʒilla ʒ anʒealb. ʒif hʒam ðara aʒpner
 16 ʒana ʒæne. þ heopra ne mihte naþer buton oþrum nauht
 ðon :.

p. 170.

XXXVII.

Be þam oʒepmoban ʒican ʒ unʒihtʒifan. ʒ hu mon hehþ
 þone heaʒob beah æt ʒæʒ æpneʒeʒ enbe. and hu mon
 10 ʒceolbe ælcne mon hatan be þam ðeope þe he ʒelicoʒt ʒæne :.

p. 186.

XXXVIII.

Be Troia ʒepinne. hu Eulixer ʒe cýniz hæʒbe tʒa ðeoba
 unben þam Laʒene. and hu hiʒ þeʒnaʒ ʒurðan ʒoʒʒeapene to
 ʒiðeopum :.

p. 194.

XXXIX.

Be ʒyhtne ʒounʒe ʒ be unʒihtne. ʒ be ʒyhtum eableane. ʒ
 15 hu [miʒhtice ʒita ʒ manizʒealbe eaʒfoða] cumað to þam ʒobum
 ʒpa hi to þam yfelum ʒceolban. ʒ be ʒæne ʒoʒeteohunʒa ʒober
 ʒ be ðæne ʒyʒbe :.

p. 210.

XL.

Du ælc ʒyʒb beoþ ʒob. ʒam heo mannum ʒob ʒince. ʒam heo
 him yfel ðince :.

p. 234.

XLI.

20 Du Omeruʒ ʒe ʒoba ʒceop heʒebe þa ʒunnan. ʒ be þam
 ʒeobome :.

p. 244.

XLII.

Du þe ʒceolban eallon mæʒne ʒʒyʒian æfter ʒobe. ælc be
 23 hiʒ andʒiteʒ mæpe :.

p. 256.

p. 171.

Of proud and unjust rulers ; and how man should have the crown at the end of the course : and how we should describe every man by the beast which he was most like. p. 187.

Of the Trojan war: how Ulysses the king had two countries
under the Cæsar: and how his thanes were transformed into
wild beasts. p. 195.

Of right hatred, and of unright, and of just recompense: and how various punishments and manifold misfortunes come to the good, as they should to the wicked: and concerning the predestination of God, and concerning destiny. p. 211.

How every fortune is good, whether it seem good to men,
or whether it seem evil to them. p. 235.

How Homer the good poet praised the sun: and concern-
ing freedom. p. 245.

How we ought with all our power to inquire after God,
every one according to the measure of his understanding.
p. 257.

BOETHIUS.

BOETHIUS.

CAPUT I.

Da [44]

- 1 † ON ðære tide þe Loran of Sciððu, mæz þe riþ Romana riçe
 2 zerin urahðron; 7 miþ heora cýningum. Rædgota and Calle-
 3 rica pæron hatne, Romane burið abræcon. and eall Italia
 4 riçe þ is betwux ðam muntum 7 Sicilia ðam ealonðe in anpaþ
 5 zerihton 7 ða æfter ðam forerpprecenan cýningum Deobric
 6 fehz to ðam ilcan riçe. re Deobric pær Amulinga. he pær
 7 Lurten. Heah he on ðam Appianiscan geþpolan ðurhpunode.
 8 De zehet Romanum hiz freondscipe. þa þ hi mortan heora
 9 ealdrhta pýrðe beon. Ac he þa zehat griðe ýfele gelærte.
 10 7 griðe ppaþe zeenðobe mid manezum mane. þ pær to
 11 teacan oppum unapimeðum ýrlum. þ he Iohannes þone papan
 12 het orlean. Ða pær rum conul, þ re hepetoha hatap.
 13 Boetius pær hæten. þe pær in boccræftum 7 onfporulð þearum
 14 re nihtræhta. Se ða onzeat þa manigzealban ýfel þe re cýning
 15 Deobric riþ þam Lurtenanþome 7 riþ þam Romaniscum ritum
 16 ðýbe. he þa zemunðe ðara þærtra 7 þara ealdrhta ðe hi
 17 under ðam Larenum hæfðon heora ealðhlafordum. Ða onzan
 18 he gmeagan 7 leornizan on him reþrum hu he þ riçe ðam
 19 unrihtþiran cýninge æfterpan mihte. 7 on nýht zeleaffulpa and
 20 on nihtrþra anpaþ geþringan. Senðe þa ðigellice æpenðzeppitu
 21 to þam Larene to Lourentinopolim. pær is Epoca heah burið
 22 7 heora cýnertol. for þam re Larene pær heora ealðhlaford
 23 cýnner. hædon hine pæt he him to heora Lurtenþome 7 to
 24 heora ealdrhta zeftumebe. Ða þ onzeat re pælhþeora
 25 cýning Deobric. ða het he hine geþringan on carceþne 7 pær
 26 inne belucan. Ða hit ða gelomp þ re appýrða pær on þa micle þe
 27 neapanesre becom. þa pær he þa micle griðor on hiz Moðe

† Bk Met Fox 1.1-168

This refers Fox's Metres, 8vo London 1835

BOETHIUS.

CHAPTER I.

At the time when ^{from} the Goths of the country of Scythia made war against the empire of the Romans, and with their kings, *who* were called Rhadgast and Alaric, sacked the Roman city, and reduced to subjection all the kingdom of Italy, which is between the mountains and the island of Sicily, and then, after the before-mentioned kings, Theodoric obtained possession of that same kingdom: Theodoric was of the race of the Amali; he was a Christian, but he persisted in the Arian heresy. He promised to the Romans his friendship, so that they might enjoy their ancient rights. But he very ill performed that promise, and speedily ended with much wickedness; which was, that in addition to other unnumbered crimes, he gave order to slay John the Pope. ~~There~~ ^{there} was a certain consul, that we call heretoha, who was named Boethius. He was in book-learning and in worldly affairs the most wise. He then observed the manifold evil, which the king Theodoric did against Christianity, and against the Roman senators. He then called to mind the favours and the ancient rights which they had under the Cæsars, their ancient lords. Then began he to inquire, and study in himself, how he might take the kingdom from the unrighteous king, and bring it under the power of faithful and righteous men. He therefore privately sent letters to the Cæsar, at Constantinople, which is the chief city of the Greeks, and their king's dwelling-place, because the Cæsar was of the kin of their ancient lords: they prayed him that he would succour them with respect to their Christianity and their ancient rights. When the cruel king Theodoric discovered this, he gave order to take him to prison, and therein lock up. When it happened that the venerable man was fallen into so great

righteous [right-wise] B 2.

1 geornefeb. swa hif Moð ær griðor to þam populð gælþum
 2 geþunob pær. 7 he ða nanne gnosne þe innan þam cancenne ne
 3 gemunde. ac he gefeoll nipol of ðune on þa flor. 7 hine
 4 astrehte swiþe unrot. and oþmoo hine sefne ongan pepan 7
 5 þur ringende cræþ.

CAPUT II.*

7 † ÐA hoð þe ic mecca geot lurcbærlice ronz. ic sceal nu
 8 heoriente ringan. 7 mis swiþe ungetadum popþum gefettan.
 9 þeah ic geot hwilum gecoplice gunde. ac ic nu pepenbe 7 giscienbe
 10 of getabpa popþa hwit. me ablenðan þar ungeteopar populð
 11 gælþa. 7 me þa forletan swa blindne on þi ðimme hol. Ða
 12 beræarodon ælcepe lurcbærnerre þa ða ic him ærne betre
 13 crupode. ða wendon hi me heona bæc to and me mis ealle
 14 fromgetitan. To þon sceolban la mine gwenð gezzan þæt ic
 15 gefealig mon pære. hu mæz ge beon gefealig ge ðe on ðam ge
 16 gælþum ðurhpunian ne mot:-

CAPUT III.†

18 § I. ÐA ic þa ðir leof. cræð Boetiur. geompiende arungen.
 19 hæfþe. ða com ðær gan in to me heofencunð swiðom. 7 þ
 20 min munnenbe Moð mis hif popþum gegnette. 7 þur cræþ. Hu
 21 ne eart þu ge mon þe on minre scole pære afes¹ 7 zelæneþ.
 22 Ac hponon purðe þu mis þurum populð ronzum þur swiþe
 23 geþenceþ. buton ic pat þ þu hært ðara pærna to hnaþe
 24 ronzitan ðe ic þe ær realbe. Ða clipode² ge swiðom 7 cræþ.
 25 Leptaþ nu aringebe populð ronza of miner pezenes Moðe.
 26 forþam ge gind þa mæftan sceapan. Lætaþ hine ert hpeorfan
 27 to minum lapum. Ða eobe ge swiðom near. cræþ Boetiur.
 28 minum hpeorpienban geþohte. 7 hit swa niopul³ hpæt hpæza⁴
 29 uparærþe. abruge þa miner⁵ Moðes eazan. and hit fran
 30 blipum popþum.⁶ hpæþen hit oncneope hif forterpmobor.⁷ mis
 31 ðam þe ða þ Moð piþ hif beþenbe.⁸ ða gecneop hit swiþe speotele
 32 hif agne⁹ mobor. þ pær ge swiðom þe hit lange ær týðe 7 lærþe.
 33 ac hit ongeat hif lare swiþe totopenne 7 swiþe tobrocenne¹⁰ mis

* Boet. lib. i. metrum 1.—Carmina qui quondam, &c.

† Boet. lib. i. prosa 1.—Hæc dum mecum, &c.

¹ Cott. afebeþ. ² Cott. cleopode. ³ Bod. niopolil. ⁴ Cott. hpugu.

⁵ Bod. minenes. ⁶ Cott. frægn hþum popþum. ⁷ Cott. færtetpmobor.

⁸ Bod. pið beþenbe. ⁹ Cott. agene. ¹⁰ Cott. totopene 7 swiþe

tobrogbene.

† Boet Met For 2, 1-38.

trouble, then was he so much the more disturbed in his mind, as his mind had formerly been the more accustomed to worldly prosperity; and he then thought of no comfort in the prison; but he fell down prostrate on the floor, and stretched himself, very sorrowful, and distracted began to lament himself, and thus singing said:

CHAPTER II.

THE lays which I, an exile, formerly with delight sung, I shall now mourning sing, and with very unfit words compose. Though I formerly readily invented, yet I now, weeping and sobbing, wander from appropriate words. To blind me, these unfaithful worldly riches, and to leave me so blinded in this dim hole! At that time they bereaved me of all happiness, when I ever best trusted in them: at that time they turned their back upon me, and altogether departed from me! Wherefore should my friends say that I was a prosperous man? How can he be prosperous, who in prosperity cannot always remain?

CHAPTER III.

§ I. WHEN I, said Boethius, had mournfully sung this lay, then came there into me heavenly Wisdom, and greeted my sorrowful Mind with his words, and thus said: How, art not thou the man who was nourished and instructed in my school? But whence art thou become so greatly afflicted by these worldly cares? unless, I wot, thou hast too soon forgotten the weapons which I formerly gave thee. Then Wisdom called out and said, Depart now ye execrable worldly cares from my disciple's mind, for ye are the greatest enemies. Let him again turn to my precepts. Then came Wisdom near, said Boethius, to my sorrowing thought, and it so prostrate somewhat raised, then dried the eyes of my Mind, and asked it with pleasant words, whether it knew its foster-mother. Thereupon, when the Mind turned towards him, it knew very plainly its own mother, that was the Wisdom that long before had instructed and taught it. But it perceived his doctrine much torn and greatly broken, by the hands of foolish persons, and therefore asked him how that happened.

1 dýrīga hōnbum. 7 hīne þa rran¹ hu þ̅ ȝeȝurbe. Ða anbryrbe
 2 ȝe ȝirbom hūm 7 ȝæbe. þ̅ hīȝ ȝingran hæfbon hīne ȝpa toco-
 3 penne. þær þær hī teohhobon þ̅ hī hīne eallne habban ȝeolbon.
 4 ac hī ȝeȝabesmað monifealð dýrīȝ on þære ȝortȝurunga. 7 on
 5 þam ȝilpe. butan heopa hƿelc eft to hýpe² bote ȝecirne :.

§ II. Ða onȝan ȝe ȝirbom hƿeoprian ȝor þær Mober
 6 tȝbernerre. 7 onȝan þa ȝibbian 7 þȝ cræþ ȝala on hu ȝrunð-
 7 ȝearum reaðe þ̅ Mōb þrinȝ³. þonne hit ȝertȝynmað þiȝre
 8 ȝorulbe unȝeppærnerre. ȝiȝ hit ðonne ȝorȝet hīȝ æȝen leohc.
 9 þ̅ iȝ ece ȝeȝea. anb þrinȝ on þa ȝremðan ȝartȝo. þ̅ ȝinð ȝorulb
 10 ȝorȝa. ȝpa ȝpa þȝ Mōb nu ðeȝ. nu hit nauht eller nat butan
 11 ȝnorunȝa :.

See p 26
 12 § III. Ða ȝe ȝirbom þa 7 ȝeo ȝerȝeabȝirner þȝ leoþ aȝunȝen
 13 hæfbon. þa onȝan he eft ȝrrecan 7 cræþ to þam Mōbe. Ic
 14 ȝereȝo þ̅ ðe iȝ nu ȝroȝre mare ðearȝ þonne ȝunnotnerre :.

§ IV. ȝorþam ȝiȝ þu ðe ofȝeamian⁴ ȝilt ðiner ȝeȝpolan.
 15 þonne onȝinne ic þe ȝona beȝan 7 þe þrinȝe mið me to
 16 heofonum. Ða anbȝorode hūm þ̅ ȝunnote Mōb 7 cræþ. Ðræt
 17 la hƿæt ȝint þȝ nu þa ȝoð 7 ȝleblean⁵. þe ðu ealne ȝeȝeȝe
 18 ðam monnum þe ðe heoȝrumian ȝolban. iȝ þȝ nu ȝe cȝibe þe
 19 þu me ȝeo ȝæbert. þ̅ ȝe ȝiȝa Plato cræbe. þ̅ þaȝ. þæt nan
 20 anȝealð næȝe niht butan nihtum þearum. ȝerihc þu nu þæt
 21 þa nihtȝiran ȝint lape 7 ȝorþȝȝe. ȝorþam hī ðinum ȝillan
 22 ȝolbon fulȝan. 7 þa unȝiȝȝiran ȝeonban⁶ upahæȝene þurh
 23 heopa ȝonðæða þurh heopa ȝelȝice. þ̅ hī þȝ eð mæȝen heopa
 24 unȝiht ȝeȝill ȝorþȝrinȝan. hī ȝinð mið ȝiȝum 7 mið ȝertȝeo-
 25 num⁷ ȝeȝiȝȝrode. ȝorþam ic nu ȝille ȝeȝniȝe to ȝoðe
 26 cleopian. Onȝan þa ȝibbian. 7 þȝ ȝinȝende cræþ.

CAPUT IV.⁴

30 ȝALA þu ȝcȝipenð heoȝoner 7 eoȝan. þu ðe on þam ecan
 31 reȝle ȝicȝaȝt. þu þe on hƿæðum ȝæȝelðe þone heoȝonȝymb-
 32 hƿeopert. 7 ða tunȝlu þu ȝebert þe ȝehȝȝrume. 7 þa runnan
 33 þu ȝebert þ̅ heo mið heone beoȝhtan ȝciman þa beoȝȝe abȝærȝ
 34 þære ȝreartan nihte. ȝpa ðeȝ eac ȝe mona mið hīȝ blacan
 35 leohc þæt þa beoȝhtan ȝeoppan ðunniap on þam heoȝone. ȝe

^a Boet. lib. i. metrum 2.—Heu, quam præcipiti, &c.

^d Boet. lib. i. metrum 5.—O stelliferi conditor orbis, &c.

¹ Cott. ȝræȝn.

² Cott. ȝiȝȝe.

³ Bod. ðrinȝð.

⁴ Cott.

onȝeamian.

⁵ Cott. ȝoðd anb þa eblean.

⁶ Cott. ȝendon.

⁷ Cott. ȝertȝeoðum.

† M Met For 3, 1-22.

Then answered Wisdom to him and said, that his scholars had thus torn him, when they endeavoured to possess themselves of him entirely. But they gather much folly by presumption, and by arrogance, unless any of them to their amendment return.

§ II. Then began Wisdom to grieve for the frailty of the Mind, and began to sing, and thus said: Alas! into how unfathomable gulf the Mind rushes when the troubles of this world agitate it. If it then ~~forget~~ ^{forgets} its own light, which is eternal joy, and rush into the ~~outer~~ ^{inner} darkness, which are the cares of this world, as this Mind now does, now it knows nothing else but lamentations.

§ III. When Wisdom and Reason had sung this lay, then began he again to speak, and said to the Mind: I see that there is now more need to thee of comfort, than of bewailing.

§ IV. Therefore, if thou wilt be ashamed of thine error, then will I soon begin to bear thee up, and will bring thee with me to the heavens. Then answered the sorrowful Mind to him, and said: What! O, what! are these now the goods, and the reward, which thou always promisedst to the men who would obey thee? Is this now the saying, which thou formerly toldest me that the wise Plato said, that was, that no power was right without right manners? Seest thou now, that the virtuous are hated and oppressed, because they would follow thy will: and the wicked are exalted through their crimes and through their self-love? That they may the better accomplish their wicked purpose they are promoted with gifts and with riches. Wherefore I will now earnestly call upon God. He then began to sing, and thus singing said:

CHAPTER IV.

O THOU Creator of heaven and earth! thou who reignest on the eternal seat! thou who turnest the heaven in a swift course! thou makest the stars obedient to thee: and thou ~~makest~~ the sun, that she with her bright splendour dispels the darkness of the swarthy night. So does also the moon with his pale light, which obscures the bright stars in the

1 eac hƿilum þa runnan heore leohtes beƿearƿ þonne he betƿux
 2 ur 7 hiſe ƿýrþ. ge eac hƿilum þone beorhtan ſceopnan þe þe
 3 hatap monƿenſceopna þone ſcan þe hatap oþre naman æren-
 4 ſceopna þu þe þam ƿinterðazum ſelers ſcepte tiba 7 þær
 5 ſumeres ðahum langran. þu þe þa tƿeoƿa þurh þone ſceapcan
 6 ƿind nonþan 7 earþan on hæſſeſt tibi heora leaſa beƿearƿt. 7
 7 ert on lencten oþru leaſ ſellert. þurh þone ſmýltan ſuban
 8 perſerþnan ƿind. Ðæt þe ealle geſceafra heorſumiaþ 7 þa ge-
 9 ſetneſſa ƿinpa beboda healðap. butan men anum ſe ðe
 10 forþheonð. Eala ðu ælmihtiga ſcippenð and ƿihtenð eallra
 11 geſceafra. help nu ƿinum earpmum moncýnne. Ðý þu la
 12 Ðrihten æfre ƿolbert þ̅reo ƿýrð ſƿa hƿýrran ſceolde. heo
 13 þreap þa unſcildigan 7 nauht ne þreap þam ſcildigum. ſittap
 14 manfulle on heahſetlum. 7 halige unþen heora ſotum þý-
 15 cap. ſciciaþ gehybbe beorhte cƿæſtar. 7 þa unſihtƿigan tælað
 16 þa ƿihtƿigan nauht ne beƿeƿap monnum mane aþaſ. ne þ̅
 17 leaſe lot þe beoþ mid þam ƿrencum beppigen. forþam pent nu
 18 fulneah eall moncýn on tƿeonunza 7if reo ƿýrð ſƿa hƿeorfan
 19 moð on ýfelra manna ſepill. 7 þu heore nelt ſciran. Eala min
 20 Ðrihten. þu þe ealle geſceafra oſenſiht. haƿa nu miðelice on
 21 þaſ earpman eorðan. and eac on eall moncýn. forþam hit nu
 22 eall ƿinþ on ðam ýðum ðirre ƿorulde.

CAPUT V.º

§ I. ÐA þ̅ Moð þa ƿillic ſap cƿeþenbe þær. 7 þiſ leoþ ſin-
 2 æzenbe þær. ſe ſirðom þa 7 reo ſerſeabſiſneſ him bliþum
 3 eazum on locube.¹ 7 he for þær Moðes geomepunge² næſ
 4 nauht geþneſeð. ac cƿæþ to þam Moðe. Sona ſƿa ic þe æneſt
 5 on ðirre unpoſnerge geſeah ður mupcende.³ ic ongezat þ̅ ðu
 6 ƿære utarapen⁴ of þiner fæðer eþele. þ̅ iſ of minum lapum.
 7 þær ðu him ſope of ða þu ðine fæſtƿæðnerge ſoplete. 7 pen-
 8 bert þ̅ reo ƿeond⁵ þaſ ƿorulð penbe heore azenes þoncer buton
 9 Loðes geþeahhte. 7 hiſ þaſunze.⁶ 7 monna geƿýrhtum. Ic
 10 ƿiſte þ̅ þu utarapen ƿære. ac ic nýſte hu ƿeor. ær þu þe ſelf
 11 hit me geþehteſt mid ƿinum ſanſiðum. Ac þeah þu nu ſieſ
 12 ſie⁷ þonne þu ƿære. ne earþ þu þeah ealles of þam earðe
 13 aþriſen. þeah þu ðær on geþpoloðe. ne geþnohte ðe eac

* Boet. lib. i. proſa 5.—Hæc ubi continuato dolore, &c.

¹ Bod. eahum on locobon.

² Cott. geompunga.

³ Cott. mupc

menbe. ⁴ Cott. utaðriſen.

⁵ Cott. ſio ƿýrð.

⁶ Cott. geþaſunza

⁷ Bod. ſiſp reo.

heaven: and sometimes bereaves the sun of her light, when ~~he is betwixt us and her; and sometimes the bright star~~ which we call the morning star; the ~~same~~ we call by another name, the evening star. Thou, who to the winter days givest short times, and to the summer's days, longer! Thou, who the trees, by the stark north-east wind in harvest-time, of their leaves bereavest; and again in spring, other leaves givest, through the mild south-west wind! What! do all creatures obey thee, and keep the institutions of thy commandments, except man alone, who is disobedient? O, thou almighty maker and governor of all creatures, help now thy miserable mankind. Wherefore, O Lord, ever wouldest thou, that fortune should so vary? She afflicts the innocent, and afflicts not the guilty. The wicked sit on high seats, and trample the holy under their feet. Bright virtues lie hid, and the wicked deride the virtuous. Wicked oaths in no wise injure men, nor the false lot which is with fraud concealed. Therefore almost all mankind will now proceed in doubt, if fortune may thus vary according to the will of evil men, and thou wilt not control her. O, my Lord, thou who overseest all creatures, look now mercifully on this miserable earth, and also on all mankind: because it now all struggles in the waves of this world,

CHAPTER V.

§ I. WHILST the Mind was uttering such sorrow, and was singing this lay, Wisdom and Reason looked on him with cheerful eyes; and he was nothing disturbed on account of the Mind's lamentation, but said to the Mind: As soon as I first saw thee in this trouble, thus complaining, I perceived that thou wast departed from thy father's country, that is from my precepts. Thou departedst therefrom when thou didst abandon thy fixed state of mind, and thoughtest that Fortune governed this world according to her own pleasure, without God's counsel, and his permission, and men's deserts. I knew that thou wast departed, but I knew not how far, until thou thyself toldest it to me, by thy lamentations. But though thou art now farther than thou wast, thou art not nevertheless entirely driven from the country; though thou hast wandered therein. Nor, moreover, could any other

1 nan oþer man on þam geþolan butan þe gylsum. þurh þine
 agene gemeleste.¹ ne sceolde þe eac nan man swelcer to
 zelefan þær ðu gemunan woldest hwylcra gebyrða þu wære ⁊
 hwylcra burgwara for worulde. oþþe eft gartlice hwilcer zelefan-
 5 swelcer ðu wære on ðinum Mode. ⁊ on þinre² zerceadwunne. ⁊ iſ
 ⁊ þu eart anþara rihtwigena ⁊ þara rihtallenra. þa beoþ
 7 wære heorencundan Ierusalem burgwære. of wære næfre nan.
 buton³ he sef wolde. ne wearð adruen. ⁊ iſ of his godan willa.
 wære þær he wære. sumle he hæfde þone mid him. þonne he
 10 þone mid him hæfde. wære þær he wære. þonne wæs⁴ he
 mid his agnum cýnne. ⁊ mid his agnum burhwaram on his
 agnum earde þonne he wæs on þare rihtwigena zemanan.
 Ða hwa þonne swa wæs wýrðe bið ⁊ he on heora deorðome
 beon mot. þonne bið he on þam hehtan freðome. Ne
 15 onſcunige ic no wæs neoþeran and wæs unclænan ſtope. gif ic
 16 þe zenadne zemet. Ne me na⁵ ne lýrt mid glære geporhtra
 waga ne heahretla⁶ mid golde ⁊ mid gimum zepenedra. ne
 19 boca mid golde arnthenra me swa wýrðe ne lýrt. swa me lýrt on
 20 þe rihter willan. Ne ſece ic no her þa bec. ac ⁊ þa bec
 21 ſonſent⁷ wæt ic þin⁸ zenit rihte. þu ſeorðost þa pon-
 wýrð⁹ ægðær ge on þara unrihtwigena anwealda heanerfe. ge
 23 on minre unſwunne and ſoneſwunne. ge on þara man-
 fulra ſonſonlæstenerfe on þar woruld ſeða. Ac ſonþon þe þe
 25 iſ rihte¹⁰ micel unſotneſſ nu getenget.¹¹ ge of ðinum ýrre. ge
 of ðinum¹² znornunga. ic ðe ne mæg nu get zeandwýrðan ær
 ðon ðær tid¹³ wýrð.
 26 § II.¹ Forþan eall ⁊ mon untidlice onginþ.¹⁴ næſ hit no
 27 ſælcwunne¹⁵ ende. Ðonne wære ſuman ſcuma on Auguſtur
 30 monþe hatarſcunþ. þonne ðýrexar ge þe þonne pile hwe ſæb
 31 oþſæftan þam ſonum¹⁶ ſurum. swa ðe eac ge ðe pintreſum
 32 rederum wæleþlōman¹⁷ ſecan. Ne miht þu þin wunzan on
 33 mine wintre.¹⁸ ðeah ðe wel lýrte wearðer muſter.
 34 § III.¹⁹ Ða cluode ge ſiſdom ⁊ cwearþ. Mot ic nu cunnian
 35 hpon þinne¹⁹ ſælcwæbnerfe. wæt ic þanon²⁰ ongiton mæge hpo-
 36 nan²¹ ic þin tilian ſcyle ⁊ hu. Ða andwýrðe ⁊ Mod ⁊ cwearþ.

¹ Boet. lib. i. metrum 6.—Cum Phœbi radiis grave, &c.

² Boet. lib. i. prosa 6.—Primum igitur paterisne, &c.

¹ Cott. gemeleste. ² Bod. minne. ³ Bod. buta. ⁴ Bod. wære.

⁵ Cott. no. ⁶ Bod. gephtra heahretla. ⁷ Bod. ſonſent. ⁸ Cott. þæt iſ þin.

⁹ Cott. poonwýrð. ¹⁰ Cott. swa. ¹¹ Cott. get getenget.

¹² Cott. þinne. ¹³ Cott. tid. ¹⁴ Cott. untidlice onginþ. ¹⁵ Bod. ſælcwunne.

¹⁶ Cott. þonum. ¹⁷ Cott. bloſtman. ¹⁸ Bod. wunzan

on mebbe wintre. ¹⁹ Bod. þin. ²⁰ Cott. þonan. ²¹ Cott. hponon.

man lead thee into error, except thyself, through thine own negligence. Nor could any one thus believe it of thee, when thou wouldest call to mind, of what families thou wast, and of what citizens, as to the world: or again, spiritually, of what society thou wast in thy mind, and in thy reason: that is that thou art one of the just, and of those who will rightly, who are the citizens of the heavenly Jerusalem. Thence no one was ever driven against his own will, that is from his right will. Wheresoever he might be, he had this always with him; when he had this with him, wheresoever he might be, he was with his own kin, and with his own citizens, in his own land, when he was in the company of the just. Whosoever, then, is worthy of this, that he may be in their service, he is in the highest freedom. I shun not this inferior, and this unclean place, if I find thee well instructed. I am not desirous of walls wrought with glass, or of thrones ornamented with gold and with jewels; nor am I so desirous of books written with gold, as I am desirous of a right will in thee. I seek not here books, but that which books are profitable for, that I may make thy mind perfectly right. Thou complainedest of evil fortune, both on account of the height of unjust power, and on account of my meanness and dishonour; and also on account of the uncontrolled license of the wicked, with respect to these worldly goods. But as very great trouble has now come upon thee, both from thine anger and from thy sorrow, I may not yet answer thee, before the time for it arrives.

§ II. For whatsoever any one begins out of season, has no good end. When the sun's brightness in the month of August hottest shines; then does he foolishly, who will at that time sow any seed in the dry furrows. So also does he, who will seek flowers in the storms of winter. Nor canst thou press wine at midwinter, though thou be desirous of warm must.

§ III. Then spake Wisdom, and said: May I now inquire a little concerning the fixedness of thy mind, that I may thereby discover whence and how I may effect thy cure? Then answered the Mind, and said: Inquire as thou wilt.

- 1 Lunna swa þu wille. Ða cwæp ¹ reo Gerceadwyrner. ² Telefft ³ þu
þæt reo wýrð wealde þisse weorðe. oððe aht [zober] swa
gefeorþan mæge butan þam wýrðcan. ⁴ Ða andwýrðe þ Mob
7 cwæð. Ne gelyfe ⁵ ic no þ hit gefeorþan mihhte swa enbe-
býrðlice. ac to foran ⁶ ic pat þ te God sihte is his agnes
weorces. 7 ic no ne wearf of þam foran gelearan. Ða and-
wýrðe re siððom eft 7 cwæp. Ymbe þ ilce þu gýbbobest nu
hwene ær and cwæde. þ ælc puht fram Gode sihte ⁷ his siht
timan. 7 his sihtes geretnesse fuldeððe butan menn anum.
10 forþam ic wunðrige swipe unzemetlice hwæt þe reo ⁸ oppe hwæt
þu mæne nu þu þone gelearan hæst. Ac þit sculon þeah git
þeowlicor ymbe þ beon. ⁹ ic nāt ful-geare ymbe hwæt þu gýt
treort. gerege me. nu þu cwist þ þu nahc ¹⁰ ne treoge þ te God
þisse weorðe sihte ¹¹ re. hu he þonne polde þ heo wære.
15 Ða andwýrð þ Mob 7 cwæp. Uneare ic mæg forþanðan
þine lacunga. 7 cwist þeah þ ic þe andwýrðan scyle. Se siððom
þa cwæp. ƿenst ðu þ ic nýte þone pol ¹² þinne geþneofnesse ðe
ðu mib ymbfangen eart. ac gege me hwelcer enðe ælc angin
ƿilnige. Ða andwýrðe þ Mob 7 cwæp. ic hit gemunðe geo. ac
20 me hæfð þeow gnornung þære gemýnðe benumen. Ða cwæð
re siððom. ƿast ðu hƿonan ælc puht come. ¹³ Ða andwýrðe
þ Mob 7 cwæp. ic pat ælc puht fram Gode com. Ða cwæp re
siððom. Du mæg þæt beon. nu þu þ angin ƿast. þ ðu eac þone
enðe nýte. forþam reo Leofneofnes mæg þ Mobe onstýman. ¹⁴
25 ac heo hit ne mæg his geƿitter beƿearfen. Ac ic polde þ þu me
gæðest hwæðen þu sihtes ¹⁵ hwæt þu sef wære. ƿit þa andwýrðe
7 cwæp. ic pat þ ic on libbendum men 7 on gerceadwyrum
teom 7 þeah on deaðlicum. Ða andwýrðe re siððom 7 cwæp.
ƿast þu aht ¹⁶ opnes bi þe sefsum to reczanne butan ¹⁷ þ þu nu
30 gæðest. Ða cwæp þ Mob. Nat ic nauht opnes. Ða cwæp re
siððom. Nu ic habbe ¹⁸ ongiten ðine opmoðnesse. nu ðu sef
32 nast hwæt þu sef eart. ac ic pat hu þin mān getilian ¹⁹ reæl.
forþam þu gæðest þ þu ƿnecca ²⁰ wære 7 beƿearfod ælces zobes.
forþam þu nestest hwæt þu wære. þa þu cýððest þ þu nestest
35 hwelcer enðes ælc angin ƿilnoðe. þa ðu ƿenðest þ ²¹ reor-

¹ Cott. Sceadwyrner. ² Bod. nelefft. ³ Bod. wýrðcan. ⁴ Bod. gelyfe.
⁵ Cott. forþan. ⁶ Cott. ƿære. ⁷ Cott. ry. ⁸ Cott. bion.
⁹ Cott. giet. ¹⁰ Cott. noht. ¹¹ Cott. sihtwyrge. ¹² Cott. dem.
¹³ Cott. cume. ¹⁴ Cott. arctýman. ¹⁵ Cott. ƿære. ¹⁶ Cott. auht.
¹⁷ Cott. buton. ¹⁸ Cott. hæbbe. ¹⁹ Cott. tilian. ²⁰ Cott. ƿnecca.
²¹ Cott. þæt te.

Then said Reason: Dost thou believe that Fortune governs this world, or that aught of good can be thus made, without the Maker? Then answered the Mind, and said: I do not believe that it could be made so full of order; but I know forsooth that God is governor of his own work, and I never swerved from this true belief. Then answered Wisdom again, and said: About that very thing thou wast singing a little while ago, and saidst, that every creature from God knew its right time, and fulfilled its right institution, except man alone. Therefore I wonder beyond measure, what it can be, or what thou meanest, now thou hast this belief. We must, however, inquire still more deeply concerning it. I do not know very well about what thou still doubttest. Tell me, since thou sayest that thou doubttest not that God is governor of this world, how He, then, would that it should be. Then answered the Mind, and said: I can scarcely understand thy questions, and yet thou sayest that I must answer thee. Wisdom then said: Dost thou think that I am ignorant of the ^{danger} severity of thy trouble, that thou art encompassed with? But tell me, to what end does every beginning tend? Then answered the Mind, and said: I remembered it formerly, but this grief has deprived me of the recollection. Then said Wisdom: Dost thou know whence every creature came? Then answered the Mind, and said: I know that every creature came from God. Then said Wisdom: How can it be, that now thou knowest the beginning, thou knowest not also the end? for grief may agitate the mind, but it cannot bereave it of its faculties. But I desire that thou wouldest inform me, whether thou knowest what thou thyself art. It then answered, and said: I know that I am of living men, and rational, and nevertheless of mortal. Then answered Wisdom, and said: Knowest thou anything else, to say of thyself, besides what thou hast now said? Then said the Mind: I know nothing else. Then said Wisdom: I have now learned thy mental disease, since thou knowest not what thou thyself art: but I know how I must cure thy disease. For this reason thou saidst thou wert an exile, and bereaved of all good, because thou knewest not what thou wert. Thou showedst that thou didst not know to what end every beginning tended, when thou thoughtest that

1 leare men 7 neceleare wæron gerædige 7 ƿealdendas ƿirre
ƿopulde. 7 ƿær ƿu cýðbert eac ƿ þu nýrter mid hƿilcan¹
 3 gerece ƿod ƿylt ƿirre ƿopulde. oþþe hu he ƿolde ƿ heo ƿære.
 5 ƿa ƿu ræder ƿ þu ƿender² ƿ ƿior riþne ƿýrð ƿar ƿopulð ƿende
butan ƿober ƿeahre.³ ac⁴ ƿ ƿær ƿiþe micel ƿleoh ƿ þu ƿra
ƿenan ƿceolbert. Nær hit na⁵ ƿ an ƿ þu on unƿemetlicum
unƿerælpum ƿære. ac eac ƿ þu ƿulæah mid ealle ƿopƿurde.
Danca nu ƿode ƿ he ðe ƿerultumade ƿæt ic ƿin ƿerit mid
 10 ealle ne ƿorlet. 7e habbað nu ƿeot ƿone mærtan ðæl ƿære
ƿýnðran ƿinne hæle.⁶ nu ƿu ƿeleort ƿ reo ƿýrð ðurh hie
 // ƿelfne butan ƿober ƿeaphte ƿar ƿopulð ƿendan ne mæge. nu
 13 ƿu ne ƿearrt ƿe naht onbædan. ƿorþam ƿe of ƿam lýtan
ƿreapcan ðe ðu mid ƿære ƿýnðran ƿerenge liſer leoht ƿe on-
 15 liehte.⁷ Ac hit niſ ƿit ƿe tima ƿ ic ƿe healicoƿa mæge onbýr-
ðan. ƿorþam hit iſ ælcer mober ƿire ƿ⁸ rona ƿra hit ƿorlæt
 16 roþcubas. ƿra folgaþ hit leartpellunga. of ƿæm ƿonne on gin-
nað ƿeaxan ƿa mirtar ƿe ƿ ƿob ƿerſeap. 7 mid ealle ƿonð-
 18 ƿilmað ƿa ropan ƿerheþe ƿelce mirtar ƿelce nu on ðinum
ƿobelfinðan. Ac ic hie ƿceal ænerc ƿerinnian.⁹ ƿ ic riððan ƿý
 20 ƿe mæge ƿæt roþe leoht on ƿe ƿerþinþan.

CAPUT VI.^a

† LOLA nu be ƿære ƿunnan. 7 eac be oðrum tunzlum.
 23 ƿonne ƿreartan ƿolcnu him beropan ƿap. ne magon hi ƿonne
heopa leoht rellan. ƿra eac re riþenna ƿiþð hƿilum miclum
 25 ƿorþme ƿerſeap ƿa ƿæ ðe ær ƿær riþte ƿeþere ƿlærhtu
on to ƿeonne. ƿonne heo ƿonne ƿra ƿemengeð ƿýrð mid ðan
 27 ýpum. ƿonne ƿýrð heo ƿiþe hƿaðe unƿlabu. ƿeah heo ær ƿlabu
ƿære on to locienne. ƿæt eac re riþoc. ƿeah he ƿiþe of hiſ
 30 riht ƿýne. ƿonne ƿær micel ƿtan ƿealƿende of ƿam heahan
munte on innan ƿealþ. 7 hine ƿobælð. 7 him hiſ riht ƿýner
ƿiſcenc. ƿra ðoð nu ƿa ƿeortro ƿinne ƿerſeapneſſe ƿiſcand
 32 minum leohtum lapum. Ac ƿiſ ƿu ƿilnige on rihtum ƿealþan ƿ
roþe leoht oncnapan. arýn ƿram ƿe ƿa ýſelan ƿælþa 7 ða un-
 34 nettan. 7 eac ƿa unnettan unƿerælp. 7 ƿone ýſlan ege ƿirre
ƿopulde. ƿ iſ ƿæt ðu ðe ne ƿanhebbe on ƿerſemmetto on ƿinne
 35 ƿerunðfulneſſe 7 on ƿinne onƿorþneſſe. ne eft ƿe ne ƿeortroþe

^a Boet. lib. i. metrum 7.—Nubibus atris, &c.¹ Cott. hƿelcepe.² Cott. ƿende.³ Cott. ƿeaphte.⁴ Cott. eac.⁵ Cott. no.⁶ Cott. hælo.⁷ Cott. onlýhte.⁸ Cott. ƿ ze.⁹ Bod.

ƿerinnian.

† *Boet. lib. i. 51-90.*

outrageous and reckless men were happy and powerful in this world: and moreover thou showedst that thou didst not know with what government God rules this world, or how He would that it should be, when thou saidst that thou thoughtest that this ^{hard} inconstant Fortune changes this world without God's counsel. But it was a very great peril that thou shouldst so think. Not only wast thou in immoderate trouble, but thou hadst well-nigh altogether perished. Thank God, therefore, that he has assisted thee, so that I have not entirely forsaken thy mind. We have already the chief part of the fuel for thy cure, now thou believest that Fortune cannot of herself, without God's counsel, change this world. Now thou hast no need to fear anything, for from the little spark which thou hast caught with this fuel, the light of life will shine upon thee. But it is not yet time that I should animate thee more highly: for it is the custom of every mind, that as soon as it forsakes true sayings, it follows false opinions. From hence, then, begin to grow the mists which trouble the mind, and withal confound the true sight, such mists as are now on thy mind. But I must dispel them first, that I may afterwards the more easily bring upon thee the true light.

CHAPTER VI.

Look now at the sun, and also at the other heavenly bodies; when the swarthy clouds come before them, they cannot give their light. So also, the south wind sometimes with a great storm troubles the sea, which before, in serene weather, was transparent as glass to behold. When it then is so mingled with the billows it is very quickly unpleasant, though it before was pleasant to look upon. So also is the brook, though it be strong in its right course, when a great stone rolling down from the high mountain falls into it, and divides it, and hinders it from its right course. In like manner does the darkness of thy trouble now withstand my enlightened precepts. But if thou art desirous with right faith to know the true light; put away from thee evil and vain joys, and also the vain sorrows, and the evil fear of this world: that is, that thou lift not up thyself with arrogance,

naner godes on nanre riþenþearðnesse. forðam þæt Moð
riemle bið gebunden mid gedrefebnesse. þær þiſſa trega ýrela
 3 aufen ſicrað :.

CAPUT VII.¹

§ I. ÐA zerrigobe re ʒiſdom tane lýtle hpile. oppæt he
 5 ongezæt þær Moðer ingeþancas. þa he hi þa onziten hæfðe. ða
 cræð he. Liſ ic þine unrotneſſe on riht onziten hæbbe.
 þonne niſ þe nauht¹ ʒwiþor þonne þ þæt þu ʒorlopen hæfſt. þa
 þu ʒorluf-ſælða þe þu ær hæfðeſt. ʒ ʒeomraſt nu forþam þe heo
 10 onhrýrfeð is. Ic onzite ʒenoh ʒreotule þ þa þu ʒorluf-ſælða mid
 ʒwiþe manigne ʒretneſſe ʒwiþe lýtelice oleccaþ þæm Moðum þe
 hi on laſt pillas ʒwiþor beſpican. ʒ þonne æt nihtan. þonne
 12 hý læſt þænas.² hi on ofermoðneſſe³ forlætas on þam mærtan
 ʒane. Liſ ðu nu ʒitan ʒilt hronan hý cumas. þonne miht⁴ þu
 onzitan⁵ þ hi cumað of þu ʒorluf-ſælða. Liſ þu þonne heora
 15 þearas ʒitan ʒilt. þonne miht þu onzitan þ hie ne beoþ nanum
 ʒeþeope.⁶ be þæm þu miht⁷ onzitan þ þu þær nane
 ʒeþeope on næfðeſt. ða þa þu hie hæfðeſt. ne eft nane
 20 forlufne. þa þa þu hie forlufne. Ic penðe þ ic þe ʒio ʒelæfðe
 hæfðe þ þu hi oncnapan cuþeſt.⁸ ʒ ic ʒiſte⁹ þ þu hi oncnape-
 22 ðeſt. þa þa þu hie hæfðeſt. þeah þu heora bryce. Ic ʒiſte¹⁰ þ
 þu mine criðas ʒið heora pillan oft ʒæðeſt. ac ic ʒæt þ nan
 ʒepuna ne mæg nanum man¹¹ beon onpenðeð. þ þæt Moð ne
 ʒie be ʒumum ðæle onzýneð. forþam þu eaſt eac nu of þine
 ʒilneſſe aþroſen :

25 § II.¹² Ðala Moð. hæt þe þearf þe on þar¹³ cape ʒ on þar
 ʒnonnunza. hæt hpezu unʒepunelic¹⁴ þ þe on becomen is
 ʒpelce oþrum monnum ær þ ilce ne eglebe. Liſ þu þonne
 penſt þ hit on þe ʒelonz re þ þa þu ʒorluf-ſælða on þe ʒpa
 onpenða ʒint. þonne eaſt þu on ʒeþolan. ac heora þearas ʒint
 30 ʒpelce. hie beheolbon on þe heora¹⁵ azen ʒecýnð. ʒ on heora¹⁶
 31 ʒanblunza hie ʒecýþbon heora ʒæſtneſſe.¹⁷ ʒilce.¹⁸ hý¹⁹

¹ Boet. lib. ii. prosa 1.—Posthæc panlisper obticuit, &c.

² Boet. lib. ii. prosa 1.—Quid est igitur, o homo, &c.

³ Cott. noht. ⁴ Cott. penað. ⁵ Cott. opmoðneſſe. ⁶ Cott. meahst.

⁷ Cott. onzetan. ⁸ Bod. ne tpeope. ⁹ Cott. meahst. ¹⁰ Cott. cuþe.

¹¹ Cott. and ic ʒiſte. ¹² Cott. ʒiſte. ¹³ Cott. men. ¹⁴ Bod. þa.

¹⁵ Cott. penſt þu þ hithæt niþer ʒie. oððe hæt hpezu unʒepunelic.

¹⁶ Cott. hioþa. ¹⁷ Cott. hioþa. ¹⁸ Cott. unʒæſtneſſe. ¹⁹ Cott.

ʒiſte. ²⁰ Cott. hi.

in thy health, and in thy prosperity; nor again, despair of any good in any adversity. For the Mind is ever bound with misery, if either of these two evils reigns.

CHAPTER VII.

§ I. THEN was Wisdom silent a little while, till he perceived the Mind's thoughts. When he had perceived them, then said he: If I have rightly understood thy trouble, nothing affects thee more than this, that thou hast lost the worldly prosperity which thou formerly hadst, and now lamentest because it is changed. I perceive clearly enough that worldly goods with many an allurements very deceitfully flatter the minds which they intend at last utterly to betray: and then at length, when they least expect it, scornfully leave them in the deepest sorrow. If thou now desirest to know whence they come, then mayest thou learn that they come from worldly covetousness. If thou then wilt know their manners, thou mayest learn that they are not faithful to any man. Hence thou mayest understand that thou hadst no pleasure when thou hadst them; nor again, didst lose any when thou didst lose them. I thought that I had formerly instructed thee, so that thou mightest know them; and I knew that thou despisedst them when thou hadst them, though thou didst use them. I knew that thou, against their will, didst often repeat my sayings. But I know that no custom can be changed in any man without the mind being in some measure disquieted. Therefore thou art also now moved from thy tranquillity.

§ II. O Mind, what has cast thee into this care, and into these lamentations? *Is it something unusual that has happened to thee, so that the same before ailed not other men?* If thou then thinkest that it is on thy account that worldly goods are so changed towards thee, then art thou in error: for their manners are such. They kept towards thee their own nature, and in their changeableness they show their constant state. They were exactly, when they most allured thee, such as they are now, though they flattered thee with false happiness. Thou hast now understood the unstable promises

4 ƿæron rihte þa hi ðe mæst geoleccan ƿilce hi nu ƿinbon.
 5 ƿeah þe hý þe oleccan¹ on þa learan ƿælpa. Nu þu hæft on ƿýten
 6 þa ƿonclan tƿupa² ƿæs blindan luter. ða tƿopa ðe ðe nu
 7 ƿinbon opene. hi ƿinbon ƿit mid manegum oppum behelebe.
 8 Nu þu ƿart hƿelce ƿearƿ þa ƿopulð ƿælpa habbaþ 7 hu hi
 9 hƿearƿaþ. Liþ þu þonne heopa ƿegen beon ƿilt. 7 þe heopa
 10 ƿearƿ liciað. to hƿon mýnre þu ƿpa ƿriþe. hƿi ne hƿearƿort ðu
 11 eac mid him. ƿif ðu þonne heopa untƿeopa on ƿcunre. oƿer-
 12 hoga³ hi þonne 7 aþriþ hi ƿam þe. ƿorþam⁴ hi ƿƿanaþ þe to
 13 ƿinne unƿearƿe⁵. Ða ilcan þe ðe ƿeðýðon nu þa ƿonunza.
 14 ƿorþam þe þu hi hæfbert. þa ilcan þe ƿæron on ƿilneſſe. ƿif
 15 þu hi na ne unberſenre⁶. Ða ilcan þe habbaþ nu heopa
 16 aƿner þancer ƿoletan. naler ƿiner. þa þe næfre nanne mon
 17 buton ƿonre ne ƿoletaþ. Ðýncað þe nu ƿriþe ðýne⁷ 7 ƿriþe
 18 leoſe þa ƿin 7 ða þe naþer ne ƿint ne ƿetnepe to habbenne.
 19 ne eac eðe to ƿolettanne. ac þonne heo hƿam ƿrom hƿeop-
 20 renbe beoð. he hi ƿeal mid þam mæſcan ƿape hi ƿoðer
 21 ƿolettan. Nu ðu hie þonne æfter þinum ƿillan þe ƿetnepe
 22 habban ne miht.⁸ 7 hý þe ƿillaþ on mununza⁹ ƿeþrinzan.
 23 þonne hie þe ƿam hƿeopraþ. to hƿæm cumað hi þonne eller.
 24 butan to tacunre ƿorþer 7 anfealder ƿaper. Ne ƿinbon þa
 25 ƿopulð ƿælða ana ƿimb to þencenne þe mon þonne hæf. ac
 26 ælc ƿleap Moð behealt hƿelcne enbe hi habbaþ. 7 hit ƿe-
 27 ƿanenap ærþer ƿe ƿiþ heopa ƿneunza ƿe ƿiþ olecunza. Ac ƿif
 28 þu ƿilt beon heopa ðegn.¹⁰ þonne ƿealt þu ƿeorne ƿeþolian ƿe
 29 hƿæt ƿæs þe to heopa þenunzum. 7 to heopa ƿearum. 7 to
 30 heopa ƿillan belimpp. Liþ þu þonne ƿilnart þ heo ƿor ðinum
 31 ƿinzum oppe ƿearƿ nimen. oppe¹¹ heopa ƿilla 7 heopa ƿeƿuna
 32 iſ. hu ne unƿeopraþ þu þonne þe reſne. þæt þu ƿinð¹² ƿiþ þam
 33 hlaforðcipe þe þu reſ ƿecune 7 ƿpa ƿeah ne meah¹³ hioa riðu
 34 7 heopa ƿecýnð onpenðan. Ðæt þu ƿart ƿif ðu ƿiner ƿciper
 35 reſ on ƿean ðone ƿinð tobræbt. þ þu þonne lært eal eoƿer
 36 reſelð to þæs ƿinðerþome. ƿpa ƿif þu¹⁴ þe reſne to anfealde
 37 þam ƿopulð ƿælþum ƿeſealbert. hit iſ riht þæt þu eac heopa
 38 ƿearum ƿulganre. ƿeart þu þ ðu þe hƿeopraþ. þonne
 39 hit on ƿýne ƿýnþ. mæge on ƿýnpan. Ne ƿe þu þon ma
 40 þa ƿa ƿopulð ƿælpa hƿearƿunza onpenðan.

¹ Cott. holcen.² Cott. ƿanclan tƿeopa.³ Cott. oſenhuze.⁴ Wanting in Bod. MS.⁵ Cott. diope.⁶ Cott. meah.⁷ Cott.

mupcunza.

⁸ Cott. ðegn 7 hioa hiepa.⁹ Cott. oſer.¹⁰ Bod.

ƿilt.

¹¹ ne meah is wanting in Bod. MS.¹² Cott. ƿpa eac ƿif þu.

Bt 7.2;
For 18.34.

of this blind pleasure. These promises which are now exposed to thee, are yet to many others concealed. Thou now knowest what manners worldly goods have, and how they change. If thou, then, art desirous to be their servant, and their manners are pleasing to thee, wherefore mournest thou so much? Why changest thou not also with them? But if thou wouldst avoid their deceits, then despise them, and drive them from thee, for they seduce thee to thy ruin. The same things which have now occasioned to thee these lamentations, because thou hadst them, would have suffered thee to be in tranquillity if thou never hadst obtained them. The same things have now forsaken thee, of their own will, not of thine, which never forsake any man without *occasioning* sorrow. Do these things now seem to thee very dear and very precious, which are neither constant to possess, nor yet easy to relinquish: but when they are departing from any one, he shall with the greatest sorrow of his mind relinquish them? Since, then, thou canst not, according to thy wish, have them faithful to thee, and they will bring thee into mourning when they depart from thee; for what else then do they come, but for a token of care and unmixed sorrow? The worldly goods are not alone to be thought about which we at the time possess, but every prudent mind observes what end they have; and forewarns itself both against their threats, and against their allurements. But if thou choosest to be their servant, then oughtest thou willingly to bear whatever belongs to their service, and to their manners, and to their will. If thou, then, art desirous that they should, on thy account, assume other manners than their will and custom is; dost thou not then dishonour thyself, inasmuch as thou rebellest against the government which thou thyself hast chosen? and nevertheless thou canst not change their custom or their nature. Besides, thou knowest that if thou spreadest the sail of thy ship to the wind, thou then leavest all thy course to the power of the wind. So, if thou hast given up thyself to the power of worldly goods, it is right that thou shouldest also follow their manners. Thinkest thou, that thou canst turn back the revolving wheel when it moves in its course? No more canst thou alter the inconstancy of worldly prosperity.

- 1 § III.¹ Ic polbe nu zet þ þit mape¹ ſpnaean ymbe þa populb
ſælða. to hþam ætþite þu me ær þ þu hi ſoplune ſop minum
ðingum :. Ðpi mupnart² þu wið min. ſpilce þu ſop minum
ðingum reo³ ðiner agner benumen. æþþer ze þinpa pelona. ze
 5 þiner peopþrciper. æþþer þapa þe com ær ſpom me. þa hi þe
 on lænbe þæron :. Ute nu tellan beþonan ſpilcum ðeman
 7 ſpilce þu pille. 7 7iþ þu gereþan miht þ æni7 ðeaplic man ſpelceþ
 hþæt agner ahte. ic hit þe eft eal agife þ þu gereccan miht þ
 9 þiner agner þære :. Ðýrine⁴ 7 unxelæneþne ic þe unberþenz
 10 þa þu æþert to monnum become. 7 þa þe zetýðbe. 7 zelæþbe.
 7 þe þa ſnýttrio on gebrohte þe þu þa populb aþe mið bezeate.
 12 þe þu nu ſopþienbe anſoplete. þu miht þær habban þanc þ⁵ þu
 minpa 7iþa þel bpuce. Ne miht þu no gereccan. þ þu þiner
 auht ſoplune. Ðpæt ſeoþart þu wiþ me :. Ðabbe ic þelapeþ be-
 15 numen þinpa 7iþena þapa þe þe ſpom me comon :. Ælc ſop
 þela. and ſop peopþrcipe ſinbon mine agne þeoþar. 7 ſpa hþær
 17 ſpa ie-beo-he beoþ mið me. Ute þu ſop roð. 7iþ þ þine agne⁶
 þelan þæron þe þu mænberc þ þu ſoplune. ne mihtert þu hi⁷
 ſopleoþan. Eala hu ýfele me ðop manexet populb menn mið
 20 ðam þ ic ne mot pealban minpa agenpa þeoþa.⁸ Se heoþen mot
 21 brenzon leohhte ðazar. 7 eft þ leohc mið þeoþtrum behelian⁹
 þ zeap moð brenzan blortman.¹⁰ 7 þý ilcan zeape eft zeniman.¹¹
 23 reo ræ mot bnucan ſmyleþa tþpa. 7 ealle zercearta motan
heoþa gepunan and heoþa pillan beþitþan butan me anum. Ic
 25 ana eom benumen minpa þeapa 7 eom zetozen to ſpembum
 26 þeapum. ðuph ða unzerýlþan 7itrunge¹² populb-monna. ðuph
 þa 7itrunga hi me habbaþ benumen mineþ naman þe ic mið
 þihte habban ſceolþe. þone naman ic ſceolþe mið þihte habban.
 þ ic þære þela 7 peopþrcipe. ac hie hine habbaþ on me genu-
 30 men. 7 hie¹³ me habbað gerealbne¹⁴ heoþa plencum 7 zerchhoþ
 to heoþa leaþum þelum. þ ic ne mot mið minum ðeapum
 minpa ðenunga ſulþangan. ſpa ealla oþþa zercearta moton :.
 Ða mine þeoþar ſinbon ſiþþomaþ. 7 Epæftar. 7 roðe þelan.
 31 mið þam þioþum þær on ſýmbel min þleza. mið þam þeoþum ic
 35 eom ealne þone heoþon ýmbþheopþenbe. 7 þa niþemeþtan ic

¹ Boet. lib. ii. prosa 2.—Vellem autem pauca, &c.

¹ Cott. ma. ² Bod. mupcar. ³ Cott. rie. ⁴ Cott. ðýrine 7
 unlæneþne. ⁵ Bod. þa. ⁶ Bod. agnan. ⁷ Cott. hi na. ⁸ Cott.
 þeapa. ⁹ Cott. beheligan. ¹⁰ Cott. blortman. ¹¹ Bod. zeape gem-
 man. ¹² Cott. ungerýlleþan 7itrunge. ¹³ Cott. hine. ¹⁴ Bod.
 gehelbene.

§ III. I am still desirous that we should discourse further concerning worldly goods. Why didst thou, just now, upbraid me that thou hadst lost them on my account? Why dost thou complain against me, as if thou, for my advantage, wert deprived of thine own; either of thy riches or thy dignity? both of which formerly came to thee from me, when they were lent thee. Let us now speak before such judge as thou wilt; and if thou art able to prove that any mortal man possessed anything of this kind as his own, I will give thee again all that thou canst say was thine own. I received thee ignorant and uninstructed, when thou first camest to man's estate, and then taught and instructed thee, and imparted to thee wisdom, whereby thou obtainedst the worldly possessions which thou now sorrowing hast lost. Thou mayest therefore be thankful that thou hast well enjoyed my gifts. Nor canst thou say that thou hast lost aught of thine own. Why complainest thou against me? Have I in any wise deprived thee of those thy gifts which came to thee from me? All true wealth and true dignity, are mine own servants, and wheresoever I am, they are with me. Know thou for truth, if the riches which thou art lamenting that thou hast lost them, had been thine own, thou couldest not have lost them. O, how unjustly do many worldly men act towards me, in that I may not govern mine own servants! The heaven may bring light days, and again obscure the light with darkness: the year may bring blossoms, and the same year again take them away. The sea may enjoy calm waves; and all creatures may keep their custom and their will, except me alone. I alone am deprived of my manners, and am allured to manners foreign to me, through the insatiable covetousness of worldly men. Through covetousness have they deprived me of my name, which I should rightly have. This name I should rightly have, that I am wealth and dignity: but they have taken it from me, and in their pride they have given and drawn me to their false riches; so that I may not, with my servants, exercise my employments as all other creatures may. My servants are wisdom, and virtues, and true riches. With these servants was always my pastime; with these servants I am encompassing all the heaven, and the lowest I bring to the highest, and the highest to the lowest; that is, I bring humility

- 1 / geþrenge æt þam hehtan. 7 ða hehtan æt þam niþemehtan.
 þæt iſ þ¹ ic geþrenge eapmobneſſe on heoſonum. 7 þa heoſon-
 lican Ʒob æt þam eapmeðum. Ac þonne ic urƷeape mið minum
 5 þeopum. þonne forſeo þe þaſ ſcýrmenban populð. ſƷa ſe eapu
 þonne he up Ʒeap buſan þa polcnu ſcýrmenbun Ʒeþerum þ
 him ða ſcormar ðeruan ne mahan :.² ÐƷa ic polbe. la Moð. þ
 þu þe forþe up to ur. Ʒif ðe lýtte. on þa Ʒenab þ þu eft mið ur
 þa eorþan ſecan wille for Ʒodra manna þearfe :. Ðu ne Ʒaſt
 þu mine þeapſ. hu Ʒeopne ic ſýmble Ʒæſ ýmbe Ʒodra manna
 10 þearfe :. Ʒaſt þu hu ic Ʒeapab ýmbe Eneoror þearfe Eneca
 cýnunges. þa þa hine Eruſ Ʒæſſa cýnung Ʒeangen hæfðe 7
 hine forþærnan polbe. þa hine man on þ³ ſýr þearp þa alýtbe
 13 ic hine mið heoſonlicon nene. Ac þu þe forþe Ʒeapab forþe
 þinne nihtſneſſe 7 for þinum Ʒoban willan þenðeſt þæt þe
 15 nan Ʒiht unſihtliceſ on becumen ne mihte. ſƷelce ðu polbeſt
 ða lean eallra þinra Ʒobena Ʒeorca on þiſſe populbe habban :.
 Ðu mihteſt þu ſittan on miðbum Ʒemænum ſice. þ þu ne
 ſceolbeſt þ⁴ ilce Ʒeſolian þ⁵ oðre men :. Ðu mihteſt ðu beon
 on miðne þiſſe hƷearfunƷa. þ þu eac mið eaperope⁶ ſum eorðel
 20 ne Ʒeſelbeſt :. ÐƷæt ſingað þa leopýrhtan oþre be þiſſe
 populð. buƷon mylica⁷ hƷearfunƷa þiſſe populbe :. ÐƷæt iſ þe
 þonne. þ þu þæſi mið ne ne hƷearfiƷe :. ÐƷæt neſt þu hu
 Ʒe hƷearſian.⁸ nu ic ſiæmle mið ðe beo :. Ðe Ʒaſ þeor hƷear-
 funƷ betene. forþam ðe ðiſſa populð ſælða to þel ne lýtte. and
 25 þæt þu þe eac betne na Ʒeleſbe :.⁹
 § IV.^m Ðeah ðæm ſeohƷeſe cume ſƷa ſela. pelena. ſƷa
 þara ſonðcorpa beoþ be þiſum ſælſum. oððe þara ſceopnena
 þe þeortum nihtum ſcmaþ. ne forlæt he þeah no þa ƷeofunƷa.
 þ he ne ƷeofiƷe hu ſeormða. Ðeah nu Eob Ʒeſýlle ðara peleƷna
 30 monna willan Ʒe mið Ʒolbe. Ʒe mið Ʒeolſne. Ʒe mið eallum
þeopýrþneſſum. ſƷa ðeah ne biþ ſe⁷ ðurſt Ʒeſýlleð heora Ʒi-
 funƷa. ac ſeofƷunðleare ſƷelgenð hæfþ ſiþe manegum þeſe
 35 holu on to Ʒaðrienne.⁸ ÐƷa mæg þam þeþenban Ʒýteſe Ʒenoh
 forƷiſan. ſƷa him mon mape ſelþ. ſƷa hine ma lýt :.
 § V.ⁿ Ðu Ʒilt þu nu andýrðan þæm populð ſælþum Ʒif ha
 36 cƷeðan⁹ to ðe. ÐƷæt Ʒiſt þu ur. la Moð. hƷi iſſaſt þu Ʒiþ ur.

^m Boet. lib. ii. metrum 2.—St quantas rapidis, &c.

ⁿ Boet. lib. ii. prosa 3.—His igitur, &c.

¹ Bod. þ þæt.

² Cott. þeruan ne mægon.

³ Cott. nehƷearfoðe.

⁴ Bod. buſan niſelice.

⁵ Cott. hƷearſigen.

⁶ Bod. hƷearfunƷ ſælþa

to þel Ʒelyſte 7 þ þu eac betena ne Ʒeleſbeſt.

⁷ Bod. he ne beoð.

⁸ Bod manega þeſehola to Ʒaðrienne.

⁹ Cott. cƷeðað.

to the heavens, and heavenly blessings to the humble. But when I ascend with my servants, then look we down on this stormy world, like the eagle, when he soars above the clouds in stormy weather, that the storms ~~may~~ not hurt him. In like manner, I am desirous, O Mind, that thou shouldest ascend to us, if thou art willing: on the condition that thou wilt again with us seek the earth for the advantage of good men. Dost thou not know my manners? how careful I always was concerning the wants of good men? Knowest thou how mindful I was of the necessity of Cræsus, the Grecian king, when Cyrus, king of Persia, had seized him, and would burn him? When they cast him into the fire, I delivered him with heavenly rain. But thou, on account of thy virtue, wast over-confident; and thoughtest that because of thy good intention nothing unjust could befall thee: as if thou wouldest have the reward of all thy good works in this world! How couldest thou dwell in the midst of the common country, without suffering the same as other men? How couldest thou be in the midst of this changeable state, without also feeling some evil through adversity? What else do the poets sing concerning this world, but the various changes of this world? What is there *peculiar* to thee, that thou shouldest not change therewith? Why carest thou how it may change, when I am always with thee? This change was to thee more tolerable, because thou didst not too much desire these worldly goods, and because thou didst not, moreover, place greater confidence *in them*.

§ IV. Though to the covetous man come as many riches as there are grains of sand by the sea-cliffs, or stars which in dark nights shine; he nevertheless will not cease from complaints, so as not to lament his poverty. Though God fulfil the wishes of wealthy men with gold, and with silver, and with all precious things, nevertheless the thirst of their avarice will not be satisfied, but the unfathomable gulf will have very many waste holes to gather into. Who can give enough to the insane miser? The more any one gives to him, the more he covets.

§ V. How wilt thou now answer worldly goods, if they say to thee: Why blamest thou us, O Mind? why art thou angry

- 1 on hƿam abulzon ƿe ðe : . Ðƿæt ðe onzan lýrtan uƿe. naƿ uƿ¹
 ƿin. ƿu retr² uƿ on ƿæt retr² ƿineƿ ƿceoppender. ƿa ƿu ƿilnober³
 to uƿ ƿær gober ƿe ƿu to him ƿceolber³. ƿu cƿiƿt⁴ ꝥ ƿe habban
 ƿe berƿicenne. ac ƿe maƿan cƿeƿan ma ꝥ ƿu habbe uƿ berƿicen.
 5 nu uƿ ƿuƿh ƿine luf⁵ 7 ƿuƿh ƿine ƿitrunza onƿcunian ƿceal
 ealna ƿercearta ƿcippenð : . Nu ƿu eart ƿcylbiƿna ƿonne ƿe.
 æƿƿer ƿe ƿor ƿinum aƿnum unƿiht lufum. ƿe eac ƿorƿam ƿe
 ƿe ne mót on ƿor ƿe fullzan uƿer ƿcippender ƿillan. ƿorƿam ðe
 he uƿe ƿe onlænðe æƿƿer hiƿ beboðum to hƿucanne. nallaƿ⁴
 10 ƿinne unƿiht ƿitrunza ƿeƿill to fulƿnemmanne : . Anðƿýrðe
 unc nu. cƿæð ƿe ƿiƿðom. ƿƿa ƿƿa ƿu ƿille. ƿit ƿeanbiðiƿaƿ ƿinne
 12 onðƿone : .

CAPUT VIII.º

- ÐA cƿæð ꝥ Moð. ic me onƿite æƿhƿonan ƿcylbiƿne. ac ic
 eom mið ƿær laƿer ƿape ƿƿa ƿƿiðe oƿƿýcceb ꝥ ic inc⁵ ƿeanð-
 15 ƿýrðan ne mæƿ. Ða cƿæƿ ƿe ƿiƿðom eƿt. Ðæt iƿ nu ƿit ƿinne
 unƿihtƿinnerre ꝥ ƿu eart fullneah ƿorƿoht. Ac ic nolðe ꝥ ƿu
 ƿe ƿorƿohtert. ac ic nolðe ꝥ ðe ƿceamode ƿelceƿ ƿebƿolan. ƿor-
 18 ƿam ƿe ƿe ƿe hine ƿorƿench. ƿe bið oƿmoð. Ac ƿe ƿe ƿe hine
 ƿceamaƿ. ƿe bið on hƿeoppunza. Liƿ ƿu nu ƿemunan ƿilt eallra
 20 ƿara anƿýrðneƿra ƿe ƿu ƿor ƿiƿre ƿorulðe hæƿbert riððan ƿu
 æƿert ƿeboren ƿæne oð ƿiƿne ðæƿ. ƿiƿ ðú nū latelan⁶ ƿilt ealle
 ðalbiðneƿra ƿiƿ ƿam unƿotneƿrum. ne meht ƿu fullæpe cƿeðan
 22 ꝥ ƿu earm ƿe 7 unƿeræliƿ. ƿorƿam ic ƿe ƿiunƿne⁷ unberƿenƿ
 untýðne 7 unƿelæƿeðne. 7 me to beaƿne ƿenom. 7 to minum
 25 týhtum ƿerýðe. Ðƿa mæƿ ƿonne auht oƿƿer cƿeƿan butan ðu
 ƿæne ƿe ƿeræliƿerða. ða ƿu me ƿæne æƿ leof ƿonne cƿƿ. 7 æƿ
 ƿon ƿe ƿu cƿer⁸ minne týht 7 mine ƿeapƿ. 7 ic ðe ƿeonƿne
 28 ƿelænðe ƿelce ƿiunƿo ƿiulce manexum oppum ƿelðan ƿe-
ƿittum ƿortozen iƿ. 7 ic ƿe ƿerýrðneðe mið minum laƿum to
 30 ƿon ꝥ ƿe mon to ðomeƿe⁹ ƿeceaƿ. Liƿ ðu nu ƿorƿam cƿiƿt ꝥ
 ƿu ƿeræliƿ ne ƿie ꝥ ƿu nu næƿt ƿa hƿilenðlican anƿýrðneƿra 7
 ƿa biðneƿra ƿe ƿu æƿ hæƿbert. ƿonne ne eart¹⁰ ƿu ƿeah unƿe-
 ræliƿ. ƿorƿam ƿe ƿa unƿotneƿra. ƿe ƿu nu on eart. ƿƿa ilce¹¹
 oƿenƿaƿ. ƿƿa ƿu cƿiƿt ꝥ ƿa bliƿra æƿ ðýðon. ƿenrt ƿu nu ꝥ ƿe
 35 anum ƿýlic hƿearfunƿ. ƿýlic¹² unƿotneƿon becomen. 7 nanum

º Boet. lib. ii. prosa 8.—Tum ego, speciosa quidem, &c.

¹ Cott. naler.

² Cott. retter.

³ Bod. ƿilt.

⁴ Cott. naler.

⁵ Bod. me.

⁶ Cott. latellan.

⁷ Cott. ƿeonene.

⁸ Cott. cƿe.

⁹ Bod. me.

¹⁰ Cott. neart.

¹¹ Bod. ælce.

¹² Cott. bellecu hƿearfunƿ

7 ƿilicu.

with us? in what have we offended thee? Indeed thou wast desirous of us, not we of thee! Thou didst set us on the seat of thy Maker, when thou didst look to us for that good which thou shouldest *have sought from him*. Thou sayest that we have betrayed thee; but we may rather say that thou hast betrayed us, since through thy desire, and through thy covetousness, the Maker of all creatures will abhor us. Thou art therefore more guilty than we, both on account of thine own wicked desire, and also because, through thee, we cannot perform our Maker's will. For he lent us to thee, to be enjoyed according to his commandments, not to fulfil the desire of thine evil covetousness. Answer us now, said Wisdom, as thou wilt: we wait for thine answer.

CHAPTER VIII.

THEN said the Mind, I perceive myself every way guilty; but I am so greatly oppressed with this loathsome sorrow, that I cannot answer you. Then said Wisdom again: It is still thy fault that thou art almost despairing. But I am unwilling that thou shouldest despair: I would rather that thou wert ashamed of such error; for he who despairs is distracted; but he who is ashamed is in repentance. If thou now wilt call to mind all the honours, in respect of this world, which thou hast had since thou first wert born, until this day; if thou wilt now reckon all the enjoyments against the sorrows; thou canst not very easily say that thou art miserable and unhappy. For I took charge of thee unexperienced, and uninstructed; and adopted thee as my child, and inured thee to my discipline. Who can then say aught else, but that thou wert most happy, when thou wert beloved by me ere known; and sooner than thou knewest my discipline and my manners: and I taught thee young, such wisdom as is to many other older minds denied: and improved thee with mine instructions, until thou wert chosen a judge? If thou now sayest, that thou art not happy, because thou hast not the temporary honours and the enjoyments which thou formerly hadst, still thou art not unhappy: for the sorrows wherein thou now art, will in like manner pass away, as thou sayest the enjoyments formerly did. Thinkest thou now, that to thee alone such change and such sorrow happen, and that the like could

1 oppum mobe ſpelc ne onbecome. ne ær þe. ne æfter þe :
 Oppre penſt þu þ̅ on ænigum menniſcum mobe mæge auht
 2 fæſtſædblice beon buton hƿearfunga. oppre gif hit on ænigum
 men ænige hƿile fæſtlice punaþ. ge deaþ hit hƿu aſinneþ¹ þ̅
 3 hit beon ne mæg þær hit ær pær. Dƿæt gýndon ða popuþ
 4 fælpa oppre buton deaper tacnuþ. forþam ge deap ne cýmð
 5 to nanum oppum þingum butan þ̅ he þ̅ liſ aſinneþ². ſƿa eac þa
 6 popuþ fælpa cumað to þam³ Mobe to þam þæt hi hit beniman
 þær þe him leofaſt biþ þiſſe popuþe. þ̅ beoþ þonne þonne hie
 7 him ſƿamſetƿaþ. Geſege. la Moð. hƿæþer þe betere ðince. nu
 8 nauht popuþſiceþ⁴ fæſter 7 unhƿearſenðer beon ne mæg.
 9 hƿæþer þe þu hý forſeo. 7 þiner ſæner þoncer hi forlete
 buton ſape. þe þu geþibe hƿonne hi þe forſienðne forletan :

CAPUT IX.^p

10 ÐA ongan ge ſiþðom ſingan and gýbbode ður. Donne geo
 11 ſunne on haþrum heofone beoþtoſt ſcineþ. þonne aðeoſtſiaþ
 12 ealle ſeoſpan. forþam ðe heora beoþhtner ne beoð nan
 13 beoþhtner for hire. Donne ſmýlte blaþer ſuban ƿertan ƿinð.
 14 þonne ƿeaxað ſiþe hƿaþe ſelþer bloſman. ac ðonne ge ſeoſca
 15 ƿinð cýmþ nonþan eaſtan. þonne toſeoſþ he ſiþe hƿaþe þære
 16 noran ƿlite. ſƿa oſt þone to ſmýlton ſæ ðær nonþan ƿinðer
 17 ýſt onſcýneþ. Eala þ̅ nan ƿuht niſ fæſte ſtonðenðer ƿeoſcer a
 18 ƿunienðe on popuþe :

CAPUT X.^a

19 ÐA cƿæþ Boetiur. Eala ſiþðom. þu þe fæſt moduþ⁵ eallra
 20 mægena. ne mæg ic na ƿiþceþan ne andſaciþan þ̅ þe⁶ þu me
 21 ær fæbeſt. forþon þe hit iſ eall goþ. forþam ic nu hæbbe
 22 onſiten þ̅ þa mine fælpa 7 geo onſonðner. ðe ic ær ƿenbe þ̅
 23 geſælpa beon ſeoþðan. nane fælpa ne ſint. forþam he ſƿa
 24 hƿædblice geſiþeþ. ac þ̅ me hæfþ eallra ſiþtoſt geþſeþ þonne
 25 ic ýmbe ſpelc ſmealiſcort þence. þ̅ ic nu ſeoſtole onſiten hæbbe.
 26 þ̅ þæt iſ geo mæſte unſeð on þiſ andſeoþðan liſe. þ̅ mon
 27 æneſt ƿeoþe⁷ geſeð. 7 æfter þam unſeð. Ða andſeoþeþe
 28 ge ſiþðom 7 geo Geſeoþſiþner 7 cƿæþ. Ne meahc þu nò mið
 29 þ̅

^p Boet. lib. ii. metrum 3.—Cum polo Phœbus, &c.

^a Boet. lib. ii. Prosa 4.—Tum ego, vera inquam, &c.

¹ Cott. aſeppeð.

² Cott. aſeppe.

³ Cott. to þon.

⁴ Cott. nan

ƿuht popuþliceþ.

⁵ Cott. moduþ.

⁶ Cott. andſaciþan þær þe.

⁷ Cott. gý.

† *Boet. Met. For 6, 1—34.*

happen to no other mind, either before thee, or after thee? Or thinkest thou that to any human mind there can be any thing constant, without change? Or if it for a time to any man firmly remain, death at least will take it away, so that it may not be ~~where~~ where it before was. What are worldly goods, but an emblem of death? For death comes for nothing else, but that it may take away life. So also worldly goods come to the mind, in order that they may deprive it of that which is dearest to it in this world; that is, when they depart from it. Say, O Mind, whether thou judgest more wisely, seeing that naught of worldly power can be constant and unchangeable? Whether thou despisest them, and of thine own choice canst relinquish them without regret, so that thou canst abide it when they leave thee sorrowful?

CHAPTER IX.

THEN began Wisdom to sing, and sung thus: When the sun in the serene heaven brightest shines, then become dark all the stars, because their brightness is no brightness by reason of her. When the south-west wind gently blows, then grow very quickly field flowers; but when the stark wind cometh *from the* north-east, then does it very soon destroy the rose's beauty. So oftentimes the north wind's tempest stirs the too tranquil sea. Alas! that there is nothing of fast-standing work, ever remaining in the world!

CHAPTER X.

THEN said Boethius: O Wisdom, thou who art the mother of all virtues, I cannot gainsay or deny that which thou hast said to me, because it is all true: for I have now learned that those my felicities, and the prosperity, which I formerly thought should be happiness, are no happiness because they so speedily depart. But this has most of all troubled me, when I most deeply think about that which I have clearly learned, that it is the greatest infelicity of this present life, that any one is first happy, and afterwards unhappy. Then answered Wisdom and Reason, and said: Thou canst not with

1 rope zetælan þine wýrð and þine zærlpa swa swa þu wenst. for
 þam leaſum unzærlpum¹ þe ðu wropar. hit is leaſung þ þu
 wenst þæt þu weo unzærlig:. Ac gif ðe nu þ þu swiþe
 geornefæb 7 geunrotrab hæfþ. þ te þu forlufe þa leaſan ze-
 5 rælpa. þonne mæg ic ðe openlice zereccan. þ þu swutole
 ongirt þæt te þu git hæfst þone mæſtan ðæl þinra² zærlpa
 þe þu ær hæfdest: Sege me nu hræper þu mið rihte mæge
 8 georfan³ þina unzærlpa. swelce þu eallunga hæbbe forlopen þina
 zærlpa. ac þu hæfst git zerūnð zehælden eall þ þeowwýrþor
 10 þæt te þu þelberonðob hæfdest:. Du miht þu þonne mænan
 þ wýrðe 7 þ lappe. nu þu þ leorne hæfst zehælden: Dæst
 þu part þ weoðowub ealler moncýnnes. 7 þe se mæsta weorþ-
 13 ſcipe. git leofaþ. þ is Simmachus þin swep. Dæst he is git
 hal 7 zerūnð. 7 hæfþ ælces godes zenoh. forþon ic wæt þ þu
 15 naht⁴ ne forſlapdest (þ þu þin ægen weorþ for hine ne reaf-
 dest. gif þu hine zearpe on hwilcum earfoðum. forþam se wep
 17 is Wirbomer 7 lraerta full. 7 zenog onronz nu git ælces
 weorþlices eges. se is swiþe ſariz for þinum earfoðum 7 for
 þinum wnæcſipe:. Du ne leofaþ þin wið eao. þær ilcan Sim-
 20 machers⁵ dohter. 7 io is swiþe weðſarab 7 swiðſemetfæst.
 21 weo hæfð ealle oþru wið oþerþunzen mið clænnesse. eall weore
 god ic ðe mæg mið ſeaum wordum aſeocan. þ is þ heo is on
 22 eallum weapum hiepe fæder zelic. weo liofaþ nu þe. þe anum.
 forþam ðe hio nanpuht eller ne luſað butan þe. ælces godes
 25 weo hæfþ zenoh on þis andweapðan life. ac heo hit hæfþ
 eall forſepen ofer þe anne.⁶ eall heo hit onſcunap. for-
 þam þe heo þe ænne næfþ. þær anes hipe is nu wana. for
 þinre æſſeapðnesse weore wincð eall nauht⁷ þ heo hæfþ. for-
 29 þam heo is for þinum luſum 7 cwið⁸ 7 ſulneah deað for
 30 tearum 7 for unrotnesse:. Dæst wille þe cweþan be þinum
 cþam¹⁰ ſunum. þa riht ſealdorpen 7 zepæhtepaſ. on þam is
 32 ſwioðol io gifu 7 ealla þa dowa hiora fæder 7 heora ſeollþan¹¹
 fæder. swa swa zeonge¹² men mazon zelicorðe beon ealðum
 monnum. Ðy ic wunðrige hwi þu ne mæge ongitan þæt þu eart
 35 nu git swiþe zerehiz. nu þu git liofost and eart hal: Dæst
 þæt is io meſte ær deaðliceþa manna þæt hie libban and ſien
 hale. 7 þu hæfst nu zet to eacan eall þ ic þe ær tealde: Dæst
 ic wæt þ þ is git þeowwýrþwe þonne monner liſ. forþam
 39 manegum men is leorne ðæt he ær ſelf ſwelte ær he zereio hwi

¹ Cott. unzærlpum.² Cott. þara.³ Cott. ſwioðol.⁴ Cott. ſwioðol.⁵ Cott. auht.⁶ Cott. Simacher.⁷ Cott. ænne.⁸ Cott. noht.⁹ Cott. oþmōb.¹⁰ Cott. cþam.¹¹ Cott. ſealdþan.¹² Cott. giunge.

Pl 10;
Fox 28, 30.

truth accuse thy fortune and thy happiness, as thou supposest, on account of the false unhappiness which thou art suffering. It is a deception when thou imaginest that thou art unhappy. But if it has so much troubled thee and made thee sad, that thou hast lost the false happiness; then may I plainly tell thee, that thou well knowest that thou hast still the greatest part of thy felicities, which thou formerly hadst. Tell me now, whether thou canst with justice complain of thy misfortunes, as if thou hadst altogether lost thy happiness, since thou hast yet kept entire everything most precious, which thou wast anxious about? How canst thou, then, lament the worse, and the more unworthy, when thou hast retained the more desirable? Thou knowest, however, that the ornament of all mankind, and the greatest honour, yet lives; that is Symmachus, thy father-in-law. He is yet hale and sound, and has enough of every good; for I know that thou wouldest not be unwilling to give thine own life for him, if thou wert to see him in any difficulties. For the man is full of wisdom and virtues, and sufficiently free, as yet, from all earthly fear. He is very sorry for thy troubles, and for thy banishment. How! is not thy wife also living, the daughter of the same Symmachus? and she is very prudent, and very modest. She has surpassed all other wives in virtue. All her excellence I may sum up to thee in few words: that is, that she is in all *her* manners like her father. She now lives for thee, thee alone: for she loves nothing else except thee. Of all good she has enough in this present life, but she has despised it all, beside thee alone. She renounces it all, because she has not thee. Of this alone she feels the want. Because of thy absence, everything which she has seems naught to her. Therefore she is through love of thee, wasted, and almost dead with tears and with grief. What shall we say concerning thy two sons, who are noblemen and counsellors; in whom is manifest the ability and all the virtues of their father, and of their grandfather, so far as young men may most resemble old men? Therefore I wonder why thou canst not understand, that thou art, as yet, very happy, since thou still livest and art hale. This, indeed, is the greatest possession of mortal men, that they live and are hale; and thou hast yet in addition, all that I have already mentioned

1 / þiſ 7 hiſ beapn ſpeltende: . Ac hwi tilaſt¹ þu þonne to
 2 / pepenne buton andþeorce: . Ne meaht þu nu ȝit þinne pýðe
 3 / nauht oppitan ne þin lif ðo ȝetælan. ne eaſt þu noſeallunga
 4 / to nauhte ȝebon ſwa ſwa þu penſt. Ȧn þe nu ȝit nan una-
 5 / benendlic þnoc ȝetenȝe. forþam þe þu ancon² iſ ȝit on eor-
 6 / pan fæſt. ðæt ſint ða ealþor-men. ðe þe ær ſumbe ſwaecon. þa
 7 / þe ne lætaþ ȝeotrupian be þiſ andþearðan life. 7 eft þina
 8 / agna tpeopa 7 reo ȝobcunbe luſu. 7 ſe tohopa. þa þreo þe ne
 9 / lætaþ ȝeotrupian be þam ecan life. Ða andþorobe þ unroce
 10 / Mod 7 cweþ. Eala þæran þa ancnar ſwa tume³ 7 ſwa þurh-
 11 / pumenbe ȝe for Gode ȝe for worulde. ſwa ſwa þu reȝt. þonne
 12 / mihte þe micle þý eþ⁴ ȝeþolian ſwa hæt ſearfoþneſſa ſwa uſ on
 13 / become. eall hie uſ þýncað þý leohtan ða hwi þe þa ancnar
 14 / fæſtbeoþ. ac þu miht þeah onȝiton hu þa mine⁵ ȝælpa and
 15 / ſe min þeorðȝipe heſ for worulde iſ oncerþeð: .

CAPUT XI.*

✕ § I. ÐA andþorobe ſe ſiðom 7 reo ſerceanþiſneſ 7 cweþ.
 Ic pene þeah þ ic hæt hreȝanunge⁷ þe upaþoſe of þære un-
 roceſſe 7 ſulneah ȝebrohte æt ðam ilcan þeorðȝipe ðe þu
 ær hæfðeſt. buton þu ȝit to full ſý þæſ þe þe læfeð⁸ iſ. þ þe
 20 / for þý platȝe. Ac ic ne mætaþneohan⁹ þine reorunga for þam
 lýclan þe þu forlupe. forþam þu ſimle mið pope 7 mið un-
 21 / roceſſe mænſt ȝif þe æneſ willan þana biþ. ðeah hiſ lýtles
 hæt ſie. Ða þæſ æſne on ðiſ andþearðan life. opþe hwa iſ nu.
 oððe hwa pýp ȝet æfter uſ on þiſſe worulde. þ him nanpuht
 25 / wið hiſ willan ne ſie. ne lýtles ne micleſ. Sþiþe neapeþe ſent¹⁰
 26 / 7 ſpiþe heanlice¹¹ þa menniſcan ȝeſælpa. forþam oþer tpeȝa.
 oððe hie næſne to nanum men ne becumap. oððe hi þær
 næſne fæſtlice ne þurhpumiap ſpelca ſpelce hi ær to coman.
 Ðæt ic wille heſ be æftan ſpeotolon ȝeneccan. þe witon þ
 30 / ſume mæȝon habban ælles woruld þelan ȝenog.¹² ac hi habbað
 þeah ſceame þæſ þelan. ȝif hi ne beoð ſwa æðele on ȝebýrdum
 ſwa hi worðon: . Sume beoþ wiðe æþele 7 wiðcuþe on heora
 31 / ȝebýrdum. ac hi beoþ mið wæble 7 mið heþe¹³ ofþrýcte 7

* Boet. lib. ii. proſa 4.—Et illa, Promovimus, inquit, &c.

¹ Cott. tiolart. ² Cott. forþon þin ancnar. ³ Bod. pume. ⁴ Cott. ied. ⁵ Cott. oncnar. ⁶ Cott. mina. ⁷ Cott. hæt hpugunungeſ.

⁸ Cott. alýfed. ⁹ Cott. adþeoȝan. ¹⁰ Cott. neappa ſint. ¹¹ Cott. heanlica. ¹² Cott. þ momȝe habbað ælles woruld þelan ȝenog. ¹³ Cott. heþe.

to thee. But I know that this is even more valuable than man's life: for many a man would wish that he himself should die, rather than behold his wife and children dying. Why toilest thou then in weeping without a cause? Thou canst not yet blame thy fortune, nor upbraid thy life: nor art thou altogether brought to naught, as thou thinkest. No unbearable misery has yet befallen thee, for thine anchor is still fast in the earth: that is, the noblemen whom we before mentioned. They suffer thee not to despair of this present life: and again, thine own faith, and the divine love and hope; these then suffer thee not to despair of the everlasting life. Then answered the sorrowful Mind, and said: O, that the anchors were so secure, and so permanent, both for God, and for the world, as thou sayest! then might we the more easily bear whatsoever misfortunes come upon us. They all seem the lighter to us, so long as the anchors are fast. But thou mayest, nevertheless, perceive how my felicities, and my dignity here, in respect of the world, is changed.

CHAPTER XI.

§ I. THEN answered Wisdom and Reason, and said: I think, however, that I have, in some measure, raised thee up from this sorrow; and almost brought thee to the same dignity which thou before hadst. Only thou art yet too full of what thou hast relinquished, and art therefore grieved. But I cannot endure thy lamentations for the little that thou hast lost. For thou always, with weeping and with sorrow, mournest, if there be to thee a lack of anything desired, though it be of something little. Who was ever in this present life, or who is now, or who shall be yet after us in this world, to whom nothing against his will may happen, either little or much? Very narrow, and very worthless, are human enjoyments: for either they never come to a man, or they never constantly remain there such as they first came. This I will hereafter more clearly show. We know that some may have enough of all worldly wealth; but they have nevertheless shame of the wealth, if they are not so noble in birth as they wish. Some are very noble and eminent on account of their birth, but they are oppressed and made sad

/ zeunrotrobe. ꝥ him pæne leofne ꝥ hi pæran unæpele þonne
 swa earme. gif hit on heora anwealde pæne :. Manege beoþ
 peah ægþer ge full-æpele ge full-felige. ⁊ beoþ peah full-
 unrode. þonne hi oþer tvega oððe riȝ habbaþ him gemæc. oþþe
 5 him gemece nabbap :.¹ Manege habbaþ genog gerælice ge-
 riȝod. ac forþearnleste. eallne þone pelan ðe hi gezaderigaþ
 hi lærað² fræmbum to brucanne. and hi beoþ forþam un-
 10 pote :. Sume habbað bearn genoge. ac ða beoþ hƿilum unhale.
 oþþe yfele ⁊ unweorþ. oððe hƿaþe zeparaþ. ꝥ ða elþran for-
 þam gnorniaþ ealle heora woruld :. Forþam ne mæg nan mon
 on riȝte anþearþan life eallunga zepað beon riȝ his riȝod. peah
 he nu nanriht ealler næbbe ymbe to riȝzienne. ꝥ him mæg
 to riȝze. ðæt he nat hƿæt him toweard biȝ. hƿæþer þe zod þe
 yfel. þon ma þe þu riȝte. ⁊ eac þæt ꝥ he þonne gerælice
 15 bryȝþ. he ondræc ꝥ he riȝle forlætan. Lætaþ me nu sumne
 mann þara þe ðe gerælezort riȝce. ⁊ on his riȝelle riȝ riȝort
 zepiten. ic þe zerecce riȝe hƿaþe ꝥ ðu ongiȝt ꝥ he biȝ for
 riȝe lytlum þingum ort riȝe ungemetlice zebreþeð. gif him
 ænig riht bið riȝ his willan. oþþe riȝ his zepunan. peah hit nu
 20 lytel hƿæt reo buton he to ælcum men mæge zebecnian ꝥ
 he riȝne on³ his willan :. Fundrum lytel mæg zebon þone
 eallra geræligeftan mon her for⁴ worulde. ꝥ he weþ þæt his
gerælfriȝen oððe riȝe zepanode oððe mid ealle forlone :.
 Du weȝt nu ꝥ þu reo riȝe ungerælig. ⁊ ic wæt ꝥ manegum
 25 men ðuhte ꝥ he pæne to heofonum ahaſen gif he ænigne⁵ bælf
 hæfde þara þinna gerælfra þe ðu nu zet hæft :.⁶ Le fur-
 þum reo rtor þe þu nu on hæft eart. ⁊ þu criȝt ꝥ þin rtæc-
rtor riȝ heo iȝ þam monnum eþel þe þær on zeborene pæran.
 ⁊ eac þam ðe heora willum þær on earþigaþ :. Ne nanriht
 30 ne byð yfel færan mon wene ꝥ hit yfel reo. ⁊ peah hit nu heȝiȝ
 reo and riȝenweard. peah hit biȝ gerælf gif hit mon luflice
 beð and geðyllice aſeȝn :. Feaſa fienȝ to þam zereadriȝe.
 gif he riȝ on unzeȝylde. ꝥ he ne riȝige⁷ ꝥ his fælfra weorþan
 onpenbe :. Riȝ riȝe mænige biternefte iȝ zemenzeð reo
 35 riȝetner riȝe worulde. peah heo hƿam riȝum⁸ ðynce. ne mæg
 he hie no habban⁹ gif heo hine fleon ongiȝn :. Du ne iȝ hit
 40 þær riȝe riȝetol hu hƿerlice þaſ woruldfælfra riȝt. nu hi ne

¹ Cott. nabbap oðþe him gemæc oðþe gemæde nabbap.

² Cott.

gerælice. ³ Bod. lætað. ⁴ Bod. unweorþe. ⁵ Cott. zebecnan ꝥ
 he riȝne on. ⁶ Cott. on. ⁷ Bod. ænne. ⁸ Cott. gehæft. ⁹ Bod.
 heȝelrige. ¹⁰ Cott. riȝuma. ¹¹ Cott. gehabban.

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by indigence and poverty, so that it were more desirable to them to be unnoble, than so poor, if it were in their power. Many are, indeed, both full noble and full wealthy, and are nevertheless very unhappy, when they have either of these things; either when they have wives as yoke-fellows with them, or have not yoke-fellows. Many have married happily enough, but for want of children, they leave all the riches which they amass to strangers to enjoy, and they are therefore unhappy. Some have children enough, but they are sometimes unhealthy, or evil and worthless, or soon depart, so that the parents therefore mourn all their life. Hence no man can, in this present life, be altogether suited in respect of his fortune. Though he have nothing at all to sorrow about, this is able to make him sorrowful, that he knows not what is about to happen to him, whether good or evil, any more than thou knewest; and moreover he fears, that what he then happily enjoys, he may lose. Show me now any man of those who appear to thee the happiest, and who is most distinguished for the enjoyment of his desires. I tell thee at once, that thou mayest observe that he is often immoderately troubled for very trifling things: if anything happens to him against his will, or contrary to his custom, though it be ever so little; unless he may give his nod to every man to run at his will. Wonderfully little can cause the happiest man of all, here in respect of the world, that he should think that his happiness is either much lessened, or entirely lost. Thou now thinkest that thou art very miserable: and I know that to many a man, it would seem that he were exalted to the heavens, if he had any part of thy felicities, which thou hast still. Moreover, the place wherein thou art now detained, and which thou callest thy place of exile, is the country of the men who were born there, and also of those who by their own will dwell there. Nothing is evil, until a man thinks that it is evil: and though it be now heavy and adverse, yet it will be happiness, if he acts willingly, and patiently bears it. Scarcely any one is so prudent when he is in impatience, as not to wish that his happiness were destroyed. With very much bitterness is the sweetness of this world mingled. Though it seem pleasant to any one, he will be unable to hold it, if it begin to fly from him. Is it not, then, very evident, how inconstant

1 / maƿon ðone earþman ƿerfyllan. forþam he riðle ƿilnað hƿær
hƿuƿu¹ þær þe he þonne næft. ne hie þam ƿerfðeƿum 7 þam
† ƿemetæctum riðle ne ƿuniaþ:.

7 § II.^a Ðri rece ge þonne ymbutan eop þa ƿerfæla ðe ge on
innan eop² habbaþ þurh þa ƿoðcundan miht ƿerfet: . Ac ge
nýtton hƿæt ge ðop. ge riht on ƿerþolan: . Ac ic eop mæƿ mið
feapum ƿorðum † ƿenecan³ hƿæt re hƿof iƿ ealla ƿerfæla ƿiþ
þær ic ƿat þu ƿilt hiƿian þon ær þe þu hine onƿerf⁴ þ þ iƿ þonne
ƿoð: .⁴ Miht þu nu onƿitan hƿær þu auht þe ðeopƿýrþne
10 habbe þonne ðe ƿýrðne: . Ic ƿene þeah þ þu ƿille cƿerþan þ þu
nauht ðeopƿýrþne næbbe. Ic ƿat ƿiþ þu nu hæfðe⁵ fullne
anƿealð ðiner ƿelfer. ðonne hæfðer ðu hƿæt hƿerfa⁶ on þe
ƿelfum ðær þe ðu næfne þinum ƿillum alaetan ƿoðer.⁷ ne ƿeo
ƿýrð þe on ƿenuman ne mihte: . Forðam ic ðe minðƿiƿe þ
15 þu onƿite ðætte nan ƿerfælf niƿ on ƿiſſe anbƿearðan liƿe. Ac
onƿet þæt nauht niƿ betene on ƿiſſe anbƿearðum liƿe. þonne
ƿeo ƿerfearðriƿner. forþam þe heo þurh nan ðinƿ ne mæƿ þam
men loſian. for þý iƿ betene þæt feoh þæt te næfne loſian ne
mæƿ. þonne þ þe mæƿ 7 ƿeal. Ðu ne iƿ þe nu ƿenoh ƿreotole
20 ƿerfælf þæt ƿeo ƿýrð þe ne mæƿ nane ƿerfæla ƿellan. forþam
þe æƿer iƿ unfæft ge ƿeo ƿýrð. ge ƿeo ƿerfælf. forþam riht
ƿriþe teðne 7 ƿriþe hƿeoſenðe þar ƿerfæla: . Ðƿæt ælc þara
þe þar foruolb-ƿerfæla hæfð. oþer ƿerfa oþþe he ƿat þæt he
him foruƿearðe beoþ. oððe he hit nat. ƿiþ he hit þonne nat.
25 hƿelce ƿerfæla hæfð he æt þam ƿelan. ƿiþ he biþ ƿa ðýr 7
ƿa unfæft.⁸ þ he þæt ƿitan ne mæƿ. ƿiþ he hit ðonne ƿat.
þonne onðræt he him þ heo loſian. 7 eac ƿeapa ƿat þ he hi
alaetan ƿeal. Ðe ƿinƿala ege ne læt nænne⁹ mon ƿerfælfne
beon: . Euf þonne hƿa ne neƿ hƿær þe þa ƿerfælf hæbbe.
30 þe he nabbe þe he ðonne hæfð. hƿæt þæt ðonne beoþ for lýcla
ƿæla. oððe nane. þæt mon ƿa eape forlætan mæƿ: . Ic ƿene
nu þ ic þe hæfðe ær ƿenoz ƿreotole ƿerfæht be manerum
† tæcnum þ te monnaſƿa ƿint undeaplice 7 ece.¹⁰ 7 þ iƿ ƿenoz
ƿreotol þ te nanne mon ðær ƿeoƿan ne ƿearf þ ealle men
35 ƿeenðiaþ on þam ðeape. 7 eac heopa ƿelan. þý ic ƿunðriƿe hƿi
men riht ƿa unƿerfearðre þ hie ƿenan þ þiƿ anbƿearðe liƿ
87 mæƿe þone monnan ðon ƿerfælfne þa hƿile þe he leorfað. þonne

^a Boet. lib. ii. presa 4.—Quid igitur, o mortales, &c.

¹ Bod. hƿæt hƿerf.

² Cott. iop.

³ Cott. ƿerfætan.

⁴ Bod.

onƿerf þe iƿ þone ƿoð.

⁵ Bod. næfðer.

⁶ Cott. hƿuƿu.

⁷ Cott.

nolðer.

⁸ Cott. unƿiſ.

⁹ Bod. none.

¹⁰ Cott. undeaplice 7 ece.

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worldly goods are; when they are not able to satisfy the poor, inasmuch as he always desires something of that which he has not; neither do they always dwell with the patient and moderate.

§ II. Why seek ye, then, around you the happiness which ye have placed within you by the divine power? But ye know not what ye do: ye are in error. But I can, with few words, show you what is the roof of all happiness: for which I know thou wilt strive until thou obtainest it: this, then, is good. Canst thou now discover whether thou hast anything more precious to thee than thyself? I think, though, thou wilt say that thou hast nothing more precious. I know, if thou hadst full power of thyself, thou wouldest then have something in thyself, which thou never, with thine own consent, wouldest relinquish, nor could Fortune take it from thee. Therefore I advise thee, that thou learn, that there is no happiness in this present life. But learn that nothing is better in this present life than reason: because man cannot by any means lose it. Therefore that wealth is better, which never can be lost, than that which may, and shall *be lost*. Is it not, now, clearly enough proved to thee, that Fortune cannot give thee any happiness? because each is insecure, both Fortune and happiness; for these goods are very frail, and very perishable. Indeed, every one who possesses these worldly goods, either knows that *they will be hurried away* ~~they are about to depart~~ from him, or he is ignorant of it. If, then, he is ignorant of it, what happiness has he in riches, when he is so foolish, and *do ignorant* ~~so unwise~~ as to be ignorant of this? But if he knows it, then he dreads that they may be lost, and also is well aware that he must leave them. Continual fear suffers not any man to be happy. If then any man cares not whether he have that wealth, which he may not have, even when he has it; truly, that is for little happiness, or none, which a man may so easily lose. I think, moreover, that I had formerly with sufficient clearness taught thee by many arguments, that the souls of men are immortal and eternal: and it is so evident that no man need doubt it, that all men end in death, and also their riches. Therefore I wonder why men are so irrational as to think that this present life can make man happy whilst he lives, seeing that it cannot, after it is ended, make

1 hit hine ne mæg æfter þýr life eapmne¹ gebon :. Ðræt þe
 2 gepirlice witon unrim ðara monna þe ða ecan gefælda rohtan
 3 inallas ðurh þ an þæt hi wilnobon ðæs lichomlican deaðes. ac
 4 eac manegra farlicra wita hie gefilnobon wið ðan ecan life. þ
 5 weron ealle þa haligan Martýras :

CAPUT XII.⁴

8/ 6 ÐA ongan se Wifdom 7 liopian. 7 geforbode þur. ecre þæt
 7 pell mid leobe. þ he ær sæbe 7 cræp. Se þe wille fæst his
 8 timbrian. ne sceall he hit no settan upon þone hehtan cnol.
 9 7 se ðe wille godescunne Wifdom secan. ne mæg he hine wið
 10 ofermetta. 7 eft se þe wille fæst his timbrian. ne sette he hit
 11 on sonðbeorhas. Ða eac gif þu Wifdom timbrian wille. ne sete
 12 ðu hine uppan þa giterunga. forðam swa swa riænbe sonð þonne
 13 penitency. swa swa geð giterung þa ðneorendan welan þisses
 14 midðangearbes. forðam hio hiora simle bið ðurstege. ne mæg
 15 his naht lange stanðan on ðam hean munte. gif hit full un-
 16 gemetlic winð gestent. næst þæt þ te on ðam riænðan sonðe
 17 stent for splicum nene. swa eac þ mennisce Wob bið un-
 18 bereten 7 læpez of his stee. þonne hit se winð stonðra ge-
 19 winca arcyrod. oððe se pen ungemetlicer ymbhogan :. Ac se
 20 þe wille habban þa ecan gefælda. he sceal fleon þone fæcnan
 21 plite þisses midðangearbes. 7 timbrian þ his Wober on þam
 22 fæstan stane eadmetta. forðam ðe Crist eapðað on þære bene
 23 eadmōðette. 7 on þam gemýnðe Wifdome. forðam simle se
 24 swa mon eall his lif læt on geðean unonpenbenlice 7 ofroth.
 25 þonne he forrið ægðer se þa forlican zob se eac þa yflu. 7
 26 hopað to þam toearðam. þ sint þa ecan. forðam ðe Lob.
 27 hine gehelt æthronan. riænlice puniende. on his Wober ge-
 28 fælsom. ðeah þe se winð. þara eaproða. 7 seo riænale gemen.
 29 þissa woruld selða. him onblape :

CAPUT XIII.⁵

30 ÐA se Wifdom þa 7 seo Lerceaðwines þis leoð þis arungen
 31 hæfðon. ða ongan he eft secgan² pell 7 þis cræp. Me ðincþ
 32 nu þ wit mægen fmealicor fnecan 7 ðioðolran worðum. for-
 33 þam ic onzite þ min lar hwæt hwugu inzæð on þin onðit. 7

¹ Boet. lib. ii. metrum 4.—Quisquis uolet perennem, &c.

² Boet. lib. ii. prosa 5.—Sed quoniam rationum, &c.

³ Bod. eapm.

⁴ Cott. recgean.

† Bod. Met. For 7.1-108.

him miserable. But we certainly know of innumerable men who have sought eternal happiness, not by this alone, that they chose the bodily death, but they also willingly submitted to many grievous torments on account of the eternal life: those were all the holy martyrs.

CHAPTER XII.

Play
THEN began Wisdom to sing, and sung thus.—he prolonged with verse the speech that he before made, and said: He who will build a firm house, must not set it upon the highest hill; and he who will seek heavenly wisdom, must not *seek* it with arrogance. And, again, he who is desirous to build a firm house, should not set it on sand-hills. So also if thou art desirous to build wisdom, set it not on avarice. For as thirsty sand swallows the rain, so avarice swallows the perishable riches of this middle-earth, because it is always thirsty after them. A house cannot long stand on the high mountain, if a very violent wind press on it; nor has it that which may stand on the thirsty sand for excessive rain. Thus also the human mind is subverted, and moved from its place, when the wind of strong afflictions agitate it, or the rain of immoderate care. But he who wishes to have eternal happiness, should fly from the dangerous splendour of this middle-earth, and build the house of *his* mind on the firm rock of humility. For Christ dwells in the vale of humility, and in the mind of wisdom. Therefore the wise man ever leads all his life in joy, unchangeable and secure, when he despises both these earthly goods, and also the evils; and hopes for the future, which are eternal. For God preserves him everywhere, perpetually dwelling in the enjoyments of his mind: though the wind of troubles, and the continual care of these worldly goods, blow upon him.

CHAPTER XIII.

WHEN Wisdom and Reason had thus sung this lay, then began he again to make a speech, and thus said: Methinks that we may now argue more closely, and with profounder words; for I perceive that my doctrine, in some degree,

1 þu genoh þel unbenytenst þ̅ ic þe to gprece. Lieðenc nu h̅æt
 2 þiner aȝnes ȝeo ealra þ̅iȝra ƿonulb ahta ȝ pelena. oððe h̅æt
 3 þu þær on aȝe unandenȝldeȝ. ȝif þu him ƿceabȝlice¹ æfter-
 4 ȝȝnast. Ðæt hæfst ðu æt þam ȝifum þe ðu cȝiȝt þ̅ ȝeo ȝȝb
 5 eop ȝife. and æt þam pelum.² ðeah hi nu ece ƿærnon. Seȝe³ me
 nu h̅æþer re þin pela ðiner þancer ȝpa beone reo þe ƿon hiȝ
 7 æȝenne ȝecȝnbe. h̅æþer ic ðe ȝecȝe þeah þ̅ hit iȝ of hiȝ æȝenne
 ȝecȝnbe naȝ of þinre: ȝif hit þonne hiȝ æȝenne ȝecȝnbe iȝ naȝ
 of ðinre. h̅i eart. þu þonne aȝ þȝ betena ƿon hiȝ ȝobe.⁴ Seȝe
 10 me nu h̅æt hiȝ þe beoȝart⁵ þince. h̅æþer þe ȝolb þe h̅æt ic
 ȝæt þeah ȝolb. Ac þeah hit nu ȝob⁶ reo ȝ beone.⁷ þeah biȝ
 h̅iȝreabȝna ȝ leoȝenbna re ðe hit ȝelȝ. ðonne re þe hit ȝabenaȝ
 ȝ on oȝnum neaȝaȝ. ȝe eac þa pelan beoȝ h̅iȝreabȝnan. ȝ
 14 leoȝtælan þonne þonne h̅ie mon ȝelȝ. þonne h̅ie beon þonne
 15 hi mon ȝaðnaȝ ȝ healt.⁸ Ðæt reo ȝitȝung ȝebeȝ heone ȝit-
 16 ȝenaȝ iȝaȝe æȝþer ȝe Lobe ȝe monnum. ȝ þa cȝȝta ȝebob þa
 17 ȝimle leoȝ tæle ȝ h̅iȝreabȝze ȝ ȝeoȝþe æȝþer ȝe Lobe ȝe mon-
 num ðe h̅ie luȝiaȝ. Nu þ̅ ȝeoȝ þonne æȝþer. ne mæȝ beon ȝe
 mið þam ðe hit ȝelð ȝe mið þam þe hit nimp.⁹ nu iȝ ƿoȝþæm
 20 ælc ȝeoȝ betene ȝ beoȝȝȝnne ȝeȝealb þonne ȝehealben. Liȝ nu
 eall þ̅iȝer miðbanȝaȝ þela come to anum men. hu ne ƿærnon
 22 þonne ealle oȝþe men ƿæblan butan anum.¹⁰ Lienoh ȝeotol
 ðæt iȝ. þ̅ te ȝob ƿoȝb ȝ ȝob h̅iȝa ælcȝ monner biȝ betena ȝ
 24 beonna.¹¹ þonne æniȝ pela. h̅æt þ̅ ƿoȝb ȝeȝȝlȝ eallra¹² þara
 25 eapan þe hit ȝeheȝþ. ȝ ne biȝ þeah no ðȝ læȝre mið þam þe hit
 ȝȝniȝþ. hiȝ heoȝtan biȝelnerre hit ȝeopenað.¹³ ȝ þær oðȝer
 27 heoȝtan belocene¹⁴ hit þunȝraȝ. ȝ on þam ȝænelbe þær be-
 tȝȝx ne bið hit no ȝeȝanob. ne mæȝ hit mon mið ȝeoȝþe
 oȝflean. ne mið ȝape ȝebindan. ne hit næȝne ne acȝlð. Ac þa
 30 eoppe pelan. þeah hi ealne ȝeȝ eoppe ȝin.¹⁵ ne þince eop no þȝ
 naȝoȝ¹⁶ heoȝa genoh. ȝ þeah ȝe h̅ie þonne oȝnum monnum
 ȝellan ne mazon. ȝe no þe ma mið þam heoȝa ȝæble ȝ heoȝa
 33 ȝitȝunge ȝeȝyllan. ðeah þu h̅ie ȝmale¹⁷ toðæle ȝpa biȝt. ne
 miht þu þeah ealle men emlice¹⁸ mið ȝehealban. ȝ ðonne þu
 35 ealle ȝebælbæ hæfst. þonne biȝt ðu ðe ȝelȝ ȝæbla. Siȝt þæt
 37 ȝeȝlice¹⁹ pelan þ̅iȝer miðbanȝaȝ. ðonne hi nan mon fullice
 habban ne mæȝ. ne h̅ie nanne mon ȝeȝelȝian ne mazon. buton

¹ Cott. ȝerceabȝlice.² Cott. pelan.³ Cott. Seȝe.⁴ Cott. ȝoobe.⁵ Cott. beoȝart.⁶ Bod. ȝolb.⁷ Cott. beone.⁸ Cott. hilt.⁹ Cott. mon¹⁰ Cott. buton him anum.¹¹ Cott. beonna.¹² Cott. ælcȝer.¹³ Bod. iðelnerre hit openað.¹⁴ Cott. belocene.¹⁵ Cott. mið eop men.¹⁶ Cott. h̅aȝoȝ.¹⁷ Cott. ȝpa ȝmeahce.¹⁸ Cott. ȝemlice.¹⁹ Cott. ȝemelice.

enters into thy mind, and thou understandest well enough what I say unto thee. Consider, now, what is thine own of all these worldly possessions and riches; or what of great price thou hast therein, if thou rationally examinest it. What hast thou from the gifts and from the riches, which thou sayest fortune gives you, even though they were eternal? Tell me now, whether in thy judgment, this thy wealth, is so precious to thee from its own nature. But I say to thee that it is from its own nature, not from thine. If it, then, is from its own nature and not from thine, why art thou ever the better for its good? Tell me what of it seems to thee most precious: whether gold, or what? I know, however, gold. But though it be good and precious, yet will he be more celebrated and more beloved, who gives it, than he who gathers, and takes it from others. Riches, also, are more honourable, and more estimable when any one gives them, than they are when he gathers and keeps them. Covetousness, indeed, makes misers loathsome both to God and to men; and liberality always makes them estimable, and famous, and worthy, both to God and to the men whom they befriend. Since, then, wealth cannot be both with those who give it, and with those who receive it; all wealth is therefore better and more precious given than held. If even all the wealth of this middle-earth should come to one man, would not all other men be poor, except one? It is sufficiently evident that the good word and good fame of every man is better and more precious than any wealth: for this word fills the ears of all those who hear it, and yet is not the less with him who speaks it. His heart's recess it opens, and the locked heart of another it penetrates, and in the way between them it is not lessened, nor can any one with sword slay it, nor with rope bind, nor does it ever perish. But these your riches, if they were always yours, there does not the sooner seem to you enough of them; and if ye may not give them to other men, ye never the more therewith satisfy their want and their desire. Though thou divide them as small as dust, yet thou canst not satisfy all men equally: and when thou hast divided all, thou wilt then be poor thyself. Are the riches of this middle-earth worthy of a man when no one can fully have

1 hie oþerne ȝebon to ƿæblan. ƿræþen¹ nu ȝimma ƿlite eorpe
eagan to him ȝetio². heona to ƿunþrianne. ȝra ic ƿat ꝥ hie³
 2 ȝoþ. hƿæt reo⁴ ȝuxuð þonne þær ƿliter þe on þam⁵ ȝimma
huð biþ heona næg eorpe.⁶ ꝥy ic eom ȝriþe unȝemetlice
 3 forþunþnob hƿi eop þince þære unȝerceabȝran ȝerceafte ȝoð⁷
 betere þonne eorpe aȝen ȝoð. hƿi ȝe ȝra unȝemetlice ƿunþriȝen
 þara ȝimma. oððe ænȝer þara ȝeablicena ðinga ðe ȝerceab-
 4 riȝnerre næfþ. forþam hie mib nanum ƿȝhte ne mazon⁸ ȝear-
nȝan ꝥ ȝe heona ƿunþriȝen. þeah hie Lober ȝerceafte ȝien. ne
 10 ȝint hi no ƿiþ eop to metanne. forþam þe oðer tƿeȝa oþþe hit
 nan ȝoð niȝ for eop ȝelfe. oððe þeah for lýtet ȝoð ƿiþ eop to
 12 metanne. to ȝriþe þe heƿerian⁹ uȝ ȝelfe. þonne þe mape ꝥ
 luȝiaþ¹⁰ ꝥ þe unþer uȝ iȝ on upum¹¹ anƿealbæ. þonne uȝ ȝelfe.
 oððe ðone Drihten ðe uȝ ȝerceop. ȝ uȝ ealle ða ȝoð forȝear.
 15 ƿræþen ðe nu licȝen¹² fæȝeru lonð¹³:

CAPUT XIV.

§ I. ÐA anbƿorobe ꝥ Moð þære Ȥerceabȝnerre ȝ cræð.
 ƿi ne ȝceolbe me lician fæȝer lanð. hu ne iȝ ƿæt ȝe fæȝereta
 1 ȝæl Lober ȝerceafte. ȝe full oft ƿe fæȝniaþ¹⁴ ȝmýltre fæ. ȝ
 eac ƿunþriaþ þær ƿliter þære ȝunnan anb þær monan ȝ eallra
 20 þara ȝceoppena. Ða anbƿorobe ȝe ȝiȝbom anb reo Ȥerceab-
 riȝner þam Moðe ȝ ƿuȝ cræþ. ƿræt belimþþ þe heona fæȝer-
 22 nerre.¹⁵ hƿæþer¹⁶ ðu ðurpe ȝilpan ꝥ heona fæȝerner þin ȝie.
 nere nere. hu ne ƿæt þu ꝥ þu heona nanne ne ȝeophtert.¹⁷ ac
 ȝiȝ ðu ȝilpan ƿille. ȝilp Lober. ƿræþen þu nu fæȝenna blōt-
 25 mæna fæȝniȝe on eaȝtran ȝelce þu hie ȝercope. hƿæþer þu nu
 ȝelceȝ auht ƿȝncan mæȝe, oððe ȝeophtert habbe. nere nere.
 ne ðo þu ȝra.¹⁸ hƿæþer hit nu ðiner ȝeƿealbȝ ȝie ꝥ re hæp-
ert ȝie ȝra ƿeliȝ on ƿærtmum. hu ne ƿat ic ꝥ hit iȝ no þiner
 ȝeƿealbȝ. ƿi eaȝt þu ðonne onæleb mid ȝra iðele ȝeƿean. oððe
 30 hƿi luȝaȝt ðu þa ȝnemðan ȝoð ȝra unȝemetlice. ȝelce hi ȝien
 þin aȝnu.¹⁹ ȝenȝt þu mæȝe reo ƿȝnð þe ȝebon ƿæt þa þinȝ ðine
 aȝene²⁰ ȝien þa þe heona aȝene²¹ ȝecȝnð þe ȝeȝyðon²² ȝnemðe.
 nere nere. niȝ hit no þe ȝecȝnðe ꝥ te þu hi aȝe. ne him niȝ
 35 ȝeȝyðe ꝥ hi ðe folȝien. ac þa heoȝencunðan þinȝ þe ȝint²³ ȝe-

1 ƿ Boet. lib. ii. prosa 5.—Quid ni? Est enim, &c.

1 Bod. ƿræþ. 2 Cott. hi. 3 Cott. ȝio. 4 Cott. þæm. 5 Cott. eorpe.
 6 Cott. ȝoð ƿeb. 7 Cott. heppað. 8 Cott. ꝥ ma luȝiað. 9 Cott. uȝrum.
 10 Cott. licien. 11 Cott. fæȝeniað. 12 Cott. to hiopa fæȝernerre. 13 Bod.
 hƿæþ. 14 Cott. nan ne ƿohtert. 15 Cott. no ȝra. 16 Bod. ȝen þine
 ȝet nu. 17 Cott. aȝnu. 18 Cott. aȝnu. 19 Bod. ȝebon. 20 Cott. ȝenðan.

them? nor can they enrich any man, unless they bring another to poverty. Does the beauty of gems attract your eyes to them, to wonder at them? I know that they do so. But the excellence of the beauty which is in gems is theirs, not yours. Wherefore I am excessively astonished why the good of the irrational creature seems to you better than your own good: why ye so immoderately admire gems, or any of the insensible things which have not reason: for they with no justice can deserve that ye should admire them. Though they are God's creatures, they are not to be compared with you. For either it is no good for yourselves, or at least for little good, compared with you. We too much despise ourselves when we love that which is beneath us, in our own power, more than ourselves, or the Lord who made us, and gave us all good things. Do fair lands delight thee?

CHAPTER XIV.

§ I. THEN answered the Mind to Reason, and said: Why should not fair land delight me? Is not that the fairest part of God's creatures? Full often we rejoice at the serene sea, and also admire the beauty of the sun, and of the moon, and of all the stars. Then answered Wisdom and Reason to the Mind, and thus said: What belongs to thee of their fairness? Darest thou to boast that their fairness is thine? No, no. Dost thou not know that thou madest none of them? But if thou wilt glory, glory in God. Dost thou rejoice in the fair blossoms of Easter, as if thou madest them? Canst thou then make anything of this kind, or hast thou any part in the work? No, no. Do not thou so. Is it through thy power that the harvest is so rich in fruits? Do not I know that it is not through thy power? Why art thou then inflamed with such vain glory? or why lovest thou external goods so immoderately, as if they were thy own? Thinkest thou that fortune can cause to thee, that those things should be thy own, which their own natures have made foreign to thee? No, no. It is not natural to thee that thou shouldst possess them; nor is it their nature, that they should follow thee. But heavenly things are natural to thee, not these earthly.

/ cýnbe. næs þæs eorþlican. Ðas eorþlican ƿæromas sint ƿerces-
 þene netenun¹ to anblifene. ⁊ þa populþ ƿelan ƿýnt ƿercesþene
to biſſice þam monnum þe beoþ neatenun² ƿelice. ꝥ beoþ un-
 rihtlice ⁊ unƿemetſette to þam hi eao becomas oþroft. Líf
 5 þu þonne ðæt ƿemet habban. ƿille. ⁊ ða nýð þearfe ƿitan ƿille.
 þonne iſ þæt mete. ⁊ ðrýnc ⁊ clapaſ ant to to ſpelcum
 oþætte ſpelce þu cunne. ꝥ ða iſ ƿecýnbe ⁊. ꝥ ðe iſ riht to
 8 habbenne. Ðƿelc ƿemur iſ ðe ꝥ þæt þu ƿlarze þýra anþear-
 þena ƿerþa oþer ƿemet. þonne hie naþen³ ne maxon ne þin
gehelpan. ne heopa ſelfa. On ſaþe lýtlan hiena hærf reo ƿe
cýnþ genoz. on ſƿa miclum heo hærf genoz ſƿa þe ær ſƿaſcon.
 Líf þu heone mare ſeleſt. oþer tƿega. oððe hit þe ðeap. oððe
 11 hit þe þeah unƿýnrum biþ. oððe unƿetere.⁴ oððe ſƿeacnlic eall
 ꝥ þu nu oþer ƿemet beſt. Líf þu nu oþer ƿemet irt. oþe
 15 ðrincet. oððe clapa þe ma on hærf⁵ þonne þu ƿýrfe. reo
oþerung⁶ þe ƿunþ oþe to ſane. oððe to plættan. oþe to un-
 16 ƿerfenum. oþe to plio. Líf þu nu ƿenſt ꝥ te ƿunþolice
 18 ƿenela⁷ hƿelc ƿeorþmýnþ ſie. þonne telle ic þa ƿeorþmýnþ
 19 þam⁸ ƿýphtan þe hie ƿoþhte. næs na þe.⁹ ſe ƿýphta iſ Loð.
 20 þæs cƿæſt ic þær. hæfze on. ſenſt þu þæt reo manſio þinra
 monna þe mæge ðon ƿerælige. næfe næfe. æc ƿiþ hie ýtele ſint
 22 ðonne ſint hie þe pleolicpan ⁊ ƿerƿincfulpan ƿe hærf þonne ze
nærþ.¹⁰ ƿorþam ýtele þeƿnar beoþ ſýmle heopa hlaforþer ſeand.
 Líf hi þonne ƿoðe beoþ ⁊ hlaforþ holþe ⁊ unƿrealde hu ne
 25 beoþ ꝥ þonne heopa ƿoðer. næs þineſ. hu miht þu þonne þe
 aƿnian heopa ƿoð. ƿiþ þu nu þæs ƿilſt. hu ne ƿilſt þu þonne
 heopa ƿoðer. næs þineſ.

§ II.^w Nu þe iſ genoh openlice ƿeoþþeð þæt te nan þara
 27 ƿoða þin niſ. þe þe ær ýmbe ſƿaſcon. ⁊ þu tƿohhobeſt¹¹ ꝥ hi
 30 þine beon ſeolþan. Líf þonne þýrfe ƿopulþe ƿlita ⁊ ƿela to
 ƿilnienne niſ. hƿæt muſcnaſt þu þonne æfter þam þe þu ſor-
 lupa. oððe to hƿon ſaƿnaſt ðu þæs þe þu ær hæfhaſt.¹² ƿiþ hit
 35 ſægen. iſ. ꝥ iſ of heopa axnum ƿecýnbe. næs of ðinum. heopa
 ſægen hit iſ. næs þin. hƿæt ſaƿnaſt¹³ þu þonne heopa ſægeneſ.
 35 hƿæt belimþ hu to þe. ne þu hit ne ƿerſeoþe. ne hi þine axene
 36 ne ſent. Líf hi nu ƿoðe ſint ⁊ ſægene. þonne ƿæron hi ſƿa ƿe-

^w Boet. lib. ii. proſa 5.—Ex quibus omnibus, &c.

¹ Cott. nýcenun. ² Cott. broð neatenun. ³ Cott. naþen. ⁴ Cott. ungetere. ⁵ Cott. clape ma on heſt. ⁶ Cott. ƿio oþerung. ⁷ Cott. ƿegenela. ⁸ Bod. þa. ⁹ Cott. nealle þe. ¹⁰ Cott. and lýtze þonne ſint hi þe ƿliolicpan ⁊ ƿerƿincfulpan hærf þonne nærf. ¹¹ Cott. tƿohhobeſt. ¹² Cott. þær hærf. ¹³ Bod. ſaƿnar.

These earthly fruits are created for the food of cattle; and worldly riches are created for a snare to those men who are like cattle, that is, vicious and intemperate. To these, moreover, they come oftenest. But if thou wouldest have the measure, and wouldest know what is needful; then is it, meat and drink, and clothes, and tools for such craft as thou knowest, which is natural to thee; and which is right for thee to possess. What advantage is it to thee, that thou shouldest desire these present goods beyond measure, when they can neither help thee nor themselves? With very little of them nature has enough. With so much she has enough, as we before mentioned. If thou givest her more, either it hurts thee, or it at least is unpleasant to thee, or inconvenient, or dangerous,—all that thou dost beyond measure. If thou beyond measure eatest, or drinkest, or hast more clothes on thee, than thou needest, the superfluity becomes to thee either pain, or loathing, or inconvenience, or danger. If thou thinkest that wonderful apparel is any honour, then ascribe I the honour to the artificer who made it, not to thee. The artificer is God, whose skill I therein praise. Thinkest thou that the multitude of thy men can make thee happy? No, no. But if they are wicked and deceitful, then are they more dangerous, and more troublesome to thee, had, than not had: for wicked thanes are always their lord's enemies. But if they are good and faithful to their lord, and sincere, is not that, then, their good, not thine? How canst thou, then, appropriate to thyself their good? If thou boastest of it, dost thou not boast of their good, not of thine?

§ II. It is now plainly enough shown to thee that none of those goods is thine which we have already spoken about, and thou didst think should be thine. If, then, the beauty and wealth of this world is not to be desired, why dost thou re-pine on account of what thou hast lost? or wherefore dost thou long for what thou formerly hadst? If it is fair, that is of their own nature, not of thine: it is their fairness, not thine. Why then dost thou delight in their fairness? what of it belongs to thee? Thou didst not make it, nor are they thine own. If they are good and fair, then were they so made; and such they would be, though thou never hadst

1 / ſceapene. 7 ſpælce hi polban beon þeah þu hi næfre nahtert.
 2 / 7enrt þu þ̅ hi aþe ðeoppynþnan ſreon.¹ þe hi to þinne note ge-
 lænbe pæron. Ac forþam þe heopa ðyrige men paſiaþ. 7 hi
 him þincap ðeope. forþam þu hi gaderart 7 heltt on þinum
 5 / horþe. Ðæt pilnart þu þonne þ̅ þu hæbbe æt ſpelcepe geſælz-
 neſſe.² Leleſ³ me nu ic hit ðe ſecge. næſt þu þær nauht æt
 7 / buton þ̅ þu tilart⁴ pæble to ſlione. 7 for þ̅ gaderart mane
 8 / þonne þu þynre.⁵ Ac ic pat ðeah ſpiþe gearne. þ̅ te eall þ̅ ic he-
 ſpnece iſſiþ þinum pillan. Ac eopra geſælpa ne ſint no þ̅ ge
 10 / penap þæt hi ſien. forþam ſe þe micel meſſe⁶ 7 miſlic aza-
 pile. he beþearf eac micel ſultumer. Se ealþa criþe iſ ſpiþe ſoþ
 þe mon geſýnn cræþ. þæt te þa⁷ micel beþurfon. þe mice
 15 / ſazan pillap. 7 þa þurfon ſpiþe lýtles. þe manan ne pilliaþ þonne
 genozes. butan he pilnigen mið oþerige hiona zitrunza ge-
 15 / ſýllan. þ̅ hi næfre ne gebor. Ic pat þ̅ ge penap þæt ge na-
ſecunþelice⁸ zob ne geſælpa on innan eop ſelſum nabbaþ.⁹ for-
 þam ge hi ſecap butan eop to frembum geſceartum. ſpa hit iſ
 16 / miſþeopſes þ̅ þæm men ðincþ. þeah he ſe zobcunþlice ge-
 ſceadur. þ̅ he on him ſelſum næbbe ſælpa genoze. buton he
 20 / mane geaderige þara ungerceadþirena geſcearta þonne hi
 beþurfe. oððe him ſemetlic reo. 7 þa ungerceadþiran neótena
 22 / ne pilniaþ naner oþer ſceof.¹¹ ac ſpincþ him genoz on þam þe hi
 23 / binnan heopa ægenne hyþe habbaþ to eacan þam ſoþne þe hi
 gecýnþelic biþ. Ðæt ge þonne þeah hpæthþeza zobcunþlice
 25 / on eopenne ſaule habbaþ. þæt iſ andgit. 7 gemýnb. and ſe ge
 26 / ſceadþirlica pilla þ̅ hine þara tpeza lýrte. ſe þe þonne þar ðne
 hæfþ. þonne hæfþ he hiſ ſceoppenþes onlicneſſe ſpa forþ ſp
 ſpa ænegu geſceart ſýnmeſt¹² mæg hiene ſceoppenþes onlicneſſe
 habban. Ac ge ſecap þæne hean gecýnþe geſælpa and heop
 30 / þeopþſe to þam niþelicum 7 to ðam hþeorenþlicum¹³ þin-
 31 / gum. Ac ge ne ongitað hu micelne teonan ge ðor Grobe eoppun
 ſceppenþe. forþam þe he polþe þæt te ealle men pænan ealþ
 33 / opra¹⁴ geſcearta þealþanþa. Ac ge unþerþioþaþ eopne hehtan
 meþemneſſe unþer þa eallra nýþemertan geſcearta. 7 mið þam
 35 / ge habbaþ gecýþes þ̅ te ærten eoppum agnum þome ge
 eop ſelſe pýnran þonne eopne agne¹⁵ æhta. nu ge penap þ̅ eopp
 37 / nauht¹⁶ þelan ſien eopra geſælpa. 7 teohhiaþ þ̅ eall eopp

¹ Cott. aþý ðeoppian ſien. ² Bod. gelicneſſe. ³ Bod. Leleſ. ⁴ Cott. tiolart. ⁵ Cott. þýnre. ⁶ Cott. inneþre. ⁷ Bod. þ̅ þa þe. ⁸ Cott. gecýnþelic. ⁹ Cott. næbben. ¹⁰ Cott. neat. ¹¹ Cott. ſior. ¹² Bod. ſupemeſt. ¹³ Bod. hþeopenþum. ¹⁴ Cott. oþeþpa. ¹⁵ Cott. eopra agna. ¹⁶ Cott. noht

them. Thinkest thou that they are ever the more precious, because they were lent for thy use? But, because foolish men admire them; and they to them seem precious, therefore thou gatherest and keepest them in thy hoard. How then dost thou hope to have happiness from anything of this sort? Believe me now, I say it unto thee, thou hast nought therefrom, except that thou toilest to avoid poverty, and therefore gatherest more than thou needest. But nevertheless I very well know, that all which I here speak, is contrary to thy will. But your goods are not what ye think they are: for he who desires to have much and various provision, needs also much help. The old saying is very true, which men formerly said; that those need much, who desire to possess much, and those need very little, who do not desire more than enough. But they hope by means of superfluity to satisfy their greediness; which they never do. I wot that ye think ye have no natural good or happiness within yourselves, because ye seek them without you, from external creatures. So is it perverted, that man, though he is divinely rational, thinks that he has not happiness enough in himself, unless he collects more of irrational creatures than he has need of, or than is suitable for him: whilst the irrational cattle are desirous of no other wealth, but think that sufficient for them, which they have within their own skin, in addition to the fodder which is natural to them. Whatsoever, then, though little, ye have of divine in your soul, is the understanding, and memory, and the rational will which delights in them both. He therefore who has these three, has his maker's likeness, as much as any creature can at all have its maker's likeness. But ye seek the happiness of the exalted nature, and its dignity, from low and perishable things. But ye understand not how great injury ye do to God your creator. For he would that all men should be governors of all other creatures. But ye degrade your highest dignity below the meanest creatures of all: and thereby ye have shown that, according to your own judgment, ye make yourselves worse than your own possessions, now ye think that your false riches are your happiness, and are persuaded that all your

1 / þoruld ȝob riē ærnan¹ ȝe ſelſe. ꝥa hit eac wýrþ þonne ȝe
ꝥa willaþ :

§ III.² Ðær mennſcan liſet ȝecýnð iſ ꝥ hi ðý anan ſeot³
beſoran eallum oppum ȝerceptum. ðý hi hie ſelſe onȝiton
5 hſæt hie ſenð.⁴ ꝥ hſonan hi ſenð.⁵ ꝥ hi hi ſenð⁶ wýrnan þonne
nýtenu. wý hi nellap witan hſæt hi ſint. oððe hſonan hi ſint.
Ðam neatum iſ ȝecýnðe ꝥ hi nýton hſæt hi ſenð.⁷ Ac ꝥ iſ
8 þara monna unþear þæt hi nýton hſæt hie riē. Nu þe iſ
ꝥiþe ſſeotol þæt ȝe beoþ on ȝebolan. þonne ȝe ſenap ꝥ ſenȝ
10 mæȝ mið ſſæmbum welum beon ȝeſeopþoð. Liſ hſa nu biþ
mið hſelcum welum ȝeſeopþoð ꝥ mið hſelcum ðeoppýrþum
æhtum ȝeȝýneþoð.⁸ hu ne belimþ ꝥe ſeopþſcipe þonne to þam
þe hine ȝeſeopþoð. þæt iſ to heſianne hſene nihtlicop. Ne
ðæt ne beoð on wý ſæȝenne þæt mið eller hſam ȝeſenob biþ.
15 þeah þa ȝeſenu ſæȝnu riē. þe hit mið ȝeſenob bið. ȝiſ hit ær
16 ſeonblic. wæſ. ne biþ hit on wý ſæȝenne. | Wite þu ſonroð |
nan ȝob ne ðeap þam þe hit ah. Ðæt ðu ȝart nu ꝥ ic þe ne
leoȝe. ꝥ eac ȝart þæt þa ſelan oft ðeap þam þe hie æȝan on
manegum þingum. ꝥ on þam ſſiþort þæt te men ſeopþað ꝥ
20 upahapene ſop þam ſelan. ꝥ oft ſe eallra wýrþſta ꝥ ſe eallra
unſeopþſta mon ſenþ ꝥ he ſe ealles wæſ ſelan wýrþe ðe on
þiſſe worulðe iſ. ȝiſ he ſiſte hu he him ſocuman mihte. Ðe þe
micale ſelan hæſþ. he him onðræt monigne ſeonð.⁹ ȝiſ he
nane æhta næſðe. ne þorſte he him nanne¹⁰ onðrædon. Liſ
25 þu nu wæpe weȝſenðe. ꝥ hæſbert micel ȝolð on þe. ꝥ þu
þonne become on þeoſ ſeole.¹¹ þonne ne ſenbert þu þe ðineſ
ſeoner. ȝiſ ðu þonne ſſelceſ nanpuht næſbert. þonne ne þorſ-
teſt ðu ðe nanpuht onðræðan. ac meahtert þe ȝan ſiȝenðe
29 þone ealðan cwiðe þe mon ȝeſýn ſanȝ. þæt ſe nacoba weȝ-
30 ſenend him nanpuht ne onðreðe. þonne ðu ðonne onſonȝ
wæpe. ꝥ ða þeoſa ðe ſnom ȝeſiten wæpon. þonne mihtert þu
biſmerian þaſ anbſeapðan ſelan. ꝥ mihtert cſeþan. Eala ꝥ hit
iſ ȝob ꝥ wýnſum ꝥ mon micelne ſelan æȝe.¹² nu ſe næſſe ne
34 wýrþ onſonȝ ðe hine unberſeþ :

² Boet. lib. ii. proſa 5. — Humanæ quippe naturæ, &c.

¹ Cott. ðionpan. ² Cott. ſe. ³ Cott. ſen. ⁴ Cott. ſen. ⁵ Cott. ſint.
⁶ Cott. ſen. ⁷ Cott. ȝeapob. ⁸ Cott. ſiſte. ⁹ Cott. ſýnð. ¹⁰ Cott.
nænne. ¹¹ Cott. þioſ ſeole. ¹² Cott. hæbbe.

worldly goods are superior to yourselves. So indeed it is, when ye so will!

§ III. It is the condition of the life of men, that they then only are before all other creatures, when they themselves know what they are, and whence they are: and they are worse than cattle, when they will not know what they are, or whence they are. It is the nature of cattle that they know not what they are; but it is a fault in men, that they know not what they are. It is therefore very plain to thee, that ye are in error, when ye think that any one can be made honourable by external riches. If any one is made honourable with any riches, and endowed with any valuable possessions, does not the honour then belong to that which makes him honourable? That is to be praised somewhat more rightly. That which is adorned with anything else, is not therefore fairer, though the ornaments be fair, with which it is adorned. If it before was vile, it is not on that account fairer. Know thou, assuredly, that no good hurts him who possesses it. Thou knowest that I lie not to thee, and also knowest that riches often hurt those who possess them, in many things: and in this chiefly, that men become so lifted up on account of riches, that frequently the worst man of all, and the most unworthy of all, thinks that he is deserving of all the wealth which is in this world, if he knew how he might arrive at it. He who has great riches, dreads many an enemy. If he had no possessions, he would not need to dread any. If thou wert travelling, and hadst much gold about thee, and thou then shouldest meet with a gang of thieves, then wouldest not thou be anxious for thy life? If thou hadst nothing of this kind, then thou wouldest not need to dread anything, but mightest go singing the old adage which men formerly sung, that the naked traveller fears nothing. When thou then wert safe, and the thieves were departed from thee, then mightest thou scoff at these present riches, and mightest say, O, how good and pleasant it is, that any one should possess great wealth, since he who obtains it is never secure!

CAPUT XV.

† **1** ÐA seo Lerceabryner ða þiſ ſpell aſæb hæfþe. þa ongan heo
 ringan ⁊ þuſ cſæþ. Eala hu geſæliz geotſrommetelo þaſ þiſe
mibban zeapþe. þa ælcum men þuhte zenoz on þæpe eorþan
pærtmum. Næron þā pelize hamar. ne miſtlice gſōtmettar.
5 ne ſbrincar. ne ſbrinſpſſna hræzla hi ne zynban. ſorþam hi þa
6 zit næpan. ne hio nanpuht ne zeſapon. ne ne zehenbon. Ne
gembon hie naner ſpſſenluſteſ. buton ſpſſe gemetlice þa ze
cſynb beeoban. ealne pez hi æton æne on bæz. and þ̅ þ̅ pæſ to
æſenney. Treopa pæſtmar hi æton ⁊ pſſta. nalleſ ſcip pin hi
10 ne ſbruncan. ne nanne pætan hi ne cuþon wið hunize menzan.
ne geolocenna hræzla mið miſtlicum bleoſum hi ne zimbon.
12 Ealne pez hi ſlepon ute on tſiopa ſceabum. hlutenna pella
13 pæten hi ſbruncon. ne zereah nan ſcepaſealanb. ne penoþ. ne
zehenþe non mon þa zet nanne ſciphepe. ne ſurþon ymbe nan
15 zereohht ſpſſecan. ne geo eorþe þa zet bermiten mið ofſlegener
monney bloþe. ne mon ſurþum zeſunþob. ne monn ne zereah
ða zet yſel pillenþe men. nænne peopþſcipe næſþon. ne hi non
mon ne luſube. Eala þ̅ upe tida nu ne mihtan peorþan ſpſſce.
Ac nu manna zitrunz iſ ſpā bynneþe, ſpā þ̅ ſpſſ on þæpe
20 helle, ſeþ iſ on þam munte ðe tæcne hatte. on þam ſezlande
þe Sicilia hatte. ſe munt bið ſimle ſpſſe biſnneþe. ⁊ ealla þa
neah ſtopa þæſ ymbutan ſorþærnþ. Eala hpæt ſe ſpſſma
zitſene pæpe. þe æneſt þa eorþan ongan ðelſan æſten zolbe
⁊ æſten zimmum. ⁊ þa ſpſſecnan ðe opſpſſneſſa ſunþe ðe æſ
25 behýþ pæſ ⁊ behelob mið ðæpe eorþan.

CAPUT XVI.

§ I. ÐA ſe ſiſþom þa þiſ leoð aſunzen hæfþe. þa ongan he
 eſt ſpellian ⁊ þuſ cſæþ. Ðpæt mæz ic ðe nu mare ſeczan be
 þam peopþſcipe ⁊ be ðan anpealþe þiſſe populþe. ſor þam
 anpealþe ze eop polþon ahebban up oð ðone heoſen. zif ze
30 mihton.¹ þ̅ iſ ſorþam þe ze ne gemunon ne eac ne onzitaþ
þone heoſoncundan anpealb ⁊ þone peopþſcipe ſe iſ eoper agen.
⁊ þonan ze comon.² hpæt ſe eoper pela þonne ⁊ ſe eoper
anpealb þe ze nu peopþſcipe hataþ. zif he becýmþ to þam
eallna pſſpſſtan men. ⁊ to ðam þe hiſ ealpa unpeopþort biþ.
35 ſpā he nu býþe to þiſ ilcan ðeobſice. ⁊ eac³ æp to Neþone

¹ Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.

² Boet. lib. ii. proſa 6.—Quid autem de dignitatibus, &c.

³ Cott. meahthen.

² Bod. noman.

³ Cott. nu.

† *MS Met Fox 8, 1 118.*

CHAPTER XV.

WHEN Reason had made this speech, she began to sing, and thus said : O, how happy was the first age of this middle-earth, when to every man there seemed enough in the fruits of the earth ! There were not then splendid houses, nor various sweetmeats nor drinks ; nor were they desirous of costly apparel, for they as yet were not, nor did they see or hear anything of them. They cared not for any luxury, but very temperately followed nature. They always ate once in the day, and that was in the evening. They ate the fruits of trees, and herbs. They drank no pure wine, nor knew they how to mix any liquor with honey, nor cared they for silken garments of various colours. They always slept out in the shade of trees. They drank the water of the clear springs. No merchant visited island or coast, nor did any man as yet hear of any ship-army, nor even the mention of any war. The earth was not yet polluted with the blood of slain men, nor was any one even wounded. They did not as yet look upon evil-minded men. Such had no honour ; nor did any man love them. Alas, that our times cannot now become such ! But now the covetousness of men is as burning as the fire in the hell, which is in the mountain that is called *Ætna*, in the island that is called Sicily. The mountain is always burning with brimstone, and burns up all the near places thereabout. Alas, what was the first avaricious man, who first began to dig the earth after gold, and after gems, and found the dangerous treasure, which before was hid and covered with the earth !

CHAPTER XVI.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said : What more can I say to thee, concerning the dignity and concerning the power of this world ? For power ye would raise yourselves up to heaven, if ye were able. This is, because ye do not remember, nor understand, the heavenly power and the dignity which is your own, and whence ye came. What, then, with regard to your wealth, and your power, which ye now call dignity, if it should come to the worst men of all, and to him that of all is unworthiest of it, as it lately did to this same Theodoric,

- 1 þam Larene. 7 oft eac to manegum heora zelicum. Ðu ne pile
 he þonne ðon ƿpa ƿpa hý ðýðon 7 ƿit ðoþ. ealle¹ þa ƿicu þe him
 unþen beoð oððe aþen on neaƿerƿe ƿonrlean 7 ƿonherexian ƿa
 5 ƿa ƿýner liz ðeð ðrýne² hæp ƿelb. oððe eft ƿe ðýnnenða mað
 ðone munt hæpp, ðe þe hataþ Ætne.³ ƿe ƿi on þam ealonde
Sicilia. ƿiþe onlice þam micelan ƿlobe. ðe ƿi on Noer ðagum
 ƿær. Ic ƿene þæt ðu mæge ƿemunan þ ƿe eorpe ƿeolþnan ƿu
Romana ƿitan on Topcƿiner ðagum þær oþermoban cýningz.
 ƿor hir oþermettum. ðone cýnelican naman of Rome býng
 10 ærert abýðon. Onð eft ƿpa iloe þa henetohan. þe hi⁴ ær
utabryfon. hi ƿolbon eft utabryfan ƿor hiora oþermettum. Ac
 hi ne mihtan. ƿorþam þe ƿe ærterpe anpealb þara henetozem
 13 þam Romaniscum ƿitum ƿit ƿýnr liode þonne ƿe ærpa ðara
 cýninga. Líf hit ðonne ærpe ƿerunþ. ƿpa hit ƿiðe ƿelban⁵ ƿe
 15 ƿýnr. þæt ƿe anpealb 7 ƿe ƿeorþcƿipe become to ƿoðum mon
 and to ƿiſum. hƿær biþ ðær þonne hƿýnrþer buton hir ƿoð 7
 hir ƿeorþcƿipe. þær ƿoðan cýningz. naþ ðær anpealber. ƿorþam
 ðe ƿe anpealb nærpe ne biþ ƿoð.⁶ buton ƿe ƿoð⁷ ƿe þa hine
 hæbbe. ƿý⁸ hit biþ ðær monner ƿoð.⁹ naþ¹⁰ ðær anpealber. ƿiþ ƿe
 20 anpealb ƿoð¹¹ biþ. ƿorþam hit bið. þæt ƿe nan man ƿor hir ƿið
 21 ne cýmð to ƿærctum 7 to meðemnerre. Ac ƿor hir ƿærctum
 7 ƿor hir meðemnerre he cýmð to ƿice 7 to anpealbe. ðý ne
 biþ nan mon ƿor hir anpealbe na þe betere. ac ƿor hir ƿærctum he be
 25 anpealber ƿeorþe. ƿiþ he hir ƿeorþe biþ. Leorniaþ ƿorþam
ƿiſom. 7 þonne ƿe hine zeleornob hæbben. ne ƿorþozem¹²
 hine þonne. Ðonne ƿe ƿe ƿe eor buton ælcum ƿreon. þ ƿe
 mazon þurh. hine becoman to anpealbe. þeah ƿe no þær
 anpealber ne ƿilnizan. Ne þurpon ƿe no hozian¹³ on ðam
 30 anpealbe. ne him ærter þrinzan. ƿiþ ƿe ƿiþe biþ 7 ƿoðe. he ƿile
 ƿolgian eor. þeah ƿe hir no ne ƿilnian. Ac ƿe ƿe me nu hƿær
 eorpe ðeorþƿýrþerta ƿela 7 anpealb ƿe. þe ƿe ƿiþoþ ƿiþnaþ. Ic
 ƿær þeah þæt hit iþ þiþ andƿearða hƿ 7 þeþ þnornienða ƿela þe
 ƿe ær ýmbe ƿærcon.
- 35 § II.^a Gala hƿærþen ƿe netelican¹⁶ men on ƿiton hƿelc ƿe ƿela
 36 ƿe. 7 ƿe anpealb. 7 þa ƿorulb ƿe ƿælþa.¹⁷ ða ƿint eorpe hlaƿorþar

^a Boet. lib. ii. prosa. 6. — Nonne, o terrena animalia, &c.

¹ Bod. eall. ² Cott. leg. ðeð. ðrýne. ³ Cott. ealþnar. ƿo. ⁴ Cott. hine. ⁵ Cott. ƿelbon. ⁶ Cott. ƿoð. ⁷ Cott. ƿoð. ⁸ Bod. þeah. ⁹ Cott. ƿoð. ¹⁰ Cott. nær. ¹¹ Cott. ƿoð. ¹² Cott. ƿoð. ¹³ Cott. ƿoð. ¹⁴ Cott. ƿorþýcgað. ¹⁵ Cott. hongian. ¹⁶ Cott. netelican. ¹⁷ Cott. ƿælþa.

and also ~~formerly~~ to Nero the Cæsar, and moreover frequently to many like them? Will he not then do as they did, and still do? slay and destroy all the rich who are under, or anywhere near him, as the flame of fire does the dry heath field, or as "the burning brimstone burneth the mountain which we call Ætna," which is in the island of Sicily? very *similarly* like to the great flood which was formerly in Noah's days. I think that thou mayest remember that your ancient Roman senators formerly, in the days of Tarquin the proud king, on account of his arrogance first banished the kingly name from the city of Rome. And again, in like manner, the consuls who had driven them out, these they were afterwards desirous to expel on account of their arrogance (but they could not); because the latter government of the consuls still less pleased the Roman senators, than the former one of the kings. If, however; it at any time happens, as it very seldom does happen, that power and dignity come to good men and to wise; what is there then worthy of esteem, except the good and the dignity of him, the good king, not of the power? For power never is good unless he is good who possesses it. Therefore if power be good, it is the good of the man, not of the power. Hence it is, that no man by his authority comes to virtues and to merit: but by his virtues, and by his merit, he comes to authority and to power. Therefore is no man for his power the better; but for his virtues he is good, if he be good: and for his virtues he is deserving of power, if he be deserving of it. Learn, therefore, wisdom; and when ye have learned it, do not then despise it. Then I say to you, without all doubt, that ye may through it arrive at power, though ye be not desirous of power. Ye need not be anxious for power, nor press after it. If ye are wise and good, it will follow you, though ye are not desirous of it. But tell me now, what is your most valuable wealth and power, which ye most desire? I know, however, that it is this present life, and this perishing wealth, which we before ~~speak~~ *speak* about.

§ II. O, ye beastlike men, do ye know what wealth is, and power; and worldly goods? They are your lords and your

1 7 eorne ƿealbanbar. næf ge heopa. Eif ge nu gefaren hƿelce
 mur ƿæt ƿære hlaforð ofer oþre mýr. 7 fetre him domar. 7
 niðbe¹ hie æfter garole. hu ƿunðerlic ƿolbe eor ƿæt ƿincan.
 hƿelce cehhettunge ge ƿolbon ƿær habban. and mið hƿelcum
 5 hleahtre ge ƿolbon beon artyneð. hu micle mare iſ þonne ƿær
 monner lichoma to metenne rið þ̅ Mōb. þonne ſeo mur ƿiþ
 þone mon. Ðæt ge þonne mazon eafe gefencan. gif ge hit ge-
 8 orne ýmbe ſmeagan ƿillaþ 7 æftergýnian. þ̅² nanne ƿuhta
 lichoma ne beoð þonne teberna þonne ƿær monner. Ðam
 10 mazon ðerian þa lærtan fleozan. 7 þa gnaettaſ mið gƿipe
 lýtlum ſitelum him ðerian. 7 eac þa ſmalan ƿýrmar. þa ðone
 12 mon ge innan ge uton ſpenðaþ.³ 7 hƿilum fulneah ðeabne ge-
 13 ƿoð. ge furpum⁴ þeor lýtleſſoppe hine hƿilum ðeabne teber.
 14 gƿilca ƿuhta him ðerian ægþer ge innan ge uton. On hƿeām
 15 mæg ænig mán oppum ðerian buton on hir lichoman. oððe
 eft on heopa pelum. þe ge hatap gefælpa. ne nan mon ne mæg
 16 þam gefceaðƿiran Mobe geberian. ne him gebon þ̅ hit ne ſie þ̅
 þ̅ hit biþ.⁴ Ðæt iſ gƿipe gƿeotol to ongytanne be ſumum
 20 Romanifcum ſæðelingre. ge ƿær haten Libenur.⁵ ge ƿar to
 manegum ƿitum gepoht. forþam þe he nolde melbian on hir
 geferan þe mið him ſerebon⁶ ýmbe þone cýning þe hie ær
 mið unrihte gepunnen hæfðe.⁷ þa he þa beforan þone gnaman
 cýning zelæð ƿær. 7 he hine het reczan hƿæt hir geferan
 24 ƿænon þe mið him ýmbe ſerebon.⁸ þa ſoncean he hir azene
 25 tunzan. and ƿearp hine ðær mið on ðæt neb foran. forþam
 hit geƿearð þ̅ ðam ƿiran men com to lofe and to ƿýrðſcipe þ̅
 27 ge unrihtƿira cýning him teohhobe⁹ to rihte. Ðæt iſ þ̅ þe ma
 þ̅ ænig man mæge oppum ðon. þat he ne mæge him ðon þ̅
 ilce. 7 gif he ne mæg. ofer man mæg. 7e leornobon eac be
 30 þam ƿælhreopan Biſiurðem. ge ƿær on Ægyptum. ƿær leoð-
 hatan gepuna ƿar þ̅ he ƿolde ælcne ſcuman gƿipe aſlice
 32 unberfon. 7 gƿipe gƿærlice ƿiþ gebæran þonne he him ærfe
 to com. Ac eft ær he him from cepte. he ſceolde beon of-
 ſlegen. 7 þa gecyððe¹⁰ hit þ̅ Enculer Iober runu com to him.
 35 þa ƿolbe he ðon ýmbe hine gƿa gƿa he ýmbe manigne cuman
 ær býðe. ƿolbe hine abrencean on ƿære ea þe Nilur hatte. þa
 ƿearp he ſpenzna 7 abrencte hine. gƿiðe ƿýhte be Iober
 dome. gƿa gƿa he manigne oðerne ær býðe. Ðæt eac Regulus.
 39 ge foremærpa heſetoga. ða he feaht rið Africanar. he hæfðe

¹ Cott. nebbe. ² Cott. ƿæt te. ³ Cott. ƿýrðað. ⁴ Cott. hit ſie
 ƿæt ƿæt hit ne bið. ⁵ Cott. Tibenur. ⁶ Cott. ſerebon. ⁷ Bod.
 hæfðon. ⁸ Cott. hine ſerebon. ⁹ Cott. tiohhobe. ¹⁰ Cott. geberede.

Pl 16.2;
For 52, 39.

rulers, not ye theirs! If ye now saw some mouse that was lord over other mice, and set them judgments, and subjected them to tribute, how wonderful would ye think it! What scorn would ye have, and with what laughter would ye be moved! How much greater, then, is man's body, compared with the mind, than the mouse compared with the man? Indeed, ye may easily conceive, if ye will carefully consider and examine it, that no creature's body is more tender than man's. The least flies can injure it: and the gnats with very little stings hurt it: and also the small worms which corrupt the man both inwardly and outwardly, and sometimes make him almost dead. Moreover the little flea sometimes kills him. Such things injure him both inwardly and outwardly. *make him dead.* Wherein can any man injure another, except in his body? or again in their riches, which ye call goods? No man can injure the rational mind, or cause it that it should not be what it is. This is very evidently to be known by a certain Roman nobleman, who was called Liberius. He was put to many torments because he would not inform against his associates, who conspired with him against the king who had with injustice conquered them. When he was led before the enraged king, and he commanded him to say who were his associates who had conspired with him, then bit he off his own tongue, and immediately cast it before the face of the tyrant. Hence it happened that, to the wise man, that was the cause of praise and honour, which the unjust king appointed to him for punishment. What is it, moreover, that any man can do to another, which he may not do to him in like manner? and if he may not, another man may. We have learned also concerning the cruel Busiris, who was in Egypt. This tyrant's custom was, that he would very honourably receive every stranger, and behave very courteously to him when first he came. But afterwards, before he departed from him, he would be slain. And then it happened that Hercules, the son of Jove, came to him. Then would he do to him, as he had done to many a stranger before: he would drown him in the river which is called Nile. Then was he stronger, and drowned him, very justly by God's judgment, as he many another before had done! So also, Regulus, the illustrious consul! When he fought against the Africans, he

1 fulneah unarecgenðlicne rize ofer þa Africanar. Ða he hi þa
 2 spðort forþlagen hæfðe. þa het he hi bindan 7 on balcan
 3 leagan.¹ þa gebýrðe hit riðe hræfe þ he wearð gebunden mid
 4 hira pacentum. Ðræt penst ðu þonne hræt zober re² anpealb
 5 rie. þonne he on nane wisan hir ægner cneætt ne mæg for-
 6 buzan þ he þæt ilce yfel ne gefarige oþrum monnum. þe³ he
 7 ær oþrum býðe. hu ne is re anpealb þonne þær nauht :-

§ III.^b Ðræt penst þu. gif re peorþrice 7 re anpealb ægner
 8 ðoncer zob wære and hir selfes anpealb hæfðe. hræðer he
 9 wolde þam forcupertum mannum forþian swa he nu hwilum⁴ ðeð.
 10 Ðu ne wast þu þ hit nis nauht gecýnðe ne nauht gepunelic þ
 11 ænig wiferwearð ðing bion zemengeð wif oðrum wiferwearðum.
 12 oððe ænige zeferræbenne wið habban. Ac reo gecýnð hit
 13 onrcunað þæt hie⁵ mazon weorðan tozæbere zemengeð. þe ma⁶
 14 þe þæt zob⁷ 7 þæt yfel mazon ætzæbere bion. Nu ðe is riðe
 15 openlice gecýrðe þ þis andwearðe rice. and þas woruld zergelþa.
 16 7 þes anpealb of heora⁸ agnum gecýnðe 7 heora ægner ze-
 17 wealder nauht zode ne trien. ne hiora selfra nanne anpealb
 18 nabbað. nu hi willaþ clifian⁹ on þæm wýrtan monnum 7 him
 19 zefariar þæt hi bioð heora hlafordas. Nis ðæs nu nan tpeo. þ
 20 ort þa¹⁰ eallra forcupertan men cunað to þam anpealbe 7 to
 21 þam weorþrice. Lif re anpealb þonne of hir ægenre gecýnðe 7
 22 of hir ægner zewealder zob wære. ne underfenge he næfre þa
 23 yfelan ac þa zoban. Ðæs ilcan is to weanne to eallum ðam
 24 zergelðum þe reo wýrð brengð wifres andwearðan lifes ze on
 25 cræftum ze on æhtum. forþam hie hwilum becomað to þæm
 26 forcupertum. Ðræt þe zenog zeorne witon ðæt nanne mon
 27 wæs ne tpeoð ðæt re reo¹¹ stonz on hir mæzene. ðe mon ze-
 28 rið ðæt stonzlic weorc wýrð. Ne þonne ma. gif he hræt
 29 bið. ne tpeoð wænne mon þ he hræt ne rie. Swa zedeþ¹² eac re
 30 dream cneat þ re mon bið dreamene. 7 re læce cneat þæt he
 31 bið læce. 7 reo wacu ðeð¹³ þ he bið neccene. Swa ðeð eac re ze-
 32 cýnða cneat ælcum men. þ þ zob ne mæg beon wið þ yfel
 33 zemengeð. ne þ yfel wið þ zob. ðeah he butu on anum men
 34 rien. weah bið ægfer him on fundron. þ gecýnð nyle næfre
 35 nanpuht wiferwearðer lætan zemenzan. forþam heora ægfer

^b Boet. lib. ii. prosa 6.—Ad hæc, si ipsis dignitatibus, &c.

¹ Cott. leogan. ² Bod. re Lober. ³ Cott. þæt. ⁴ Bod. hwilum.

⁵ Bod. hi. ⁶ Cott. þon ma. ⁷ Cott. goob. ⁸ Cott. þær anpealder

hiora. ⁹ Cott. clifian. ¹⁰ Bod. of þam. ¹¹ Cott. rie. ¹² Cott. mæg.

¹³ Cott. zedeð.

obtained an almost indescribable victory over the Africans. When he had grievously slain them, he gave order to bind them, and lay them in heaps. Then happened it very soon, that he was bound with their fetters. What thinkest thou, then? What good is power, when he *who possesses it*, can in no wise, by his own strength, avoid suffering from other men the same evil which he before did to others? Is not, then, power in that case naught?

§ III. What thinkest thou? If dignity and power were good of its own nature, and had power of itself, would it follow the most wicked men, as it now sometimes doth? Dost thou not know, that it is neither natural nor usual, that any contrary thing should be mixed with other contrary, or have any fellowship therewith? But nature refuses it that they should be mixed together; still more that good and evil should be together. Hence it is very manifestly shown to thee, that this present authority, and these worldly goods, and this power, are not good of their own nature, and of their own efficacy, nor have any power of themselves: since they are willing to cleave to the worst men, and permit them to be their lords. There is not indeed any doubt of this, that often the most wicked men of all come to power and to dignity. If power, then, were good of its own nature, and of its own efficacy, it never would be subservient to the evil, but to the good. The same is to be thought with regard to all the goods which fortune brings in this present life, both of talents and possessions: for they sometimes come to the most wicked. We very well know that no man doubts of this, that he is powerful in his strength, who is seen to perform laborious work: any more than if he be anything, any one doubts that he is so. Thus the art of music causes the man to be a musician, and medical knowledge to be a physician, and rhetoric causes him to be a rhetorician. In like manner also the nature of things causes to every man that good cannot be mixed with evil, nor evil with good. Though they are both in one man, yet is each in him separately. Nature will never suffer anything contrary to mix, for each of them rejects the other, and each will be what it is. Riches cannot

1 onſcunað oþer. and ægþer wile beon ꝥ ꝥ hit biþ. ne mæz ge
 pela gebon ꝥ ge zitrape ne ge zitrape. ne þa grunðleapan zit-
 2 runza gefyllan. ne ge anpealb ne mæz gebon hiſ pealbenð peal-
benðne. Nu þonne nu ælc geſceapt onſcunað ꝥ ꝥ hine piþer-
 3 pearb bið. and ſwið georne tiolaþ ꝥ hit him ꝥ from arcuſe.
 hwelce tpa gýnþ þonne piþerpearbþan betpuh him þonne zob 7
 ýfel. ne peorþað hi nægne to romne gefegeb. Be þæm þu miht
 ongitan. gif þa geſælða ðiſer andpearban liſer þurh hie ſelſe
 heora ſelſpa gepealb ahton. 7 of heora agnum gecýnðe zob
 10 þænon. þonne polbon hi ſimle on ðamſclian.¹ ðe him zob mið
 porhte. nalær² ýfel. Ac þær þar hi zob beoð. þonne beoð hi
 þurh þær zoban monner zob zobe þe him zob mið pýncþ. 7 ge
 3 bið þurh Lob zob. Liſ hine þonne ýfel mon hæfþ. þonne biþ
 he ýfel ðurh þær monner ýfel þe him ýfel mið ðeþ. 7 þurh
 15 ðeofel.³ Ðæt zober iſ ge pela þonne. þonne he ne mæz þa
 grunðleapan zitrunza afyllan þær zitrapeſ. oððe ge anpealb.
 þonne he ne mæz hiſ pealbenð pealbenðne gebon. Ac hine ge-
 18 binðað þa pon piunza⁴ mið heora unabindenðlicum pacentum.
 þeah mon nu ýfelum men anpealb ſelle. ne zedeð ge anpealb
 20 hine zobne ne meoðumne.⁵ gif he ær næg. ac zeopenað hiſ
 ýfel. gif he ær ýfel þær. 7 zedeð hit þonne ſpeotol. gif hit ær
 næg. forþam þeah he ær ýfel polbe. þonne nýſte he hu he hit
 7 ſpa fullice⁶ zecýpðe.⁶ ær he fullne anpealb hæfþe. Ðæt gepýrþ
 forþam ðýrge þe ge fægnaþ þæt ge moton ſceppan þone⁷
 25 naman. hatan ꝥ ſælpa ꝥ nane ne beoð. 7 þæt meoðumner ne
 beoþ.⁸ forþam hi zecýðað on heora endunze þonne hie endiaþ.
 ꝥ hie napper ne bið. forþæm napper ne ge pela.⁹ ne ge anpealb.
 ne ge peorþſcipe ne beoþ to penanne ꝥ hit geo ſoþe geſælþ ſie.
 ſpa hit iſ nu hræðort to ſecanne be eallum þæm porulb ge-
 30 ſælþum¹⁰ þe geo pýnð þnenzþ. ꝥ þær nan puht on niſ þær to
 piſnianne geo. forþam ðe ðær nan puht zecýnðeliceſ zober on
 niſ ðær ðe of hum cume.¹¹ ꝥ iſ on þam ſpeotol. ꝥ hi hie ſimle to
 35 ðam zoboðum ne ðeobað, ne ða ýſelan zobe ne zedeð, þe hi hie
 # 35 "oſtort to ðeobaþ".
 35 § IV. Ða ge ſiſtom þa þiſ ſpell þur aþeht¹¹ hæfþe. þa
 36 onzean he eft zibðizan 7 þur cpæþ. Ðæt þe piſon hwelce

^o Boet. lib. ii. metrum 6.—Novimus quantas dederit, &c.

¹ Cott. cleorpan.

² Cott. naller.

³ Cott. ðioſul.

⁴ Cott. pelnuga.

⁵ Cott. meoðumne.

⁶ Bod. acýððe.

⁷ Cott. pone.

⁸ Cott. nane ꝥ nan

meoðumner ne bið.

⁹ Bod. ꝥ hie napper ne ge pela.

¹⁰ Cott. ſælþum.

¹¹ Cott. aþeht.

* Bot Met For 9, 1—12 b.

cause the miser not to be a miser, or satisfy his boundless desires, nor can authority make its possessor powerful. Since, then, every creature avoids that which is contrary to it, and very earnestly endeavours to repel it, what two things are more contrary to each other than good and evil? They are never united together. Hence thou mayest understand, *that* if the goods of this present life through themselves, had power of themselves, and were in their own nature good, then would they always cleave to him who did good with them, not evil. But wheresoever they are good, they are good through the good of the good man, who works good with them, and he is good through God. If, then, an evil man has it, it is evil through the man's evil, who doth evil with it, and through the devil. What good is wealth, then, when it cannot satisfy the boundless desires of the miser? or power, when it cannot make its possessor powerful, but the wicked passions bind him, with their indissoluble chains! Though any one give to any evil man power, the power does not make him good nor meritorious, if he before were not: but exposes his evil, if he before were evil, and makes it then manifest, if it before were not. For though he formerly desired evil, he then knew not how he might so fully show it, before he had full power. It is through folly that ye are pleased, because ye can make a name, and call that happiness which is none, and that merit which is none: for they show by their ending, when they come to an end, that neither wealth, nor power, nor dignity, is to be considered as the true happiness. So is it most assuredly to be said concerning all the worldly goods that fortune brings; that there is nothing therein which is to be desired, because there is nothing therein of natural good which comes from themselves. This is evident from hence, that they do not always join themselves to the good, nor make the evil good, to whom they most frequently join themselves.

§ IV. When Wisdom had thus made this speech, then began he again to sing, and thus said: We know what cruel-

1 / pælhriopnerra. 7 hþilce hrýnar. hþilec unrihtthæmebu. 7 hþilec
man. 7 hþilce aplearnerre ge unrihtwira Karene Neron reophhte.
ge het æt sumum cýrre forbærnan ealle Rome buph on anne
rð æfter þære birne þe 310 Trozia burz barn. hme lýrte eac
5 gereon hu reo burne. 7 hu lange. 7 hu leohhte be þære oþerne.
6 7 eft he het offean ealle þa pirertan ritan Romana. ze fur-
pon hir agene mobor. 7 hir agene broðer. ze furðon hir agen
8 þif he oflog mið fpeorbe. 7 for ðyllecum nær hefnaruht ze-
unnotrob. Ac wæs þý bliþra 7 fæzenobe wæs. Onð þeah betpuh
10 ðyllecum unrihtum nær him no þý lær underðeoð eall þer
11 miðban zeandfom eartepearðum oð pertepearðne, and eft
from fubepearðum oð norþepearðne, eall he wæs on hir
anpealbe.^a Fenrt þu þ ge 30ðcunða anpealb ne mihte afýrran
14 þone anpealb þam unrihtwiran Karene. and him þære puhhunze
15 3erþeonan. 3ir hefpolbe. 3ure la 3ere. ic wæt þ he mihte 3if he
polbe. Gala eap hu heriz zeoc hefberlepte on ealle þa þe on hir
tidum libbenbe wæron on eorðan. 7 hu oft hir fpeorð þære
berfled on unfcylrigum blobe. þu ne wæs þær 3enoz fpeotol þ
ge anpealb hir agener ðoncer 3oð næf. þa ge 3oð næf þe he to
20 com.

CAPUT XVII.^a

ÐA ge furbom þa þif leop¹ arungen hæfðe. ða 3erfirobe² he.
7 þa andfirobebe wæt Moð and þur cweþ. Gala 3erþeapfines.
23 hwæt ðu wæt þ me næfre reo 3itrunz 7 reo 3emæzþ ðifrer
eorðlican anpealber forwel ne licobe. ne ic ealles for rife ne
25 3irnebe þifrer eorþlican wicef. buton la³ ic wilnobe þeah and-
peorcer to þam weorce þe me beboden wæs to wýrcanne. þ wæs
3 þ ic unfracodlice⁴ 7 3erfennce mihte reonan 7 peccan þone
anpealb þe me beferst wæs. Ðwæt ðu wæt þ nan mon ne mæg
nænne cwært cýðan. ne nænne anpealb peccan ne 3eopan
30 butan⁵ tolum 7 andweorce. þ hið welcer cwærter andweorc þ
mon ðone cwært buton⁶ wýrcan ne mæg. þ biþ þonne cýnriper
32 andweorc⁷ 7 hir tol mið to wýrcanne. þ he hæbbe hir landfull
33 mannoð.⁸ he sceal hæbban zebeomen. 7 fýrþmen.⁹ 7 weorc-

^a Boet. lib. ii. prosa 7. Tum ego, scio, inquam, &c.¹ Cott. hoð.² Cott. 3erugode.³ Cott. butan tola.⁴ Cott. un-

fracodlice.

⁵ Bod. butum.⁶ Cott. butan.⁷ Bod. weorc andweorc.⁸ Cott. monnab.⁹ Cott. fýrþmen.

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ties, and what ruins, what adulteries, and what wickedness, and what impiety, the unrighteous Cæsar, Nero, wrought. He at one time gave order to burn all the city of Rome at once, after the example that formerly the city of Troy was burned! He was desirous also to see how it would burn, and how long, and how light, in comparison of the other: and besides gave order to slay all the wisest senators of the Romans, and also his own mother, and his own brother! He moreover slew his own wife with a sword. And for such things he was in no wise grieved, but was the blither, and rejoiced at it! And yet amid such crimes all this middle-earth ^{from} ~~was nevertheless subject to him, from eastward to westward,~~ and again from southward to northward: ~~it was all in his~~ ^(Nero's) power. Thinkest thou that the heavenly Power could not take away the empire from this unrighteous Cæsar, and correct this madness in him, if he would? Yes, O yes, I know that he could, if he would! Alas! how heavy a yoke did he lay on all those who in his times were living on the earth! and how oft his sword was stained with innocent blood! Was it not then sufficiently evident, that power of its own nature was not good, when he was not good to whom it came?

CHAPTER XVII.

WHEN Wisdom had sung this lay he was silent, and the Mind then answered, and thus said: O Reason, indeed thou knowest that covetousness and the greatness of this earthly power never well pleased me, nor did I altogether very much yearn after this earthly authority. But nevertheless I was desirous of materials for the work which I was commanded to perform; that was, that I might honourably and fitly guide and exercise the power which was committed to me. Moreover, thou knowest that no man can show any skill, nor exercise or control any power, without tools and materials. That is, of every craft the materials, without which man cannot exercise the craft. This, then, is a king's materials and his tools to reign with: that he have his land well peopled; he must have prayer-men, and soldiers, and work-

1 / men. Ðræt þu þarst þætte butan ðinum tolum¹ nan cýningz hīr
 2 / ~~cræft~~ ne mæz cýðan. Ðæt iſ eac hīr anðpeorc. ꝥ he habban
 3 / rceal to þam tolum þam þrim zeſenſcipum biſiſte. ꝥ iſ þonne
 4 / heora biſiſt. lañð to buxianne. 7 zīſta.² 7 pæpnu. 7 metē. 7
 5 / fealo.³ 7 clapar. 7 ze hſæt pær þe þa þne zeſenſcipaſ behorpaſ.⁴
 6 / ne mæz he butan þinum þar to zehealban. ne butan þinum
 7 / tolum nan þara þinga pýpcan þe him beboden iſ to pýpcenne.
 8 / for þý ic pīnobe anðpeorcſe þone anpealb mið to zeſecenne.
 9 / ꝥ mine cræftaſ 7 anpealb ne purðen forzītene forpholene.⁵
 10 / forþam ælc cræft 7 ælc anpealb bið rona foræabod. 7 for
 11 / pruzob.⁶ 7 he bið butan ſiððome. forþam he mæz non mon
 12 / nænne cræft forþbrunzan butan ſiððome. forþam þe ſpa
 13 / hſæt ſpa þurh ðyſige gebon bið. ne mæz hit mon næfne to
 14 / cræfte zeſecan.⁷ ꝥ iſ nu hſaðoſt to ſeczanne. ꝥ ic pīnobe
 15 / peorþfullice to libbanne þa hſile þe ic liſebe.⁸ 7 æfter minum
 16 / liſe þam monnum to læſanne. þe æfter me pæpen min ze
 17 / mynð on zodum peorcum :.⁹

CAPUT XVIII.

§ I. ÐA ðiſ þa zeſpneccen paſ. þa zeſpizobe¹⁰ ꝥ Moð. 7 ſeo ſer-
 19 / ceabpīneſ onzan ſpneccan 7 þuſ cræp. Eala Moð eala¹¹ an ýfel
 20 / iſ ſpīþe to anſcunianne.¹² ꝥ iſ ꝥ ꝥ te ſpīþe ſiſganlice¹³ 7 ſpīþe
 21 / heſiglice beſpīþ ealra þara monna Moð þe beoð¹⁴ on heora
 22 / zecýnðe zecopene 7 þeah ne beoþ to þam hſoſe þonne zit
 23 / cumen ſulſpneccra mæzena. ꝥ iſ þonne pīnunz leaſer zilpeſ
 24 / 7 unſpīhter anpealbeſ 7 ungemetliceſ hliſan zodra peorca oſer
 25 / eall ſolc. forþam¹⁵ pīnizap monize men¹⁶ anpealbeſ. ðe hie
 26 / poðon habban zodre hliſan. þeah hi hī unſpīþe ſien. ze ſur-
 27 / þum ſe ealra forcuþeſta pīnað pær ýlcan. Ac ſe þe pīle pīlice
 28 / 7 zeornlice æfter þam hliſan ſpýman. þonne onzit he ſpīþe
 29 / hſape hu lýtel he bið. 7 hu læne. 7 hu teþne. 7 hu bebæleð
 30 / ælcſeſ zodreſ. Liſ þu nu zeornlice ſmeazan. pīlt anð pītan pīlt
 31 / ýmbe ealpe ðiſſe eorþan ýmbhſpīht from ſeardeþanban ðiſſeſ

^o Boet. lib. ii. proſa 7.—Et illa: Atqui hoc unum eſt, &c.

¹ Cott. þiſſan tolan. ² Cott. gīra. ³ Cott. fealu. ⁴ Cott. behorſgen.

⁵ Bod. purðe forſpīen 7 forpholen. ⁶ Cott. forpruzob. ⁷ Cott. ze-

peccan. ⁸ Cott. liſbe. ⁹ Cott. þe æfter me pæpen min gemýnðig on

zodum peorcum. Bod. æfter me pæpen gemýnð on zodum peorcum.

¹⁰ Cott. zeſpizobe. ¹¹ Cott. ea. ¹² Bod. ýfel iſ ſpīþe to anſcunianne.

¹³ Bod. ſiſganlice. ¹⁴ Bod. oð. ¹⁵ Cott. forþon. ¹⁶ Cott. populð men.

men. Thou knowest that without these tools no king can show his craft. This is also his materials which he must have besides the tools; provisions for the three classes. This is, then, their provision; land to inhabit, and gifts and weapons, and meat, and ale, and clothes, and whatsoever is necessary for the three classes. He cannot without these preserve the tools, nor without the tools accomplish any of those things which he is commanded to perform. Therefore I was desirous of materials wherewith to exercise the power, that my talents and power should not be forgotten and concealed. For every craft and every power soon becomes old, and is passed over in silence, if it be without wisdom: for no man can accomplish any craft without wisdom. Because whatsoever is done through jolly, no one can ever reckon for craft. This is now especially to be said; that I wished to live honourably whilst I lived, and after my life, to leave to the men who were after me, my memory in good works.

CHAPTER XVIII.

§ I. WHEN this was spoken, the Mind remained silent, and Reason began to speak, and thus said: O, Mind, one evil is very greatly to be shunned; that is, that which very continually and very grievously deceives the minds of all those men, who are in their nature excellent, and nevertheless are not yet arrived at the roof of perfect virtues. X This, then, is the desire of false glory, and of unrighteous power, and of unbounded fame of good works among all people. Many men are desirous of power, because they would have good fame, though they be unworthy of it: and even the most wicked of all are desirous of the same. But he who will wisely and diligently inquire concerning fame, will very soon perceive how little it is, and how slender and how frail, and how destitute of all good. If thou wilt now studiously inquire, and wilt understand concerning the circumference of all this earth, from the eastward of this middle-earth to the

1 / miððangeapber oð perþeapþone. 7 fram ruþeapþum oð
nonþeapþone. 7 7ra 7ra þu leornober on þæne bec þe Arþolo-
gium hatte. þonne miht ðu ongitan ꝥ he 7r eall riþ ðone
heoron to mettanne 7wilce an lýtel 7pucu² on brabanþnebe.

5 oþþe ponð beah on 7cilde. æfter 7pþra monna³ ðome. Ðu ne
7a7t þu þæt þu leornober on Ptolomeu7 bocum. 7e 7nat
ealles 7i7e7 miððangeapber 7emet on an7e bec. ðær þu miht

8 on 7ereon ꝥ eall moncy7n 7 ealle netenu ne notiað naper⁴
neah 7eopþan ðæle7 ði7te eopþan þæ7 þe men 7e7apan⁵ mazon.

10 forþam þe hy hit ne mazon eall 7ebu7ian⁶ 7um for hæto. 7um
for cyle. 7 þone mæ7tan ðæl hi7 hæ7þ 7æ7open7eten⁷. Ðo nu of
ðam 7eopþan ðeale on 7inum Mobe eall þæt 7eo 7æ hi7open7eten

13 hæ7þ. 7 eall ða 7ceapð ðe heo him ongenumen hæ7þ. 7 eall ꝥ
11 hi7 7ennar 7 monar 7enumen habbað. 7 eall ꝥ on eallum

15 ðeodum 7erter 7i7e7. ðonne miht ðu ongitan þætte þæ7 ealles
ni7 monnum þonne mape læ7e7 to bu7ianne. buton 7welce an
lýtel ca7eptum⁸. 7f ꝥ þonne for by7ilic 7e7pinc ꝥ 7e 7innaþ
eoppe popu7 to ðon ꝥ 7e 7ilniap eope7ne hli7an 7un7emetlice
to 7e7bræbanne⁹ o7e7 7welcne ca7eptun⁸ 7welce þæt 7f þætte

20 men bu7iap 7i7te popu7be 7ulneah 7wilce an 7pica⁹ for þæt
oðe7. Ac h7æt 7umellice7 oððe micellice7 oððe 7eopþfullice7

22 hæ7þ 7e eope7 7i7p þe 7e þæ7 bu7iap¹⁰ on þam. 7a7tan ðæle
heal7um lonðe7 7 unlonðe7. mið 7æ. mið 7ænne. 7 mið ealle.
7ra hit 7f¹¹ 7eneap7e7. To h7on 7ilni7e 7e ðonne to un7e-

25 metlice þæt 7e eope7ne naman tobræ7an o7e7 ðone 7eopþan
ðæl. nu hi7 mape ni7 mið 7æ. mið 7ænne. mið ealle.

27 § II.¹ 7e7enap eac ꝥ on¹² ði7um lýclum 7eap7oce. þe 7e
æ7 7ymbe 7p7æcon. bu7iap 7p7e manexa ðeoba. 7 mi7lica.¹³ 7
7p7e un7elica æ7þe7 7e on 7p7æce. 7e on ðeapum. 7e on

30 eallum 7iðum. eall7a þapa 7eoba þe 7e nu 7ilniap 7p7e un7e-
metlice ꝥ 7e 7cýlon eope7ne naman o7e7 tobræ7an. ꝥ 7e

31 næ77e 7e7on ne mazon. forþam¹⁴ heopa 7p7æc 7f to7æle7 on
7pa 7 hunb 7eopontix.¹⁵ 7 ælc þapa 7p7æca 7f to7æle7 on

35 7eoba.¹⁶ 7 þa 7int to7e7ena 7 to7æ7ba mið 7æ. 7 mið
7uðum. 7 mið muntum. 7 mið 7ænnum. 7 mið mone7um 7 mið

36 mi7licum¹⁷ 7er7enum. 7 un7e7eapum lonðum. ꝥ hit 7urðum

¹ Boet. lib. ii. prosa 7. — Adde quod hoc ipsum, &c.

¹ Bōd. of. ² Cott. lýclu 7pice. ³ Bōd. 7i7pa mona. ⁴ Cott. notiað

7upþum naper. ⁵ Cott. 7e7e7an. ⁶ Cott. caue7tun. ⁷ Cott. to7pe-

ðanne. ⁸ Cott. caue7tun. ⁹ Cott. 7pice. ¹⁰ Bōd. hoxiað. ¹¹ Bōd. hi7.

¹² Cott. þæt 7e. ¹³ Cott. 7p7e mi7lica. ¹⁴ Cott. forþon. ¹⁵ Bōd. on

hun-7eopontix. ¹⁶ Cott. 7iob. ¹⁷ Cott. mi7licum.

westward, and from the southward to the northward, as thou hast learned in the book which is called *Astrologium*; then mayest thou perceive that it is all compared with the heaven, like a little point on a broad ^{surface} ~~board~~, or the boss on a shield, according to the opinion of wise men. Dost thou not know what thou hast learned in the books of Ptolemy, who wrote of the measure of all this middle-earth in one book? Therein thou mightest see that all mankind, and all cattle, do not occupy anywhere nigh the fourth part of this earth, which men are able to go over. For they cannot inhabit it all; some part for heat, some for cold; and the greatest part of it the sea has covered. Take, then, from this fourth part, in thy mind, all that the sea has covered of it, and all the shards which it has taken from it; and all that fens and moors have taken of it, and all that in all countries lies waste; then mayest thou understand, that, of the whole, there is not more left for men to inhabit, than as it were a small enclosure. It is, then, in foolish labour that ye toil all your life, because ye wish beyond measure to spread your fame over such an enclosure as that is which men inhabit in this world; almost like a point compared with the other! But what of spacious, or of great, or of honourable, has this your glory, when ye therein inhabit the fifth part halved of land and desert? so is it narrowed with sea, with fen, and with all! Wherefore desire ye, then, too immoderately, that ye should spread your name over the tenth part, since there is not more of it, with sea, with fen, and with all!

§ II. Consider also that in this little park which we before have spoken about, dwell very many nations, and various, and very unlike both in speech, and in manners, and in all the customs of all the nations, which ye now very immoderately desire that ye should spread your name over. This ye never can do, because their language is divided into seventy-two; and every one of these languages is divided among many nations, and they are separated and divided by sea, and by woods, and by mountains, and by fens, and by many and various wastes, and impassable lands, so that even merchants

1 ſcepmen ne geſanap. Ac hu mæg þær þonne gýnberlice aner
 riceſ monner nama cuman þonne ðær mon furðum þære
 burge naman ne zeheorð. ne þære þeobe ðe he on hamfært
 biþ. Ðý ic nat for hwiſcon þýrige ze zeornað¹ ꝥ ze polbon
 ſeoperne naman tobræban zeonb eallne eorþan. ꝥ ze bon ne
 mazon.² ne furþum naper neah. Ðræt ðu pær hu micel
 Romana rice pær on Mancureſ dagum pær hepetogan. ſe pær
 ofþre naman haten Tulliuſ. 7 þriðban Liceru. hwæt he cýþbe
 on rumpe hiſ boca. ꝥ te ða zet Romane nama ne com ofen ða
 10 muntar þe Laucarear þe hatar. ne þa Sciddear þe on ofþre
 healfe þara munta buziar furþum þære burge naman ne pær
 12 folceſ ne zeheorðon. Ac ða he com æreſt to Parþum. 7 pær
 þær riþe niþe. Ac he pær ðeah ðær ýmbutan manegum folce
 riþeſe gefull. Ðu ne onzite ze nu hu neapa³ ſe eoper hlýra
 15 beon riþe þe ze þær ýmbe riþcar 7 unrihtlice tiliað⁴ to ze-
 bræðenne. Ðræt penſt ðu hu micelne hlýran 7 hu micelne
 reorþſcipe an Romanýc man mæge habban on ðam lanbe.
 ðær mon furðum ðæreſburge naman ne zeheorðe. ne ealler
 ðær folceſ hlýra ne com. Ðeah nu hwelc mon ungemetlice 7
 20 ungebafenlice wiſige ꝥ he ſcile hiſ hlýran tobræban ofen ealle
 eorþan. he ne mæg ꝥ forþþrenzan. forþam þe þara ðeoba
 þeapar riht riþe ungelica. 7 heoraſgetneſſa riþe miſlica.⁵
 ſpa ꝥ te pæt on oðrum lanbe betſt licar.⁶ pætte ꝥ biþ hwilum
 on þam ofþrum tælſýrþlicort. 7 eac miſcleſ riceſ pýrþe. for-
 25 þam ne mæg nan mon habban gelic lof on ælcum lonbe. for-
 þon þe on ælcum lanbe ne licað ꝥ on ofþrum licar.
 27 § III.⁸ For ði ſceolbe ælc mon beon on ðam pel zehealben.
 ꝥ he on hiſ azenum earþe licobe. peah he nu mapan wiſige.
 he ne mæg furþum ꝥ forþþrinzan. forþam ðe reſbhronne biþ
 30 ꝥ te auht manegum monnum aner hwaſt licige. for þý pýrþ
 ort goðeſ monner loſalezen inne on⁷ ðære ilcan þeobe þe he
 on hamfært biþ. 7 eac forþam ðe hit ort riþe rihtlice gebýnebe
 33 riþh þa hearðſælpa þara rihtera ꝥ hi for heora riapþe. 7 for
 gimelerſte. 7 for neccelerſte forleton unrihten ðara monna
 35 þeapar 7 hiora ðæba. þe on hiora dagum fornemæroſte 7
 reorþzeorneſte pæron. 7 peah hi nu eall hiora liſ 7 hiora ðæba
 37 arrihten hæfbon. ſpa ſpa hi ſceolbon ziſ hi dohton. hu ne for-
 38 eallboðon ða gepriutu peah 7 loſoðon ðonecan þe hit pære. ſpa

⁸ Boet. lib. ii. proſa 7. — Erit igitur pervagatá, &c.

¹ Cott. nat hwelce þýrige ze gýrnað. ² Cott. næſſe gebon. ³ Cott. neapo. ⁴ Cott. tilihað. ⁵ Bod. miſtle. ⁶ Cott. licobe. ⁷ Cott. in.

to not visit it. But how, then, can any great man's name
ingly come there, when no man there hears even the name
of the city, or of the country, of which he is an inhabitant?
Therefore I know not through what folly ye desire that ye
should spread your name over all the earth! That ye cannot
do, nor even anywhere nigh. Moreover, thou knowest how
great the power of the Romans was in the days of Marcus,
the consul, who was by another name called Tullius, and by
a third Cicero. But he has shown in one of his books, that,
as then, the Roman name had not passed beyond the moun-
tains that we call Caucasus, nor had the Scythians who dwell
on the other side of those mountains even heard the name of
the city or of the people: but at that time it had first come
to the Parthians, and was then very new. But nevertheless
it was very terrible thereabout to many a people. Do ye not
then perceive how narrow this your fame will be, which ye
labour about, and unrighteously toil to spread? How great
fame, and how great honour, dost thou think one Roman could
have in that land, where even the name of the city was never
heard, nor did the fame of the whole people ever come?
Though any man immoderately and unreasonably desire that
he may spread his fame over all the earth, he cannot bring it
to pass, because the manners of the nations are very unlike,
and their institutions very various; so that in one country
that pleases best which is at the same time in another deemed
most reprehensible, and moreover deserving of great punish-
ment. Therefore no man can have the same praise in every
land, because in every land that pleases not, which in another
pleases.

§ III. Therefore every man should be well contented with
this, that he be approved in his own country. Though he be
desirous of more, he cannot, indeed, bring it to pass: because
it is seldom that aught in any degree pleases many men; on
which account the praise of a good man is frequently con-
fined within the same country where he is an inhabitant;
and also because it has often very unfortunately happened,
through the misconduct of writers, that they from their sloth,
and from negligence, and from carelessness, have left un-
written the manners of the men, and their deeds, who in
their days were most famous, and most desirous of honour.

- / some swa þa præterar byðon. ⁊ eac ða þe hi ymbe præteron. And
 eop ðincþ þeah ꝥ ge hæbban ece afe. ⁊ ge mægen on eallre
 eopere populbe gearman ꝥ ge habban goðne hlifan æfter
 eoprum dagum. Luf þu nu getælcet ða hpile þiffer andweardan
 5 lifer ⁊ ðiffer hpilendhcan² wið ðær ungeendoban lifer hpile.
 hwæt bið hit þonne. Tele nu þa lenge³ þære hpile þe þu ðm
 eaze on beppenan⁴ mæge wið ten þurenð wmta. þonne habbaþ
 þa hpile hwæt hwugu onlice; þeah hit lýtcl rie. ꝥ iþ þonne þæt
 heona ægþen hæfþ enbe. Tele nu þonne ꝥ ten þurenð geara.
 10 ge þeah þu ma wille. wið ꝥ ece ⁊ þæt ungeendobe lif. þonne ne
 11 mirt þu þær nauht angelicer⁵ forþam ꝥ ten ðurenð geara
 þeah hit lang wuce. argcorap ⁊ þær oþres ne cymþ næfre ma
 12 enbe. forþam hit niþ nō to metanne ꝥ geendoblice wið ꝥ un-
geendoblice. Deah ðu nu telle fram þiffer mbbanearþes
 15 fruman oð þone enbe. and mete þonne þa gear wið ꝥ þe næmne
 enbe næfþ. þonne ne biþ þær nauht anlice; swa biþ eac ge
 hlifa þara forwærpena⁶ monna. ðeah he hwikum lang rie. ⁊ fea
 18 geara þurhþunige. he bið þeah gripe gcorap to metanne wið þone
 þe næfre ne geendað.
- 20 § IV.^h And ge ne weccaþ þeah hweþen ge wult to gode ðan
 wið ænegum oþrum þingum buton wið þam lýtclan lofe þær
 22 folcer. ⁊ wið þam corpan hlifan. þe þe ær ymbe gpræcon.
 earwigap⁷ þær ⁊ forweof þa cprætar eopres ingefoncer. ⁊
 eopres andgiter. ⁊ eopre geſceadþirneſſe. and wolbon habban
 25 eopreſa goðena weorca mebe æt framþra monna griðþunige.
 pilnigad⁸ þær to þære mebe ðe ge to gode ſceolbon. Dæc þu
 gehyrðeſt þæt to ge dagum zelomp. ꝥ an gripe wið mon ⁊
 gripe wuce ongan framigan⁹ aher uppitan ⁊ hine biſmerode.
 forþam he hine ſwa onzellice upahof and bodode ðær ꝥ he
 30 uðrita wære. ne cyððe he hit mað nanum cpræctum. ac mað
 leaſum and oþermodicum gupa.¹⁰ ða wolbe ge wiſa mon hi
 framigan.¹¹ hweðen he ſwa wið wære ſwa he ſelf penðe ꝥ he
 33 wære. Onzan¹² hine þa hyppan. ⁊ hearn cmðþran.¹³ Ða ge-
 herðe ge uprita gripe geþylbehe þær wran monner worð ſume
 35 hpile. Ac riððan he hiſ hyppange gehereð hæfðe. þa riðbe¹⁴ he

^h Boet. lib. ii. proſa. 7.—Vos autem, niſi ad populares auras, &c.

¹ Cott. getelery þa hpile. ² Bod. hwer hpilendhcan. ³ Cott. lenga.

⁴ Cott. beppenan. ⁵ Cott. anlice. ⁶ Cott. forwærpena. ⁷ Cott. earwigad.

⁸ Cott. pilnigad. ⁹ Cott. framigan. ¹⁰ Cott. gelpe. ¹¹ Cott. framigan.

¹² Cott. ongan. ¹³ Cott. cþibian. ¹⁴ Bod. realbe.

And even if they had written the whole of their lives and of their actions, as they ought if they were honest, would not the writings nevertheless wax old and perish, as often as it was done, even as the writers did, and those about whom they wrote? And yet it seems to you that ye have eternal honour; if ye can, in all your life, earn that ye may have good fame, after your days! If thou now ~~comparest~~ the duration of this present life, and this temporal, with the duration of the never-ending life, what is it then? ~~Compare now~~ the length of the time wherein thou mayest wink thine eye, with ten thousand winters; then have the times somewhat of like, though it be little; that is, that each of them has an end. ~~But compare these~~ ten thousand years, and even more if thou wilt, with the eternal and the never-ending life; then wilt thou not find there anything of like, because the ten thousand years, though it seem long, will shorten: but of the other there never will come an end. Therefore it is not to be compared, the ending with the never ending! If thou even reckon from the beginning of this middle-earth to the end, and then compare the years with that which has no end, there will be nothing of like. So is also the fame of celebrated men. Though it sometimes may be long and endure many years, it is nevertheless very short compared with that which never ends!

§ IV. And ye nevertheless care not whether ye do any good, on any other account, than for the little praise of the people, and for the short fame which we have before spoken about. Ye labour for this, and overlook the excellences of your mind, and of your understanding, and of your reason, and would have the reward of your good works from the report of strangers! Ye desire to *obtain* then the reward which ye should *seek* from God! But thou hast heard that it long ago happened, that a very wise man, and very noble, began to try a philosopher, and scoffed at him, because he so arrogantly lifted himself up, and proclaimed this, that he was a philosopher. He did not make it known by any talents, but by false and proud boasting. Then the wise man would prove him, whether he were as wise as he himself thought that he was. He therefore began to revile, and ~~speaking~~ *speaking* ill of him. Then the philosopher heard very patiently the wise man's words for some time. But after he had heard his reviling, he then de-

1 onġean ƿiþe unġeþýlbelice.¹ þeah he ær licette ꝥ he uppita
 ƿære. Acroþe hine ða eft hƿæþer him ƿuhte ꝥ he uppita ƿære
 ðe nære. Ða andƿonobe ƿe ƿiſa mon him 7 cƿæþ, Ic ƿolbe
 4 cƿeþan ꝥ þu uppita ƿære. 7iſ þu Ʒeþýlbiz ƿære 7 7eƿruſian
 5 mihte.² Ðu lánġum ƿær him ƿe hlira. þe he ær mið leaġun-
 ġum ƿilnobe. Ðu neſ forþænr he þa ƿær ƿuhte forþam anum
 andƿýrþe. Ðƿæt forþeob þonne þam beteġtum mannum. ðe
 ær uſ ƿærion. ꝥ hi ƿiſa ƿiþe ƿilnobon ðær iþelan Ʒilpeſ³ 7 ƿær
 hliran æfter heopa deape. iobðe hƿæt forþent hit þam þe nu
 10 ƿinbon. Ðý ƿære ælcum men mape ðearf ꝥ he ƿilnobe Ʒobna
 cƿæſta. þonne leaġeſ hliran. Ðƿæt hæfð he æt þam hliran.
 æfter ƿær lichoman 7ebale 7 ƿære 7aple. Ðu ne ƿiton þe ꝥ
 ealle men lichomlice ƿelcþ. 7 þeah ƿeo ƿap bið libbenþe. Ac
 15 ƿeo 7ap ƿærþ ƿiþe 7neolice⁴ to heoronum. ƿiþþan heo ontizeþ
 biþ 7 of þam carceþne ƿær lichoman onliereþ biþ. heo forþeoþ⁵
 þonne ealle þær eorðlican ƿiſz. 7 fæġnaþ⁶ þær ꝥ heo mot
 brucan þær heorēlican. ƿiþþan heo⁷ biþ abroġþen fnom þæm
 eorþlican. þonne ꝥ Moð him ſelfum Ʒeƿita biþ Groþer ƿillan :.

CAPUT XIX.¹

ÐA ƿe ƿiſdom ða þiſ ƿell aþeht⁸ hæfþe. ða onġan he Ʒiðbian
 20 7 þiſ ƿiſenþe cƿæð. Ða hƿa ƿiſa ƿilnize to habbenne ðone
 iþelan hliran 7 þone unnýttan Ʒiþ. behealde he on ƿeoþe-
 22 heaþe hiſ hufiþyſle ðær heoroneſ hƿealra biþ. 7 hu neapa ƿære
 eorþan 7teþe 7. þeah heo uſ num ƿince. þonne mæx hine
 24 7camian ƿære iþneðinze hiſ hliran. forþam he hine ne mæx
 35 ƿurþum toþnæþan ofeþ þa neapþan eorþan ane. Eala ofeþ-
 moban. hƿi Ʒe ƿilnizen ꝥ Ʒe underlutan mið eorþum 7ƿiþan ꝥ
 ðeaplicne Ʒeoc. oþþe hƿi Ʒe 7e on ƿiſa iþelan Ʒeƿince. ꝥ Ʒe
 ƿolbon eorþne hliran toþnæþan ofeþ ƿiſa manexa ðeoba. Ðeah
 27 hit nu Ʒeþýnize ꝥ ða utemertan ðioba eorþne naman upa-
 30 hebban 7 on maniz þeobiſc eop heƿizen. 7 þeah hƿa ƿexe mið
 micelne æþelcundnerre hiſ Ʒeþýrþa. 7 þeo on eallum pelum 7
 on eallum plencum. ne ƿe ðeað þeah ƿelceſ ne ƿecþ. Ac he for-
 33 7ieþþ þa æþelo. 7 þone ƿican Ʒelice 7 þone heanan ofſƿelzþ. 7
 34 ƿiſa Ʒeemnet þa ƿican 7 þa heanan. Ðƿæt ſint nu þær forēma-

¹ Boet. lib. ii. metrum 7. Quicumque solam mente, &c.² Bod. þýlbelic. ³ Cott. 7erugian mæhte. ⁴ Cott. 7elper. ⁵ Cott. 7neolice. ⁶ Cott. forþið. ⁷ Cott. fæġnað. ⁸ Bod. ƿiþær heo.⁸ Cott. aþeahr.

+ Bod. Met. For. 10, 1 - 140.

fended himself against him very impatiently, though he before pretended that he was a philosopher, and asked him again, whether he thought him to be a philosopher or not. Then answered the wise man to him, and said: I would say that thou wert a philosopher, if thou wert patient, and able to be silent. How lasting was to him the fame which he before falsely sought! How did he not immediately burst because of one answer! What has it then availed the best men who were before us, that they so greatly desired vain glory and fame after their death? Or what does it profit those who now are? Therefore it were to every man more needful that he were desirous of good actions than of deceitful fame. What has he from this fame, after the separation of the body and the soul? Do we not know that all men bodily die, and yet the soul is living? But the soul goes very freely to the heavens, after it is set loose and liberated from the prison of the body. It then despises all these earthly things, and rejoices in this, that it may enjoy the heavenly, after it is taken away from the earthly. Then the mind will itself be a witness of God's will.

CHAPTER XIX.

WHEN Wisdom had made this speech, then began he again to sing, and thus singing, said: Whosoever desires to have vain fame and unprofitable glory, let him behold on the four sides of him, how spacious the expanse of the heaven is, and how narrow the space of the earth is, though it seem large to us! Then may it shame him of the spreading of his fame, because he cannot even spread it over the narrow earth alone! O, ye proud, why are ye desirous to sustain with your necks this deadly yoke? or why are ye in such vain labour, because ye would spread your fame over so many nations? Though it even happen that the farthest nations exalt your name, and praise you in many a language; and though any one with great nobleness add to his birth, and prosper in all riches, and in all splendour, death nevertheless cares not for things of this sort, but he despises nobility, and devours the rich and the poor alike, and thus levels the rich and the poor! What are now the bones of the celebrated and the wise goldsmith, Weland? I have therefore said the wise, because to the

1 þam and þær þu an gelyfmaðer ban pelanber. þon þy ic cræð þær
þu an þon þy þam crætegan ne mæz næfre hif cræst lortgan.
 ne hine mon ne mæz ðonne þe on him gemuan þe mon mæz
 þa runnan aþendan of hære ſtebe. Dræp ſint nu þær pelanber
 5 ban. oððe hpa ſat nu hræp hi ſæron. oððe hræp iſ nu. ſe
 6 ſonemaþa. 7 ſe aſeða. Romana hepetoga. ſe þær haca
brutur. oþre namaſan Lajtur. oððe ſe þa 7 ſæteþa Lato.
 ſe þær eac Romana hepetoga. ſe þær openlice uppita. Qu ne
ſæpan þa 7 ægyru ſonþeſene. 7 nan mon nat hræp hi nu
 10 ſat. Dræp iſ heora nu to lafe. butan ſe lýtla hþa 7 ſe nama
mib ſeum ſtarum æppiten. 7 þæt ſyþre iſ. þæt ſe pton manige
 12 ſonemaþe 7 gemýnþyþe þeþar ſonþeſene þe ſiþe ſeþa
maana a ongit. Ac manige licgaþ beabe mid ealle ſonþene.
 7 þæt ſe hþa hie ſunþum cuþe ne geþeþ. Deah ſe nu þenen 7
 15 þilman þæt ge lauge libban ſeþlan heþ on populþe. hræst bið eop
þonne ðy bet. hu ne cymþ ſe deað. þeah ðe he late cume. 7
aþeð eop of þiſſe populþe. 7 hræst ſonþent eop þonne ſe gþp.
huru þam þe ſe ſæteþa deap ægyrþ 7 on ecneſſe æhæst.

CAPUT XX.*

ÐA ſe ſiþdom þa þiſ leop aſungen hæþe. þa ongan he
 20 ſpellien² 7 þu cræþ. Ne þen þu no þæt ic toſanþlice ſinne þiþ
þa þyþ. ſonþam ic hit no ſeþe nauht ne onþræbe. ſonþam
hit oſt æþýnaþ þæt ſeo leare þyþ nauper ne mæz þam men ðon
 ne ſultum. ne eac þonne þeþ. ſonþam heo niſ naner loſeþ
 24 þyþe. ſonþam heo hipe ſeþ æcþ þæt heo nanþuht ne biþ. Ac
 25 heoſonþiþ hipe æþelm. þonne heo æopenaþ huone ðeapaþ. Ic
þene þeah þæt þu ne ſonþtanbe nu git hræst ic ðe to cræþe. ſon
þam hit iſ þunþolic þæt ic ſeþan wille. 7 ic hit mæz uneaþe
 27 mid þonþum æneccan.³ ſpa ſpa ic wolþe. þæt iſ þæt ic þæt þæt
ſeo þeþþeþeþe þyþ býþ ælcum men nýþþyþe þonne ſeo.
 30 onþonþe. ſonþam ſeo onþonþe ſumle hþr and licet. þæt mon ſeþle
þenan þæt heo ſeo⁴ ſio ſoþe æþælþ. ac ſio þeþþeþeþe iſ ſio ſoþe
æþælþ. þeah hræm⁵ ſpa ne þince. ſonþam heo iſ ſæteþeþ 7
 33 æhæst ſumle þæt te ſoþ biþ. ſio oþuþ⁶ iſ leaþ 7 beþþiþ ealle hipe
æþeþan. ſonþam hio hit æcþ þæt ſeþ mid hipe hþuþþulneſſe
 35 þæt hio biþ ſiþe þancol. Ac ſeo þeþþeþeþe æþeþ and æ
 36 læþeð ælcne þaþa ðe hio hi toþeþet. ſio oþeþ⁷ æþint ælc þaþa

* Boet. Kb. ii. prosa 8.—Sed ne me inexorabile, &c.

¹ Bod. þeah. ² Cott. ſpilian. ³ Cott. æneccan. ⁴ Cott. iſ. ⁵ Bod. hpa. ⁶ Cott. oþuþ. ⁷ Cott. oþuþ

skilful his skill can never be lost, nor can any man more easily take it from him than he can turn aside the sun from her place. 'Where are now the bones of Weland? or who knows now where they were? Or where is now the illustrious and the patriotic consul of the Romans, who was called Brutus, by another name Cassius? or the wise and inflexible Cato, who was also a Roman consul? He was evidently a philosopher. Were not these long ago departed? and no one knows where they are now. What of them is now remaining, except the small fame and the name written with a few letters? And it is yet worse that we know of many illustrious and memorable men departed, of whom very few persons have ever heard. (But many lie dead, entirely forgotten, so that fame does not even make them known! Though ye now think and desire that ye may live long here in the world, what is it to you then the better? Does not death come, though he come late, and take you away from this world? And what then does glory profit you? at least those whom the second death seizes, and for ever binds?

CHAPTER XX.

WHEN Wisdom had sung this lay, then began he to speak, and thus said: Do not suppose that I too obstinately attack fortune. I myself have no dread of it, because it frequently happens that deceitful fortune can neither render aid to a man, nor cause any injury. Therefore she is deserving of no praise, because she herself shows that she is nothing. But she reveals her fountain when she discloses her manners. I think, nevertheless, that thou dost not yet understand what I say to thee: for what I wish to say is wonderful, and I can hardly explain it with words as I would. It is, that I know that adverse fortune is more useful to every man than prosperous. For the prosperous always lies and dissembles, that men may think that she is the true happiness. But the adverse is the true happiness, though to any one it may not seem so, for she is constant and always promises what is true. The other is false, and deceives all her followers; for she herself shows it by her changeableness, that she is very unstable: but the adverse improves and instructs every one to whom she joins herself. The other binds every one of the minds which enjoy her, through the appearance which she

- 1 moba þe hipe¹ brýcþ mið þære hýrunga ðe hio licet þ̃ hio rie
zob. reo wíðerpearðe þonne anbint² 7 zerneop ælc þara þe hio
tozeþieð. mið þam þ̃ hio him zeopenaþ hu tiebne³ þær and-
pearðan zergæla rint. Ac reo orrophner gæþ rcýrmælum [rpa
 5 þær pinder ýrt.]⁴ ðio wíðerpearðner þonne biþ rimle untælu. 7
 8? rwacuþ arcunneð⁵ mið þære rcýrunga hipe azenne fpecenneſſe.
 Ac rió leaſe zergælp hio rihþ on laſt neabingza þa þe hiepe toze-
þeobaþ ffrom þæm roþum⁶ zergælpum mið hiepe olecunge.⁷ ðeo
wíðerpearðner þonne full oft ealle þa þe hiepe underþeobbe
 10 bioþ. neabingza zetihþ to þam roþum zergælpum. rpa rpa mið
anyle riſc zerganzen biþ. ðincþ þe nu þ̃ lýtel zertneon 7 lýtel
ſeaca þinna zergæla. þætte þeoſ neþe and þeoſ egeſlice wíðer-
pearðner þe brungþ. þ̃ iſ þæt heo riþe hnaþe þa wob. þe ze-
openaþ ðinna zetneoppaſneonba. and eac þinna feonba. þæt þu
 15 hie miht riðe ſwutele⁸ tocnapan. Ac þær leaſan zergæla þonne
 hi þe ffrom zepitaþ. ðonne nimað hi heopa men mið him. 7
 lætaþ þine feapan zetneopan mið þe. Ðu wolbeſt þu nu zebýc-
 gan. þa þu zergælgort wære 7 þe þuhte þ̃ reo wýnþ riþoſt on
 ðinne pillan roðe. mið hu micelan⁹ reo wolbeſt þu þa habban
 20 zebocht þ̃ þu ſwutole mihtert tocnapan þine ffinð¹⁰ 7 þine
 ffinð.¹¹ Ic wæt þeah þ̃ þu hit wolbeſt habban mið miclan reo¹²
 22 zebocht þ̃ þu hi cuþert pel toſcaban. Ðeah þe nu þince þ̃ þu
 ðeoppýrþe feoh¹³ foſlopen habbe. þu hæfſt þeah micle ðioſ-
 pýrþe mið zebocht. þ̃ rint zetneope ffinð. þa þu miht nu
 25 tocnapan. 7 wæt hwaet þu hiona hæfſt. Ðwæt þ̃ iſ þ̃ eallra
 ðeoppoſþerte feoh¹⁴.

CAPUT XXI.¹

- 27 ÐA re ſiſðom þa þiſ ſpell aſæð hæfþe. þa ongan he zibðigan¹⁴
 28 7 ður ringenbe cwap. An ſceppenð iſ buton ælcum tpeon. 7 þe
 iſ eac ſealbenð heoſoner 7 eonþan 7 ealra zergeaſta zerepen-
 30 licpa 7 eac ungerepenlicpa. þ̃ iſ Gob ælmihtig. Ðam þeoſiaþ
 ealle þa þe þeoſiaþ. ze þa þe cunnon. ze þa þe ne cunnon. ze þa
 32 þe hit witon þ̃ hie him þeoſiaþ. ze þa þe hit nýton. Se ilca ze-

¹ Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.² Bod. hepe.³ Cott. anbint.⁴ Cott. tēpa.⁵ Cott. rpa þær

pinder þýr, and Bod. rpaþer pinder þýr. The reading within the brackets

is a suggestion of the late Mr. Cardale's, in which I fully concur.

⁶ Cott. pæp arceppenð.⁷ Cott. roþan.⁸ Cott. þære olicunge.⁹ Cott.¹⁰ rpeotole.¹¹ Cott. micle.¹² Cott. ffinð.¹³ Cott. ffinð.¹⁴ Cott.

micle fio.

¹⁵ Cott. fioh.¹⁶ Cott. gibbian.

† Bod Met For II, 1-204

ascered v. Glā asciran þ. ascirian JB.

feigns of being good: but the adverse unbinds, and frees every one of those whom she adheres to, in that she discloses to them how frail these present goods are. But prosperity goes confusedly as the wind's storm; while adversity is always faultless, and is saved from injury by the experience of her own danger. In fine, the false happiness necessarily draws those who are associated with her, from the true felicities, by her flattery: but adversity often necessarily draws all those who are subjected to her, to the true goods, as a fish is caught by a hook. Does it then seem to thee little gain, and little addition to thy felicities, which this severe and this horrible adversity brings to thee: that is, that she very quickly lays open to thee the minds of thy true friends, and also of thine enemies, that thou mayest very plainly distinguish them? But these false goods, when they depart from thee, then take they their men with them, and leave thy few faithful ones with thee. How wouldest thou now buy, or when thou wert happiest, and it seemed to thee that fortune proceeded most according to thy will, with how much money wouldest thou then have bought, that thou mightest clearly distinguish thy friend and thy foe? I know, however, that thou wouldest have bought it with much money that thou mightest well know how to distinguish them. Though it now seem to thee that thou hast lost precious wealth, thou hast nevertheless therewith bought much more precious, that is, true friends, whom thou art now able to distinguish, and knowest what of them thou hast. But this is the most valuable wealth of all.

CHAPTER XXI.

WHEN Wisdom had made this speech, then began he to sing, and thus singing, said: There is one creator beyond all doubt, and he is also governor of heaven and earth, and of all creatures, visible and invisible. He is God Almighty. Him serve all those *creatures* which serve, both those which have understanding, and those which have not understanding: both those which know it that they serve him, and those which know it not. The same has appointed un-

- 1 rette unapenbendlicne ribbe. 7 þessas. 7 eac gecynbelice ribbe
eallum his gecceartum þa þa he wolbe. 7 swa lange swa he wolbe.
þa nu sculon stamban to worulde. Ðara unstillena geccearta
 5 styring ne mæg no weorpan gestilleb. ne eac onpen of ðam
nyne 7 of weore enbeþwonerre þe him gefet is. ac se anwealde
hæp ealle his geccearta swa mid his sibbe bearnene. 7 ge-
 8 deas. 7 gemanobe swa þæt hi naþer ne gestellan ne moton. ne
eac geseon stýrian. þonne he him þæt gemam his wealdeþes
forþlæt. swa hæp se salmhtiga Godes wealdeþes ealle his ge-
 10 cearta mid his anwealde. þæt heora ælc winð wif ofer. and
weah weaðeð ofer þæt he ne moton forlupan. ac bið gefersce
ert to þam alcan nyne þe he ær unnon. 7 swa weorþas ert
geþwyrpe. swa hi his fagas þæt ða weorþas þas geccearta seþer
ge he betwux him wynnas. ge eac sæte ribbe betwux him heal-
ðas. swa nu swa wea 7 weaþer. 7 sæ 7 eorðe. 7 manega oþra ge-
 12 cearta. þe wea a swa ungedwyrpa betwux him swa swa hi wea.
7 weah he wea swa gedwyrpa sæte no þæt an þæt hi mægon gefaran
beon. ac þu weorþas þæt heora fupum nan buton oþrum beon
 14 ne mæg. Ac se ceal sæt weorþas þæt oþer weorþas þæt ge-
 16 metrian. swa nu hæp se salmhtiga Godes swa geceaswyrlice 7
 18 spide hwyrlice gefet þæt gewyrlice eallum his gecceartum. swa se
 20 lencten 7 hæpsest. on lencten hit weaþ. and on hæpsest hit
 22 weaþ. 7 ert sumes 7 wites. on sumes hit bið weam. and
 24 on wites ceal. swa eac se sumes bringþ leahte weas. 7 se
 26 mona lht on weat. fupas þæs alcan Godes weat. se ilca for-
 28 wyrp þæs se þæt heo ne mot þone weorþas þæt weorþas
 30 weore eorþan. Ac he hæp heora meace swa gefette. þæt he ne
 32 mot heore meace geþwyrpan ofer þa stellan eorþan. Mid þam
 34 alcan weore is geþeact swa anlic gewyrlice þæs fodes 7 þæs
 36 weas. þæt gefetene þa he læt stamban þa hwile þe he wile. Ac
 38 þonne ær þe he þæt geceasweorþas forlæt þa weas. þe he þa
 40 gecearta nu mid geþwyrðe hæp. þæt wea weorþas. þe we
ær ymbe fupas. gif he ða læt forlupan. þonne forlætas hi
þa ribbe. þe hi nu healðas. 7 winð heora ælc on ofer sæter his
 35 agenum willan. 7 forlætas heora gefersce. 7 forðas
 37 ealne fupas weorþas. 7 weorþas him felse to nauhte. se
 39 ilca Godes gefersce mid fupas weorþas weorþas. 7 swa his
 41 fupas gefamnas mid eorðlice lufe. þe gefersce fupas 7 ge-
 43 feran þæt he gefersce heora ribbe 7 heora fupas weorþas
 45 healðas. Eala þæt te ðis moncyn weore gefælig. gif heora wea

Ps 21;
For 7440.

changeable customs and habits, and also natural agreement, to all his creatures, when he would, and so long as he would, which now shall stand for ever. The motion of the moving creatures cannot be stayed, nor yet turned from the course and from the order that is set to them. But the governor has so with his bridle caught hold of, and restrained, and admonished, all his creatures, that they neither can be still, nor yet move farther than he the space of his rein allows to them. So has the Almighty God controlled all his creatures by his power, that each of them strives with another, and yet supports another, so that they cannot slip asunder, but are turned again to the same course which they before ran, and thus become again renewed. So are they varied, that contrary creatures both strive with each other, and also hold firm agreement with each other. Thus fire doth, and water; and sea and earth; and many other creatures, which will ever be as discordant between themselves, as they are; and yet they are so accordant that not only they may be companions, but moreover, that even no one of them without another can exist. But ever must the contrary the other contrary moderate. So has now the Almighty God very wisely and very fitly appointed change to all his creatures. Thus spring and harvest. In spring it groweth, and in harvest it ripens. And again summer and winter. In summer it is warm, and in winter cold. So also the sun bringeth light days, and the moon gives light in the night, through the power of the same God. The same warns the sea that it may not overstep the threshold of the earth: but he has so fixed their limits, that it may not extend its boundary over the still earth. By the same government is ordered a very like change of the flood and the ebb. This appointment, then, he allows to stand as long as he wills. But whenever he shall let go the rein of the bridles with which he has now bridled the creatures, that contrariety which we before mentioned, if he shall allow these to be relaxed, then will they forsake the agreement which they now keep, and strive, each of them with other, after its own will, and forsake their companionship, and destroy all this middle-earth, and bring themselves to naught. The same God joins people together with friendship, and unites families with virtuous love. He brings together friends and companions, that they faithfully hold their agreement and their friendship.

1 / pæne swa riht 7 swa gestatelob. 7 swa ~~geendebýrn~~. swa swa he
 oppe gestearca rihton. 2 / þær enðar nu reo ærteþe ~~gnóren-boc~~
 Boetiufer. 11 / on ginh reo þriðbe. 16 Se Boetiufer pær oppe naman
 4 / gehaten² ðeuerinufer. se pær he petroga Romana :

CAPUT XXII.^m

5 § I. ÐA se swiðsom ða þiſ leof arungen hæfðe. ða hæfðe he
 me gebunden³ mid pæne pýnnumnerre hiſ ranzer. þ ic hiſ pær
 7 / ſwiðe papienbe 7 ſwiðe lurtbære mine to gehýpanne mid inne-
peardum Mobe. 7 þa fulpære⁴ pær ic clipode⁵ to him 7 ðær
 1 / cƿæp. Eala swiðsom. þu þe eart rið hehte gnóren eallra peryp
 10 / moba.⁶ hu þu me hæftt aſpegnobne ægþer ge mid þinne ſme-
lican ſpæce. ge mid pæne⁷ pýnnumnerre þineſ ranzer. to þam
 12 / þu me hæftt nu ~~geſetne~~⁸ 7 ſorencumenne mid þinne geſceab-
 1 / þiſnerre. þ me nu þyncþ þætte no þ an þæt ic ðar unþiſ
 aſeſnan mæg. þe me on becumen iſ. Ac þeah me get mape
 15 / ſpæcenneſ on becume. ne cwiðe ic⁹ næfre ma þ hit buton ge-
 pýphtum¹⁰ ſie. forþam ic wæt þ ic manan 7 heſignan pýp
 pæne. Ac ic wolde ymbe þone flæcebom þara ðinna lara hƿene
 mape gehýpan. þeah ðu nu hƿene ær ſæðe¹¹ þ þu penðe¹²
 þ hi wolbon me ſwiðe biſceþſincan. ne onðræðe ic hi me nauht
 20 / nu. Ac ic heopa eom ſwiðe giſne ægþer ge to gehenenne ge eac
 to gehealdanne. 7 ðe ſwiðe georne biððe þ þu hi me gelærte.
 ſwa swa þu me nu lýtle ær gehete. Ða cƿæð se swiðsom. Ic on-
 23 / geat ſona þa ðu ſwa pel geſpugodeſt. and ſwa lurtlice gehenbert
 mine lare.¹³ þ þu woldeſt mid innepeardan Mobe hi on giton. 7
 25 / ſmeazean. forþam ic geandibode ſwiðe pel of ic wiſte¹⁴ hƿæt þu
 woldeſt. 7 hu þu hit unberſtanðan woldeſt. 7 eac þý ſupþor ic
 tiolode ſwiðe geornfullice. þ ðu hit forſtanðan mihteſt.¹⁵ Ac
 ic þe wille nu recgan hƿelc ſe flæceſcƿært iſ minne lare ðe ðu
 me nu biſte. þe iſ ſwiðe biſceþ on muðe 7 he þe ſcƿiþ on ða
 30 / þrocan þonne ðu hiſ æreſt ſandart. Ac he penðað¹⁶ ſwðan
he innað. 7 biſ ſwiðe lipe on ðam innope. 7 ſwiðe ſpæce to
 32 / bealcetenne.¹⁷

^m Boet. lib. iii. proſa 1.—Jam cantum illa finierat, &c.

¹ Cott. ærteþe gnóren-boc Boetiufer. ² Cott. haten. ³ Cott. gebun-
 denne. ⁴ Cott. fulpære. ⁵ Cott. cleopode. ⁶ Bod. ðoma. ⁷ Bod.
 þinne. ⁸ Cott. ſæðe. ⁹ Bod. iſ. ¹⁰ Bod. gepýphtum. ¹¹ Cott.
 ſæðe. ¹² Cott. penðe. ¹³ Cott. minna lara. ¹⁴ Cott. wiſte. ¹⁵ Cott.
 meahte. ¹⁶ Cott. þe pepebað. ¹⁷ Bod. belcentan.

O, how happy would this mankind be, if their minds were as right, and as established, and as ordered, as the other creatures are! Here endeth the second consolation-book of Boethius, and beginneth the third. Boethius was by another name called Severinus: he was a consul of the Romans.

CHAPTER XXII.

§ I. WHEN Wisdom had sung this lay, then had he bound me with the sweetness of his song, so that I was greatly admiring it, and very desirous to hear him with inward mind: and immediately thereupon I spoke to him, and thus said: O, Wisdom, thou who art the highest comfort of all weary minds! how hast thou comforted me, both with thy profound discourse and with the sweetness of thy song! So much hast thou now corrected and overcome me with thy reasoning, that it now seems to me that not only am I able to bear this misfortune which has befallen me, but even if still greater peril should come upon me, I will never more say that it is without deserving: for I know that I were deserving of more, and heavier. But I am desirous to hear something more of the medicine of these thine instructions. Though thou just now saidst that thou thoughtest that they would seem very bitter to me, I am not now afraid of them, but I am very anxious after them, both to hear, and also to observe: and very earnestly entreat thee that thou wouldest perform to me, as thou a little while ago promisedst me. Then said Wisdom: I knew immediately when thou didst so well keep silence, and so willingly heardest my doctrine, that thou wouldest with inward mind receive and consider it. Therefore I waited very well till I knew what thou wouldest, and how thou wouldest understand it; and, moreover, I very earnestly endeavoured that thou mightest understand it. But I will now tell thee what the medicine of my doctrine is, which thou askest of me. It is very bitter in the mouth, and it irritates thee in the throat, when thou first triest it: but it grows sweet after it enters in, and is very mild in the stomach, and pleasant to the ~~taste~~ *belching*.

1 § II.ⁿ Ac ðær ðu ongezate hwíðne ic þe nu teohhne to
læðenne.¹ ic wac þ þu woldest gwiðe georne ðíðer fumbian. 7
 gwiðe gwiðlice beon onæleb mid ðære gytunge. forþam ic ge-
 herbe þ þu ær sæbert þ þu gwiðe geornfull wære hit to gehý-
 5 ranne. Ða cwæp þ Moð. Dríðer wilt þu me nu gwiðort læðan.
 Ða andrýnbe seo Lerceabryner and cwæp. To þæm forþum ge-
 7 rælþum ic tlohhe² þ ic þe læde. þe³ þin Moð ort ýmbe nægðer
 7 eapmep.⁴ 7 ðu⁵ ne mihtest gyt fulmíhtne wez aneðian to ðam
 forþum gerælþum. forþam þin Moð wæs abryðob mid þære
 10 angine ðirra learena gerælða. Ða cwæp þ Moð. Ic ðe healgige
 11 þu me oþere buton ælcum tpeon hwæt io soþe gerælþ gie. Ða
 12 cwæp io Lerceabryner. Ic wille forlurlice for þinum lurum.
 Ac ic sceal be gumere þirene sume anlicnege þære gíðan þe
 getæcan. of þe þ þin g curre gie. to þam þ þu þa birne greo-
 15 tolé gerceapige. 7 þonne be þære anlicnege þara soþena ge-
 rælþa þu mæge ongitan þa soþan gerælða. 7 forlætan⁶ þætta
 him wíðerweard biþ. þ gínt þa learan gerælþa. and þonne mid
 18 sealler moðer geornfullan inweþance higie⁷ þ þu mæge becuman
 19 to þam gerælþum þe ece þurhþuniar.

CAPUT XXIII.º

20 ÐA se gíððom þa þis gwell aneht⁸ hæfde þa ongan he eft
 gíððian. 7 þis cwæp. Ðra hwa swa wille gíðan perþmæpe land.
 21 ario ærert of þa þonnar. 7 þa gíðnar. 7 þ reann. 7 ealle þa
 22 weob þe he geio þ þam æcerum ðerigen. þ re hwa⁹ mæge ðý
 þet weaxan. Eac is ðeos wíren to geþencenne. þ is þ ælcum
 25 men þincð humíðer bio þneab þý weobðra gíð he hwene ær
bitener onbiníð. and eft gmýlce weber biþ þý þancrýðþne. 7
hit hwene ær biþ reapce gíðmar. 7 norðan þinðar. 7 micle
 28 penar 7 gnar. And þancrýðþne biþ eac þær ðæges leoht for
 þære egerlican wíðro þære nibe. þonne hit wepe gíð nan
 30 níht næpe. Swa biþ eac micle þe þinsumpe io soþe gerælð to
 habbenne ærter þam eornþum þíðer andweardan lífes. And
 eac micle ðý ep þu míht þa soþan gerælþa gecnapan and to
 33 huopa cýppe becuman. 7 ðu ærert apíntwíðar of ðinum Moðe.

¹ Boet. lib. iii. prosa 1.—Sed quod tu te audiendi, &c.

² Boet. lib. iii. metrum 1.—Qui serere ingenuum uolet, &c.

³ Cott. tlohige to læðanne. ⁴ Cott. tlohige. ⁵ Cott. þær. ⁶ Cott. hwæpð 7 eac mæt. ⁷ Cott. Ac þu. ⁸ Bod. forlæt. ⁹ Cott. higie.

¹⁰ Cott. anæb.

† Bod. Met. For 12, 1—64.

§ II. But when thou shouldest perceive whither I now design to lead thee, I knew that thou wouldest very anxiously tend thither, and be very greatly inflamed with that desire. For I heard what thou before saidst, that thou wast very desirous to hear it. Then said the Mind: Whither wilt thou now especially lead me? Then answered Reason, and said: I propose that I should lead thee to the true goods, about which thy mind often meditates, and is greatly moved: and thou hast not yet been able to find the most direct way to the true goods, because thy mind was occupied with the view of these false goods. Then said the Mind: I beseech thee that thou wouldest show me, beyond all doubt, what the true happiness is. Then said Reason: I will gladly, for love of thee. But I must, by some example, teach thee some resemblance of the thing, till the thing be better known to thee; in order that thou mayest clearly view the example, and then, by the resemblance of the true goods, thou mayest know the true goods, and forsake what is contrary to them, that is, the false goods: and then with the anxious thought of all thy mind, strive that thou mayest arrive at those goods, which for ever remain!

CHAPTER XXIII.

WHEN Wisdom had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to sow fertile land, let him first draw out the thorns, and the furze, and the fern, and all the weeds which he observes to do injury to the field, in order that the wheat may grow the better. Also, this example is to be considered, that is, that to every man honeycomb seems the sweeter, if he, a little before, taste *anything* bitter. And, again, calm weather is the more agreeable, if it a little before be stark storms, and north winds, and much rain and snow. And more agreeable also is the light of the day, for the horrible darkness of the night, than it would be if there were no night. So is also the true happiness much the more pleasant to enjoy, after the calamities of this present life. And, moreover, thou mayest much the sooner discover the true goods, and arrive at the knowledge of them, if thou first rootest out from thy mind the false goods, and removest

1 / ða leaƿan Ʒerælp̃a. Ʒ hi ofatihƿt of¹ ðone Ʒrunb. Siððan þu hi
 3 þonne Ʒecnapan miht. þonne ƿat ic ꝥ ðu ne ƿilnaƿt naner oþƿer
 Ʒinger ofen þa :

CAPUT XXIV.^p

§ I. ÐA he þa þiƿ leoð aƿunƷen hæƿbe. þa ƿonlet he þone
 5 ƿanƷ. Ʒ ƷerƿuƷobe ane hƿile. Ʒ onƷann¹ ƿmealice þencan on hi
 ƿober Ʒneƿance. and ður² cƿæp. Ælc ðeaplic man ƿƿenƷ hune
 Ʒelfne mið miƿtlicum³ Ʒ manigfealburn ymbhogum. Ʒ þeah
 ƿillniað ealle þuƿh miƿtlice⁴ ƿapap cuman to anum enbe. ꝥ iƿ
 ꝥ hi ƿilniap þuƿh unƷelice eapnunga cuman to anre eaðigƿeƿre.
 10 ꝥ iƿ þonne Lof. ƿe iƿ ƿuma Ʒ enbe ælceƿ Ʒober.⁵ Ʒ he iƿ ƿio
 hehƿte Ʒerælp̃. Ða cƿæp ꝥ Moð. Ðæt me ðyncþ ƿe ꝥ hehƿte
 Ʒob.⁷ þætte man ne ðurfe naner oþƿer Ʒober. ne eac ne ƿecce
 ofen ꝥ. ƿiððan he ꝥ hæbbe. ꝥ iƿ hƿof⁸ eallpa oƿerpa Ʒoba.⁹
 ƿoƿþam hit eall oðru Ʒob¹⁰ utan befehp. Ʒ eall on innan him
 15 hæfp̃. Næpe hit no ꝥ hehƿte Ʒob.¹¹ Ʒif him æniƷ butan ƿæpe.
 ƿoƿþam hit hæfde ðonne to ƿilnianne ƿumer Ʒober.¹² þe hit Ʒelf
 næfde. Ða andƿapioðe ƿio Lefceapƿiƿneƿ Ʒ cƿæp. Ðæt iƿ ƿiƿe
 ƿƿeotol ꝥ þæt iƿ ƿio hehƿte Ʒerælp̃. ƿoƿþam hit iƿ æƷþen Ʒe
 hƿof Ʒe ƿloƿ ealler Ʒober.¹³ hpæt iƿ ꝥ þonne buton ƿeo ƿeleƿte
 20 Ʒerælp̃. þe þa oþpa Ʒerælp̃a ealle¹⁴ on innan him ƷeƷabepað. Ʒ
 hi utan ymbhæfp̃.¹⁵ Ʒ on innan him Ʒehelt. Ʒ him naner ne
 bið ƿana. ne he naner neoððeapfe næfp̃. Ac hi cumap ealle of
 him. Ʒ eft ealle to him. ƿpa ƿpa ealle ƿætepu cumað of ðæpe
 ƿæ. Ʒ eft ealle cumað to ðæpe ƿæ. Niƿ nan to þæƿ lýtcl
 25 æƿelm.¹⁶ ꝥ he þa ƿæ ne Ʒeƿece. and eft of þæpe ƿæ he Ʒelent
 in on þa eorþan. Ʒ ƿpa he bið ƿiƿenbe Ʒeont þa eorðan. oð
 he eft cymþ to ðam ilcan æƿelme þe he æƿ ut fleop. Ʒ ƿpa
 eft to ðæpe ƿæ :

§ II.^a Ðiƿ iƿ nu biƿen þapa ƿoƿena Ʒerælp̃a. þapa ƿilniap
 30 ealle ðeaplice men to beƷitanne. ðeah he ðuƿh miƿtlice¹⁷ ƿeƷap
 ðencan to cumanne. ƿoƿþam æƷhpelc man hæfp̃ Ʒecýnbelic
 37 Ʒob¹⁸ on him Ʒelfum. ƿoƿþam ælc Moð ƿilniap rober Ʒober to

^p Boet. lib. iii. prosa 2.—Tum defixo paululum visu, &c.

^a Boet. lib. iii. prosa 2.—Est enim mentibus hominum, &c.

¹ Bod. of atihð oð. ² Cott. þa. ³ Cott. miƿtlicum. ⁴ Cott. miƿtlice.

⁵ Cott. Ʒoðer. ⁶ Bod. Ʒerælp̃a. ⁷ Cott. Ʒoob. ⁸ Cott. ƿƿofp̃. ⁹ Cott.

Ʒooba. ¹⁰ Cott. Ʒoob. ¹¹ Cott. Ʒoob. ¹² Cott. Ʒoðer. ¹³ Cott. Ʒoðer.

¹⁴ Cott. ealla. ¹⁵ Cott. ymbƿehð. ¹⁶ Cott. æƿylm. ¹⁷ Cott. miƿtlice.

¹⁸ Cott. Ʒoob.

them from the ground. After thou, then, art able to discover those, I know that thou wilt not desire any other thing besides them.

CHAPTER XXIV.

§ I. WHEN he had sung this lay, he ceased the song, and was silent awhile, and began to think deeply in his mind's thought, and thus said: Every mortal man troubles himself with various and manifold anxieties, and yet all desire, through various paths, to come to one end: that is, they desire, by different means, to arrive at one happiness; that is, then, God! He is the beginning and the end of every good, and he is the highest happiness. Then said the Mind: This, methinks, must be the highest good, so that man should need no other good, nor moreover be solicitous beyond that: since he possesses that which is the roof of all other goods; for it includes all other goods, and has all of them within it. It would not be the highest good, if any *good* were external to it, because it would then have to desire some good which itself had not. Then answered Reason, and said: It is very evident that this is the highest happiness, for it is both the roof and the floor of all good. What is that, then, but the best happiness, which gathers the other felicities all within it, and includes, and holds them within it: and to it there is a deficiency of none, neither has it need of any; but they all come from it, and again all *return* to it: as all waters come from the sea, and again all come to the sea? There is none in the little fountain which does not seek the sea, and again, from the sea it arrives at the earth, and so it flows gradually through the earth, till it again comes to the same fountain that it before flowed from, and so again to the sea.

§ II. Now this is an example of the true goods, which all mortal men desire to obtain, though they by various ways think to arrive at them. For every man has natural good in himself, because every mind desires to obtain the true good:

- 1 berctanne. Ac hit biþ amenned mid ðam kenum gobum.¹ for-
 þam hit bið [orðsælpe]² þæpto. forþam sume menn penaþ ꝥ
 þæt rie reo seleste gerælp. ꝥ mon rie gpa peliz ꝥ he nan
 1 þinger manan ne þurfe. 7 þilmað³ hiopa populð sefter þam.
 5 sume men penaþ ꝥ ꝥ rie þæt hehte gob.⁴ ꝥ he rie hir ge-
ferum hir geferena peorþort. 7 eallon mægene dær tilaþ.
sume penaþ ꝥ ꝥ hehte gob⁵ rie on ðam hehtan anpealde. þa
þilmað eðer ægea. oððe him selpe picrian. oððe hi to ðara
pacena freonðscipe geþeotan. sume teohhuap ꝥ ꝥ beart gý þæt
 10 man reo foræmære. 7 þilmaære. 7 hæbbe gome⁶ hliran. tilað
ðonne þær sæþeap ge on ribbe. ge on geþinne. Manege tellað ꝥ
to mæftum gobe⁷ 7 to mæftere gerælp ꝥ mon rie sumle bide
on ðisse ambæapban life. 7 fulga eallum hir lurtum. sume
 15 ðonne ða ðe þar pelan þilmað. hi hir þilmað forþam ðæt hi
polbon ðý manan anpealb habban. ꝥ he mihton⁸ þý opporizliceap
þissa populð lurta bucan. 7 eac þar pelan. Manegæ sint þara
þe for ðý þilmaþ anpealbe. ðe hie polbon opmæste feoh⁹ ge-
gaberman. oððe ert. þone hliran. heopa. naman hi þilmað þæt hi
geþreaban :
 20 § III.^r On speloum. 7 on opnum spelcum lænum. and hreo-
rendum¹⁰ peorþscipum sælcer menniscer mober ingeþanc bþ
 22 gerrenceb mid þære geornfulnesse. and mid þære tolunga.¹¹
penþ þonne ꝥ hit hæbbe sum healc gob¹² getryneð. ðonne hit
 24 hæfþ geþammen¹³ þæt polcer obecunza. Onð meþuncð ꝥ hit
 25 hæbbe geboht sume griþe leaslice mæreþe. sume tilað mid
mæelpe geornfulnesse þara. forþam ꝥ hi þurh ꝥ mæge mæft
beapna behtan. 7 eac þynrumlice libban. ða getreowan
 28 freonð.¹⁴ þonne ic fecge geð¹⁵ þæt ðeoppeorðerte ðýnz eallra
þissa populð gerælp. þa ne sint suppon¹⁶ to populð gobum to
 30 tellanne. ac to gobcunðum. forþam reo leage þýrð hi na porþ
 31 ne þringþ. Ac re Leaþ þe hi gecýnðelice getceop to gematum.
forþam ðe sælcer opner þinger on þisse populðe mon þilmað,
 oððe forþam þe he mæg ðurh ꝥ to anpealde cuman. oððe to
 34 sumum populð larfe. buton dær getreowan freonðe. þone mon
 35 lurap þilum for lurum 7 por æpeorum. ðeah he him nanra

^r Boet. lib. iii. prosa 2.—In his igitur ceterisque, &c.

¹ Cott. goobum. ² Cott. orþ bælp. Bod. of bælp. ³ Cott. þinnað.

⁴ Cott. good. ⁵ Cott. goob. ⁶ Bod. heah be gode. ⁷ Cott. goode. ⁸ Cott. meahre.

⁹ Cott. ftoh. ¹⁰ Bod. hi peorendum. ¹¹ Cott. tilunga.

¹² Cott. good. ¹³ Cott. genumen. ¹⁴ Cott. getrepan freonð. ¹⁵ Cott.

rie. ¹⁶ Cott. supþum.

but it is hindered by the transitory goods, because it is more prone thereto. For some men think that it is the best happiness that a man be so rich that he have need of nothing more: and they choose their life accordingly. Some men think that this is the highest good, that he be among his fellows the most honourable of his fellows, and they with all energy seek this. Some think that the supreme good is in the highest power. These desire, either for themselves to rule, or else to associate themselves in friendship with their rulers. Some persuade themselves that it is best that a man be illustrious and celebrated, and have good fame; they therefore seek this both in peace and in war. Many reckon it for the greatest good and for the greatest happiness, that a man be always blithe in this present life, and fulfil all his lusts. Some, indeed, who desire these riches, are desirous thereof, because they would have the greater power, that they may the more securely enjoy these worldly lusts, and also the riches. Many there are of these who desire power because they would gather overmuch money: or again, they are desirous to spread the celebrity of their name.

§ III. On account of such and other like frail and perishable advantages, the thought of every human mind is troubled with solicitude and with anxiety. It then imagines that it has obtained some exalted good when it has won the flattery of the people; and methinks that it has bought a very false greatness. Some with much anxiety seek wives, that thereby they may, above all things, have children, and also live happily. True friends, then, I say, is the most precious thing of all these worldly felicities. They are not, indeed, to be reckoned as worldly goods, but as divine: for deceitful fortune does not produce them, but God, who naturally formed them as relations. For of every other thing in this world man is desirous, either that he may through it attain to power, or else some worldly lust: except of the true friend, whom he loves sometimes for affection and for fidelity, though he expect to himself no other rewards. Nature joins and

1 oþenna læna¹ ne þene. ꝥ zecýnð zerehp ꝥ zelumb ða fuenð to
zæþene mið untobæleþlicne lufe. Ac mið ðurum populð ze-
 5 ælþum ꝥ mið ður andþearþan þelan mon pýncp oþton feonð
 ðonne fpeonð. Be þiran² ꝥ be manegum pýllecum mæg beon
 eallum monnum cup. ꝥ te ealle þa lichamlican zob bið³ for-
 cuppan ðonne ðære faple cnapetaf. Dpæt pe penað ꝥ mon beo
 þý fapængra⁴ þe he bið micel on hir lichoman. feo fægernef
 8 þonne ꝥ reo hpætner þær lichoman zeblyttap þone mon. ꝥ anef
 ꝥ fio hælu hine zebep lyrtbærne. On eallum þurum licham-
 10 licum⁵ zefælyzneffum men fecap anfealbe eabizneffe þær þe
 him ðincp. forþam þe æþpelc man fpa hpæt fpa he oþen ealle
 12 oþne þing fpiþort lufap. ꝥ he teohhap⁶ ꝥ him fie betrt ꝥ ꝥ biþ
 hir hehte zob. þonne he ꝥ þonne beziten hærf. þonne tehhap⁷
 he ꝥ he mæge beon fwiðe zefælyz. Ne fonface ic nauht ꝥ þa ze-
 15 fælpa ꝥ þeo eabizner fie þæt hehte zob⁸ þiþef andþearþan lufef.
 forþam ðe¹⁰ æþpelic mann tehhap¹¹ ꝥ ꝥ ðing betrt fie ꝥ he
 fpiþort oþen oþru þing lufap. ꝥ þonne he tlohhap ꝥ he fie fwiþe
 zefælyz. gif he ꝥ bezitan mæge. ꝥ he þonne fpiþort pillnað.
 Du ne if þe¹² nu zenoz openlice zeeopab þara leafena zefælpa
 20 anlicnef. ꝥ if þonne æhta. ꝥ peoþfciþe. ꝥ anfealb. and zelp¹³
 21 ꝥ populþlyrt. Be þam populþlyrte Epicuþur fe uppita fæbe. þa
 he ýmbe ealle þaf oþra zefælpa fmeaðe. þe pe æþ nembon. þa
 fæbe he ꝥ fe lyrt pæpe ꝥ hehte zob.¹⁴ forþam ealle þa oþru
 zob. þe pe æþ nembon. oleccap þam Mobe ꝥ hit net.¹⁵ fe lyrt
 25 ðonne anā olecp þam lichoman anum fpiþort.

§ IV.¹⁶ Ac pe pillað nu zet fpiþecan ýmbe manna zecýnð ꝥ
 ýmbe heopa tilunga. þa nu þeah heopa Mob ꝥ heopa zecýnð
 28 feafabummað. ꝥ hi fien on þ fofbæle ariþen to ýfele ꝥ þiþef
 healde. þeah hi pilnað. þær þe hi cunnon ꝥ mazon. þær hehte
 30 zobef.¹⁶ Spa fpa oþenþruncen man pat ꝥ he fceolbe to hir hufe
 and to hir pærte. ꝥ ne mæg þeah ðiþef fneþian. fpa biþ ead
 þam Mobe ðonne hit bið faherfzab mið ðæm ýmbhogum ðurte
 populðe. hit biþ mið ðam hpilum oþenþrenceb ꝥ zebpelob. to
 34 þam¹⁷ ꝥ hit ne mæg fullpýht aneþian to zobe. Ne pýncp þeah

¹ Boet. lib. iii. prosa 2.—Sed ad hominum studia, &c.

¹ Cott. leana.

² Cott. þur.

³ Cott. heumlican goob bioð.

⁴ Cott.

reþenepa.

⁵ Cott. heumlicum.

⁶ Cott. tlohhað.

⁷ Cott. goob.

⁸ Cott. tlohhað.

⁹ Cott. goob.

¹⁰ Cott. þý.

¹¹ Cott. tlohhað.

¹² Cott. þ.

¹³ Cott. fielp.

¹⁴ Cott. goob.

¹⁵ Bod. fetað.

¹⁶ Cott.

goober.

¹⁷ Cott. zebpealb to þon.

cements friends together with inseparable love. But with these worldly goods, and with this present wealth, men make oftener enemies than friends. By these and by many such things it may be evident to all men, that all the bodily goods are inferior to the faculties of the soul. We indeed think that a man is the stronger, because he is great in his body. The fairness, moreover, and the vigour of the body, rejoices and delights the man, and health makes him cheerful. In all these bodily felicities, men seek simple happiness, as it seems to them. For whatsoever every man chiefly loves above all other things, that he persuades himself is best for him, and that is his highest good. When, therefore, he has acquired that, he imagines that he may be very happy. I do not deny, that these goods and this happiness are the highest good of this present life. For every man considers that thing best, which he chiefly loves above other things; and therefore he persuades himself that he is very happy if he can obtain what he then most desires. Is not now clearly enough shown to thee the form of the false goods, that is, then, possessions, dignity, and power, and glory, and pleasure? Concerning pleasure, Epīcurus the philosopher said, when he inquired concerning all those other goods, which we before mentioned; then said he that pleasure was the highest good, because all the other goods which we before mentioned gratify the mind and delight it, but pleasure alone chiefly gratifies the body only.

§ IV. But we will still speak concerning the nature of men, and concerning their pursuits. Though, then, their mind and their nature be now dimmed, and they are by that fall sunk down to evil, and thither inclined, yet they are desirous, so far as they can and may, of the highest good. As a drunken man knows that he should go to his house and to his rest, and yet is not able to find the way thither, so is it also with the mind, when it is weighed down by the anxieties of this world. It is sometimes intoxicated and misled by them, so far that it cannot rightly find out good.

1 þam monnum þ̅ hi aht meapnigen þe þær¹ pilnaþ to begi-
 tanne þ̅ hi maþan ne þurfa cūan. Ac þenap þ̅ hi mægen eall²
 þaſ ȝoð³ ȝeȝaberman toȝæþene. þætte nan buton þære ȝe-
 ſomanunga ne rie. nȳton þonne nan [oþe]⁴ ȝoð⁵ ðeane eallre
 5 ðara ðeopwyrðſtana ðinga ȝeȝabermana to heopa anpealde. þ̅
 he naner ðinger buton þæra ne þurfe. Ac þ̅ nȳ nan man þ̅ te
 ſumer eacan ne þurfe buton Lobe aman. De hæfþ on hȳ
 ȝ aenum ȝenoh. ne ðearf he naner pinxer buton þær þe he on
 him ſelfum hæfð. Feht þu nu þ̅ þa þyrrenbe⁶ þenap þ̅ te þ̅
 10 ðinx rie ælcer þeopwyrceþer bette pȳnbe þæt te hi meþemæfte
 onȝiton maȝon. neſe neſe. ic pat þ̅ hit nȳ no to forþeonna.
 Du mæȝ þ̅ ȳfel beon þ̅ te ælcer monner ingeþanc penþ þ̅ te
 ȝoð⁸ rie. ȝ æfter hȳȝaþ. ȝ pilnaþ to begittanne. neſe nȳ hit na
 ȳfel. þ̅ iſ þ̅ hehte ȝoð.⁹ Ðri nȳ nu anpealb to tellanne to
 15 ſumum ðara hehteana ȝoða ðiffer anþearðan liſe. Ðræþen
 16 þæt nu rie to talianne þæht ȝ unnyt þ̅ te nȳtwyrðort iſ eallre
 17 ðirra þowulð pinȝa. þ̅ iſ anpealb. hȳþen na ȝoð¹⁰ hȳra ȝ ſo-
 mæpner rie¹¹ ſoþ nauht to tellanne. neſe neſe. Nȳ hit na
 cȳn¹² þ̅ mon þ̅ ſoþ nauht telle. ſoþþam þe ælc mon penþ þ̅ þ̅
 20 bette rie þ̅ he ſpōrt luſaþ. Du ne witaþ þe þ̅ nan neapneſe.
 ne nan earfoþu. ne nan unroceſe. ne nan ſap. ne nan heſigneſe.
 nȳ nan ȝeſæld. Ðræt ðurron¹³ þe na ma ȳnbe ða ȝeſælda
 ſpēcān. Du ne pat ælc man hȳæt þa beoþ. ȝ eac pat þ̅ þa¹⁴
 beoð þ̅ hehte ȝoð.¹⁵ ȝ ðeah ſeþ ſulneah ælc mon on ſpō
 25 lȳclum ðingum ða ſeleſtan ȝeſælpa. ſoþþam he penþ þ̅ he hæ
 þonne ealle hæbbe. ȝ iſ he hæfð þ̅ þ̅ he ðonne ſpōrt pilnaþ
 to begittanne. Ðæt iſ þonne þ̅ hi ſpōrt pilnaþ to begittanne.
 28 þela. ȝ þeopwyrceþe. ȝ riſe. ȝ þirre þowulbe wulðoþ. ȝ ȝilp. ȝ
 þowulð luſt. Ðiffer eallre hi pilnaþ. ſoþþam ðe hi þenap þ̅ he
 30 þurh þa pinȝ ſcȳlon begitan þ̅ him ne rie¹⁶ naner pilnan þana-
 naþen¹⁷ ne þeopwyrceþe. ne anpealbeſe. ne ſoþemæpneſe. ne
 þlyſe. þær eallre hi pilnaþ. ȝ þel doþ þ̅ hi þær pilnað. ðeah hi
 miſtice¹⁸ hȳ pilnigen. Be ðam ðingum mon mæȝ ſpētole on-
 ȝitan þ̅ ælc mon ðær pilnaþ þ̅ he mæȝe þ̅ hehte ȝoð begitan
 35 ðær hi hit ȝecnaþan mihtan. oððe on riht ſecan cūdon. Ac hi
 36 hit ne ſecað on ðone rihtſtan¹⁹ þeȝ. hit nȳ on ðirre þowulbe.

¹ Bod. meapnende þær. ² Bod. him aȝen ealle. ³ Cott. ȝoð. ⁴ Bod. heopa. Cott. heopa. ⁵ Cott. ȝoð. ⁶ Bod. þyrrenbe. ⁷ Bod. þ̅. ⁸ Cott. ȝoð. ⁹ Cott. ȝoð. ¹⁰ Cott. ȝoð. ¹¹ Bod. ſo. ¹² Cott. hit cȳn. ¹³ Bod. þurfe. ¹⁴ Cott. hi. ¹⁵ Cott. ȝoð. ¹⁶ Bod. ſo. ¹⁷ Cott. naþen. ¹⁸ Cott. miſtice. ¹⁹ Bod. rihtſtan.

Nor yet does it appear to those men that they at all err, who are desirous to obtain this, that they need labour after nothing more. But they think that they are able to collect together all these goods, so that none may be excluded from the number. They therefore know no other good than the collecting of all the most precious things into their power, that they may have need of nothing besides them. But there is no one that has not need of some addition, except God alone. He has of his own enough, nor has he need of anything but that which he has in himself. Dost thou think, however, that they foolishly imagine that that thing is best deserving of all estimation, which they may consider most desirable? No, no. I know that it is not to be despised. How can that be evil, which the mind of every man considers to be good, and strives after, and desires to obtain? No, it is not evil: it is the highest good. Why is not power to be reckoned one of the highest goods of this present life? Is that to be esteemed vain and useless, which is the most useful of all these worldly things, that is, power? Is good fame and renown to be accounted nothing? No, no. It is not fit that any one account it nothing; for every man thinks that best which he most loves. Do we not know that no anxiety, or difficulties, or trouble, or pain, or sorrow, is happiness? What more, then, need we say about these felicities? Does not every man know what they are, and also know that they are the highest good? And yet almost every man seeks in very little things the best felicities; because he thinks that he may have them all, if he have that which he then chiefly wishes to obtain. This is, then, what they chiefly wish to obtain, wealth, and dignity, and authority, and this world's glory, and ostentation, and worldly lust. Of all this they are desirous, because they think that, through these things, they may obtain that there be not to them a deficiency of anything wished; neither of dignity, nor of power, nor of renown, nor of bliss. They wish for all this, and they do well that they desire it, though they seek it variously. By these things we may clearly perceive that every man is desirous of this, that he may obtain the highest good, if they were able to discover it, or knew how to seek it rightly. But they do not seek it in the most right way. It is not of this world.

CAPUT XXV.†

1 ÐA se ƿiſdom þa ðiſ ſpell aſæb heſbe. þa ongan he eft
 ſingan ⁊ ðuſ cƿæſ. Ic ƿille nu mið giððum gecypan hu ƿun-
 doſlice Drihten ƿelt eallra geſceapta mið ðamþbricblum hiſ
 anpealber. ⁊ mið hƿilcene enbebyrdneſſe he geſceapolap ⁊ ge-
 5 metgað ealle geſceapta. ⁊ hu he hi hæfð geheaporaðe ⁊ gehæfte
 mið hiſ unanbinbenðlicum ƿacentum. ⁊ ælc geſceapt bið heaþ
 7 on locen ƿið hiſe gecynðe. ƿæne gecynðe ðe heo to geſceapen
 ƿæſ. buton monnum. ⁊ ſumum englum. Ða ƿeoſpaþ hƿilum of
 huora gecynðe. Ðƿæt ſeo leo. ðeah hio ƿel tam ſe. ⁊ ƿæſte
 10 ƿacentan hæbbe. ⁊ hiſe mæxten ſiððe lufge. and eac on-
 ƿæbe. giſ hit æſne gebýneþ ⁊ heo blober onbiſuð. heo ſonht
 12 ſona hiſe niſan taman. ⁊ gemonð ƿæſ ƿiðan ƿeƿunan hiſe
 elþana. onginð þonne ƿýn ⁊ hiſe ƿacentan bƿecan. ⁊ abit
 æƿeſt hiſe laðteop. and giððan æthƿæt ðæſ þe heo gefon mæſ.
 15 ge monna. ge neata. Ðƿa ðoþ eac ƿuð. ƿylar. ðeah hi beon ƿel
 atemebe. giſ hi on ðam ƿuða ƿeoſpaþ. hi ſonht heora lape-
 oþaſ ⁊ ƿuniap on heora gecynðe. þeah heora lapeoþaſ him
 18 ðonne biðan þa ilcan metta. ðe hi ær tame mið ƿeƿenebon.
 þonne ne ƿeccaþ hi ƿapa metta. giſ hi ƿæſ ƿuða beſuon. At
 20 ƿincþ him ƿýnſumpe ⁊ him ſe ƿealð on cƿepe. and hi gehiſan
 oþerpa ſuðela ſtemne. Ðƿa bið eac þam tƿeoƿum ðe him ge-
 22 cýnðe bið up heah to ſtanðanne. þeah ðu teo hƿelcne boh of
 ðune to ƿæne eoþpan. ƿelce ƿuþeðan mæge. ſƿa þu hiſe
 24 glætt. ſƿa ſƿincþ he up. ⁊ ƿiſgað ƿið hiſ gecynðe. Ðƿa ðeð
 26 eac ſeo ſunne. þeah heo ofeſ miðne bæð onſiðe ⁊ lute to ƿæne
 eoþpan. eft heo ſecþ hiſe gecynðe. ⁊ rið on þa bæðlan ƿeðar.
 28 ƿið hiſe upnýnðe. ⁊ ſƿa hiſe ufoſ ⁊ ufoſ. oððe hio cýmþ ſƿa up
 30 ſƿa hiſe ýſemeſt gecynðe bið. Ðƿa ðeþ ælc geſceapt. ƿiſgaþ ƿið
 hiſ gecynðe. ⁊ gefaæn bið giſ hit æſne to cuman mæð. Niſ
 32 nan geſceapt geſceapen ƿapa þe ne ƿilniðe ⁊ hit biðen cuman
 mæðe þonan þe hit ær com. ⁊ iſ to ƿæſte ⁊ to onſonðneſſe.
 Ðeo ƿæſt iſ mið Loðe. ⁊ þæt iſ Loð. Ac ælc geſceapt hƿearfað
 on hiſe ſelfne ſƿa ſƿa hƿeol. ⁊ to þam heo ſƿa hƿearfaþ ⁊ heo
 eft cume ƿæſ heo ær ƿæſ. ⁊ beo ⁊ ilce ⁊ heo ær ƿæſ. Ðonecan
 35 þe heo utan behpenfeð ſe. ⁊ ⁊ hio ær ƿæſ. Ðo ⁊ ⁊ heo ær
 36 ðeðe.

† Boet. lib. iiii. metrum 2.—Quantas rerum flectat habenas, &c.

† *Met Sox* 13, 1—160.

CHAPTER XXV.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: I will now with songs declare how wonderfully the Lord governs all creatures with the bridles of his power, and with what order he establishes and regulates all creatures, and how he has restrained and bound them with his indissoluble chains, so that every creature is kept within bounds with its kind, the kind that it was fashioned to, except men and some angels, who sometimes depart from their kind. Thus the lion, though she be very tame, and have fast chains, and greatly love, and also fear her master; if it ever happen that she tastes blood, she immediately forgets her new tamer, and remembers the wild manner of her parents. She then begins roaring, and to break her chains, and bites first her leader, and afterwards whatsoever she may seize, both of men and of cattle. So do also wood-fowls. Though they be well tamed, if they return to the woods, they despise their teachers, and remain with their kind. Though their teachers then offer them the same meals with which they before ~~taught them to~~ ^{taught them to} become tame: they then care not for those meals, so that they may enjoy the wood. But it seems to them pleasanter, that the weald resound to them, and they hear the ~~voice~~ ^{voices} of other fowls. So is it also with trees, whose nature it is to stand up high. Though thou pull any bough down to the earth, such as thou mayest bend; as soon as thou lettest it go, so soon springs it up, and moves towards its kind. So doth also the sun. Though she after mid-day sink and incline to the earth, again she seeks her kind, and departs by unknown ways to her rising, and so hastens higher and higher, until she comes so far up as her highest nature is. So doth every creature. It tends towards its kind, and is joyful if it ever may come thereto. There is no creature formed which desires not that it may come thither whence it before came, that is, to rest and to tranquillity. The rest is with God, and it is God. But every creature turns on itself like a wheel: and so it thus turns that it may again come where it was before, and be the same that it was before, as often as it is turned round may be what it before was, and may do what it before did.

that which she

CAPUT XXVI.^a

- 1 § I. ÐA se ſiſdom þe ðiſ leof aſunzen¹ hæſþe. Ða ongan he eft ſpellian 7 þuſ cƿæþ. Eala hƿæt ze eopſlican men.² þeah ze eop ſelſe nu ðon neatum gelice ſop eopne ðýſige. hƿæt ze þeah maƿon hƿæt hƿeƿo³ onxitan ſpelce eop mæte be eopum ſum-
 5 ſceafte. þ iſ Lob. þone ſoþan ſuman and þone ſoþan enbe ælcne ƿeſælþæ ze onxitaþ ðeah ze hine fullice ne ƿecnapan.⁴ 7 ſƿa þeah ſio ƿecýnð eopſtað to þam anſite. ac eopſtaþ⁵ ſƿa manſealb ƿebola of þam anſite. Liefencað nu hƿæþen men mægen cuman to þam ſoþum ƿeſælþum ðurh þa⁶ andƿearðan
 10 ƿeſælþa. ſopþam ðe fullneah ealle men cƿeþaþ þ ſe reo⁷ ƿeſe- ſælƿorta. ſe þe þaſ eopſlican ƿeſelþa ealle⁸ hæþ. hƿeþen ne miſel ſeoh. oððe ƿeopſcipe. oððe eall þeſ andƿearða ƿela.
 13 mæge æniſne mon ðon ſƿa ƿeſelme þ he naner þinƿer manan ne þunfe.⁹ neſe neſe. ic ƿæt þ þ hi ne maƿon. Ði niſ hƿt þonne
 15 on þý ſƿiþe ſƿeotol þ ðaſ andƿearðan ƿoð¹⁰ ne ſint na þa ſoþan ƿoð.¹⁰ ſopþam ðe hi ne maƿon ſellan þ hi ƿehataþ. Ac licettaþ þ hi ƿeſertan ne maƿon. þonne hi ƿehataþ þam þe hi lufian
 18 ƿillaþ þa ſoþan ƿeſelþa. 7 aleoƿaþ him þeah ma þonne hi him ƿeſertan. ſopþam þe hi heora nabbap ma þonne hi heora
 20 habban. Liefenc ðu nu be ðe ſelſum. la Boetiuſ hƿæðen ðu æſſe auht unnot ƿæne ða þa þu ƿeſælƿort ƿæne.¹¹ oððe hƿæðen
 22 ðe æſſe æniſer ƿillaþ ƿana ƿæne ða ðu mæſtne ƿelan hæſbert. oððe hƿæþen ðin ƿoruld þa eall ƿæne æſſen ðinum ƿillaþ. Ða andſƿonobe Boetiuſ and cƿæð. Neſe la neſe. Næſ ic næſſe ƿit
 25 nane hƿile ſƿa emner moðeſ. þæſ þe ic ƿemunan mæge. þæt ic eallunga ƿæne onſonƿ. þ ic ſƿa onſonƿ ƿæne þ ic nane ƿeþe- ſebneſſe næſþe. ne me næſſe ƿit ne licobe eall þ ic ƿiſſe.¹² ne
 28 me næſſe næſ ealler ſƿa ic ƿolbe. þeah ic hiſ miþe. Ða andſƿonobe ſe ſiſdom 7 cƿæþ. Ði næſe þu þonne ƿeſoz eapm. 7
 30 ƿeſoz unhyþ.¹³ þeah þe þuhte þ ðu ƿeliƿ ƿæne. ðonne þu oþeſ tƿeƿa. oððe hæſbert þ þu nolbert. oððe næſbert þ þu ƿolbert.
 32 Ða andſƿonobe Boetiuſ 7 cƿæþ. Eall me ƿæſ ſƿa ſƿa þu ſæbert.

^a Boet. lib. iiii. proſa 3.—Vos quoque, O terrena, &c.

¹ Cott. aſunegen. ² Bod. hƿæ þæſ ƿeopſlican men. ³ Cott. hƿeƿo.

⁴ Cott. oncnapan. ⁵ Bod. ƿeohð. ⁶ Cott. þaſ. ⁷ Cott. ſe. ⁸ Cott. ealla.

⁹ Cott. þýſſe. ¹⁰ Cott. ƿoð. ¹¹ þa þa þu ƿeſælƿort ƿæne, deest in MS. Bod. ¹² Cott. ƿiſſe. ¹³ Cott. unhyþig.

CHAPTER XXVI.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: O ye earthly men, though ye now make yourselves like cattle by your folly, ye nevertheless can in some measure understand, as in a dream, concerning your origin, that is God. Ye perceive the true beginning, and the true end of all happiness, though ye do not fully know it. And nevertheless nature draws you to that knowledge, but very manifold error draws you from that knowledge. Consider now, whether men can arrive at the true goods through these present goods; since almost all men say that he is happiest who possesses all these earthly goods. Can, then, much money, or dignity, or all this present wealth, make any man so happy that he may need nothing more? No, no. I know this, that they cannot. Why, is it not then from this very clear, that these present goods are not the true goods, because they cannot give what they promise? But they pretend to do what they are not able to fulfil, when they promise to those who are willing to love them, the true felicities, and tell lies to them more than they perform to them; for they are deficient in more of these *felicities* than they possess of them. Consider now concerning thyself, O Boethius, whether thou wert ever aught uneasy, when thou wert most prosperous? or whether there were ever to thee a want of anything desired, when thou hadst most wealth? or whether thy life were then all according to thy wish? Then answered Boethius, and said: No, O no! I was never yet at any time of so even mind; as far as I can remember, that I was altogether without care: that I was so without care that I had no trouble: nor did all that I experienced ever yet please me, nor was it ever with me entirely as I wished, though I concealed it. Then answered Wisdom, and said: Wast thou not, then, poor enough, and unhappy enough, though it seemed to thee that thou wert rich; when thou either hadst that which thou wouldest not, or hadst not that which thou wouldest? Then answered Boethius, and said: All was to

- 1 Da cƿæp re ſiſdom. Du ne biþ ælc mon genoz eapm þæſ ðe he næfþ. ðonne hit hine lýrt habban. Ðæt iſ ƿop. cƿæp Boetiur. Ða cƿæp re ſiſdom. Liſ he þonne eapm bið. ne he þonne ne bið eabiȝ. ƿop þý he ƿilnað ꝥ he habbe. ꝥ he næfð. þý he ƿolbe
- 5 genoz habban. Ða cƿæð Boetiur. Ðæt iſ eall ƿop ꝥ þu reȝrt. Ða cƿæð re ſiſdom. Du ne hæfberþ þu ðonne ða eapmpe.¹ þa þa þu pelexort ƿære. Ða anþƿarode ic and cƿæp. Ic ƿat ꝥ þu
- 8 ƿop reȝrt. ꝥ ic hi hæfðe. Ða cƿæp re ſiſdom. Du ne þincþ me
- 9 þonne nu ꝥ ealle þa pelan þiſer miððaneapber ne maȝon ȝebon
- 10 ænne mon peliȝne. ſƿa peliȝne ꝥ he genoz habbe and no mapan ne þurfe.² ȝ ſƿa þeah hi hit ȝehataþ ælcum þara þe hi hæfð. Ða cƿæð ic. Niſ nan ðing³ ȝoppe þonne ꝥ þu reȝrt.
- § II.^v Ða cƿæp re ſiſdom. Ac hƿi ne eapt þu ðonne hiſ ȝe-
paſa. Du ne miht ðu ȝeſeon ælce ðæȝ ꝥ ða ȝƿenȝnan nimaþ
- 15 þa pelan of⁴ þam unȝƿenȝnum. Ðƿi biþ eller ælce ðæȝ ſƿelc ȝeoſung. ȝ ſƿelce ȝeſlitu. ȝ ȝemot. ȝ ðomaſ. buton ꝥ ælc bið ðæſ neaplaceȝ ðe him on ȝenumen biþ. oððe eft opper ȝitſaþ. Ða anþƿarode⁵ ic. ȝ cƿæp. Lenoh ƿýhte þu ȝƿýnart. ſƿa hit iſ ſƿa þu reȝrt. Ða cƿæp he. Fop þiſum þingum beþeaſf ælc mon
- 20 fultumer teſeacan him ſelfum. ꝥ he mæȝe ȝehealbān hiſ pelan. Ða cƿæp ic. Ðƿa oðȝæcð þæſ. Ða cƿæp he. Liſ he nauht næfðe þæſ þe he onðnebe ꝥ he ƿopleoȝan þopſte. þonne ne ðopſte he na mapan fultumer þonne hiſ ſelfeſ. Ða cƿæp ic. Soþ þu reȝrt. Ða onſac re ſiſdom ſaplice. ȝ cƿæp. Cala ꝥ me þincþ ƿiþer-
- 25 þeapð þing ælceſ monner ȝeƿunan ȝ ælceſ monner ƿillan ꝥ⁶ ic nu ȝecȝan ƿille. ꝥ iſ. þætte þonan ðe hi teohhiaþ ꝥ hi ȝcýlan eabiȝnan ƿeoþpan. ꝥ hi ƿeoþpaþ ðonan eapmpan ȝ ſeanȝnan⁷ ƿopðam ȝiſ hi lýtler hpæt habbaþ. þonne beþurfon hi ꝥ hi oleccan þæm æfter ſƿiþe þe æniȝne ƿuhte mape habbað. ſam
- 30 hiſ ƿýnfon. ſam hi ne þurfon. hi ƿillaþ þeah. Ðƿær iſ ðonne ȝeo ȝemetȝung. oððe hƿa hæfþ hi. oððe hƿonne cýmþ heo. ꝥ heo mæȝe aðriſan þa eopmþo⁸ ſam þæm ƿeleȝum eallunga. ſƿa he mape hæfþ. ſƿa he ma monna⁹ oleccan ȝceal. Ðƿæþen þa pelzan nu næſſe ne hiȝniȝe.¹⁰ ne ne þýnſte. ne neſcale.¹¹ ic pene
- 35 þeah ꝥ þu ƿille nu cƿeþan ꝥ þa pelȝan habban mið hpam hi mæȝen þæt eall ȝebetān. Ac þeah þu nu ſƿa cƿeþe. hit ne
- 37 maȝon þa pelan eallunga ȝebetān. þeah hi ſume hpile mæȝen.

^v Boet. lib. iii. proſa 3.—Atqui hoc quoque, &c.

¹ Cott. ȝpmþe. ² Cott. þýnſe. ³ Cott. þapa. ⁴ Cott. on. ⁵ Cott. anþýnþe. ⁶ Cott. þe. ⁷ Bod. ſeanþnan. ⁸ Cott. ȝpmþa. ⁹ Bod. mapan. ¹⁰ Cott. hiȝne. ¹¹ Cott. kale.

me as thou hast said. Then said Wisdom: Is not every man poor enough in respect of that which he has not, when he is desirous to have it? That is true, said Boethius. Then said Wisdom: But if he is poor, he is not happy, for he desires that he may have what he has not, because he wishes to have enough. Then said Boethius: That is all true which thou sayest. Then said Wisdom: Hadst thou not, then, poverty when thou wert richest? Then answered I, and said: I know that thou sayest truth, that I had it. Then said Wisdom: Does it not appear to me, then, that all the riches of this middle-earth are not able to make one man wealthy? so wealthy that he may have enough, and may not need more? And nevertheless they promise it to every one who possesses them. Then said I: Nothing is truer than what thou sayest.

§ II. Then said Wisdom: But why, then, art thou not an assenter to this? Canst thou not see every day, that the stronger take riches from the weaker? Wherefore else is every day such sorrow, and such contentions, and assemblies, and judgments; except that every one demands the spoil which is taken from him, or, again, covets that of another? Then answered I, and said: Thou arguest rightly enough; so it is as thou sayest. Then said he: On these accounts every man has need of help in addition to himself, that he may keep his riches. Then said I: Who denies it? Then said he: If he had nothing of that which he fears he may be obliged to lose, then he would not have occasion for any more help than himself. Then said I: Thou sayest truly. Then retorted Wisdom sharply, and said: O, how inconsistent, in every man's custom and every man's will, does that thing appear to me, which I will now mention; that is, that from whence they persuade themselves that they shall become happier, they from thence become poorer and weaker! For, if they have any little, then it behoves them to cringe for protection to those who have anything more. Whether they need, or whether they need not, they yet crave. Where, then, is moderation, or who has it, or when will it come, that it may entirely drive away miseries from the wealthy? The more he has, the more men he must cringe to. Do the rich never hunger, nor thirst, nor become cold? But I suppose thou wilt say that the rich have wherewith they may remedy all that. But though thou say so, riches cannot altogether

1 forþam þe hi ſculon ælce ðæg eacan¹ ꝥ mon ælce ðæg panap
 2 forþam þe reo menmyrce pæbl. þe næfre gefylles ne biþ. pūna
 3 ælce ðæg hƿæt hƿez þyref² populb pelan. ægþer ge pægler. ge
 meoter. ge bryncet. ge manegra þinga to eacan þam. forþam
 5 niſ nan mon gpa. pelyg. ꝥ he mapan ne þyape. Ac reo gytum
 ne cann³ gemet. ne næfre ne biþ gehealben on þæne niþþearp
 ac pūnaþ ſimle mapan þonne he þurpe. Ic nāt hƿ⁴ geſpact
 8 pūnaþ þam hƿeoſenban pelan. Inu. hi ne mazon eorpe pæble e
 pūnaþ abon. Ac geſecap eorpe eamde⁵ miþ þam þe hi eor. to
 10 cumap.:

§ III.^w Ða re ſirbom þa þy ſpell aſap hæpbe. þa ongan he
 eft gıbbian.⁶ ꝥ þy ſingende cƿap. Ðoſele ſpennu. bƿ þam pelyg
 13 gytpe ꝥ he gegabepige ungetum þıſta pelena ꝥ ælce gımcynn
 genoz begite. ꝥ þeah he epige hiſ lanb miþ ðurenþ gula. ꝥ þeah
 15 eall þer miþðaneapb re hiſ anpealbe unberpeodeb. ne læt he
 hiſ nanpact of þy miþðaneapbe miþ him mape þonne he
 bƿohte hiþen.:

CAPUT XXVII.^x

§ I. TƿA⁷ ðing mæg re peopþſcipe ꝥ re anpealb gebon. gƿ
 he becymþ to þam ðyrgan. he mæg hine gebon peopþne. ꝥ
 20 anþvın eorþum ðyrgum. Ac þonecan⁸ þe he þone anpealb for
 læt. oððe re anpealb hine. þonne ne biþ he nauþer þam ðyrgan
 ne peopþ. ne anþvırne. Ðræþer nu re anpealb hæbbe þone þeah
 23 ꝥ he artıcyge⁹ unþeap. ꝥ apıncpalıge¹⁰ of pıcna manna (Moba.
 ꝥ plantıge ðær cƿærtar on. Ic ƿæt þeah ꝥ re eorþlica anpealb
 25 næfre ne gæpþ þa ſcƿærtar. ac hıþ¹¹ and gæpnaþ unþeap. ꝥ
 ðonne hi gegapnaþ hæpþ.¹¹ þonne eopap¹² he hi naller ne hıþ.
 forþam þa pıcna manna unþeap. manıge men gereop. for
 þam þe hi manıge cunnon. and manıge him miþ beoð. forþam
 pe ſimle reopıap ymbe þone anpealb. ꝥ hine eac forreop. ðonne
 30 pe gereoð ꝥ he cymð to ðam pıncertan. ꝥ to þam þe ıf un
peopþorte biop. for þam þıngum pær gıo ꝥ re pıra Latulur hıne
 32 gebealz. ꝥ gpa ungetpæglice ſoncƿað Nonnum ðone pıcan. for

^w Boet. lib. iii. metrum 3.—Quamvis ſuente dives, &c.^x Boet. lib. iii. proſa 4.—Sed dignitates honorabilem, &c.¹ Cott. ýcam.² Cott. hƿez hƿugu þyref.³ Cott. con.⁴ Bod.⁵ Cott. pæble.⁶ Cott. gıbbıgan.⁷ Cott. tu.⁸ Bod. þanecan.⁹ Bod. artıre cıge.¹⁰ Bod. pıncpalıge.¹¹ ac hıþ and gæpnaþ un

þeap. ꝥ þonne hi gegapnaþ hæpþ, deest in MS. Bod.

¹² Bod. and

þonne eopap.

† Bod. Met. For 14, 1—25.

remedy it, though they somehow may. For it behoves them every day to add, what man every day lessens; because human want, which is never satisfied, requires each day something of this world's wealth, either of clothing, of meat, of drink, or of many things besides. Therefore no man is so wealthy that he needs not more. But covetousness neither knows limit, nor ever is bounded by necessity; but desires always more than it needs. I know not why ye confide in these perishable riches, when they are not able to remove your poverty from you, but ye increase your poverty whenever they come to you.

§ III. When Wisdom had made this speech, then began he again to sing, and thus singing said: What profit is it to the rich miser, that he gather an infinite quantity of these riches, and obtain abundance of every kind of jewel: and though he till his land with a thousand ploughs; and though all this middle-earth be subject to his power! He will not take with him from this middle-earth any more of it than he brought hither.

CHAPTER XXVII.

§ I. Two things may dignity and power do, if it come to the unwise. It may make him honourable and respectable to other unwise persons. But when he quits the power, or the power him, then is he to the unwise neither honourable nor respectable. Has, then, power the custom of exterminating vices, and rooting them out from the mind of great men, and planting therein virtues? I know, however, that earthly power never sows the virtues, but collects and gathers vices; and when it has gathered them, then it nevertheless shows, and does not conceal them. For the vices of great men many men see: because many know them, and many are with them. Therefore we always lament concerning power, and also despise it, when we see that it cometh to the worst, and to those who are to us most unworthy. It was on these accounts that formerly the wise Catulus was angry, and so immoderately censured Nonius the rich, be-

1 þam he hine gemette[†] sittan on gepenebum gecūþræne, micel
ribo mid Rompanum pær þ pær nane oþre on ne geetan.¹
 buton þa peoþþetan. Ða forþeah ge Latulur hine for þi he
pær on sittan geolde. forþam he hine rihte griþe ungeceab-
 5 riþne 7 griþe ungemetgungne. Ða ongan ge Latulur him gri-
geetan on. ge Latulur pær heretoga on Rome. griþe geceab-
riþ man. ne forþape he no þone oþerne gpa griþe. gif he nan rice
ne nænne anpealb nærþe :

§ II. 7 Þreþer þu nu mæge ongitan hu micelne unpeoþþrice
 10 ge anpald² þrenþ þam unmebeman. gif he hine unþenfeþ. for-
 þam ælcer monner ýfel biþ ðy openne. gif he anpealb hæfþ. Ac
gefege me nu. ic arige þe þu Boetius. hwi þu gpa manigfealb
 15 ýfel hæfþe 7 gpa micle unþenfe on þam rice þa hwile þe ðu
hit hæfþe. oððe forþwi þu hit eft þinum unwillan³ forlete.
 15 Ðu ne wæst þu þ hit nær for nanum oþrum þingum. buton
 forþam ðe ðu nolþe on eallum ðingum beon geþræne pær
unrihtwigan cýninge⁴ willan Deoþrice. forþam þe þu hine on-
geate on eallum þingum unpeoþþne pær anpealb. griþe geam-
leagne 7 ungeþræne.⁵ buton ælcum gobum⁶ peape. forþam þe
 20 ne magon nauht eape geczan þ þa ýfelan rien gobe.⁷ peah hi
anpealb habban. Ne wuþe þu peah na arifen from Deoþrice.
ne he ðe na ne forþape. gif ðe licode hi ðyrt 7 hi unrihtwigne
gpa pel gpa hi ðyregum deorlingum ðyde. Lif þu nu gefe
gumne griþe riþne man. þe hæfþe griþe goba⁸ oþerhýða. and
 25 þræne peah griþe earm 7 griþe ungefealg. hwæþer ðu polþe
creþan þ he þæne unwýrþe anpealþe 7 peoþþrice. Ða and-
gwoþe Boetius 7 cræþ. Nere la nere. gif ic hine gwealcne
gemete.⁹ ne cræþe ic næfne þ he gie unpeoþþe anpealþe 7
 30 peoþþrice. Ac ælcer me þincþ þ he gie wýrþe þe on rihte
forulde is. Ða cræþ ge ſigþom. Ælc cræft hæfþ hi gun-
þorziþe. 7 þa ziþe 7 þone¹⁰ peoþþrice þe he hæfþ. he forziþ
griþe hwape ælcum þara¹¹ ðe hine luþað. gpa gpa ſigþom is ge
heht cræft. 7 ge¹² hæfþ on him feowen oþre cræftas. þara
 34 is an þærþrice. oþer metgung.¹³ þriððe is ellen. feowen riht-

⁷ Boet. lib. iii. prosa 4.—Atqui minus eorum patebit, &c.

¹ Cott. for þæm hit wæs þa griþe micel robo mid Rompanum 7 þær nane oðre an ne wæton. ² Bod. ap. ³ Cott. unwillum. ⁴ Bod. þinef.

⁵ Bod. ungeþæne. ⁶ Cott. goobum. ⁷ Cott. goode. ⁸ Cott. gooda.

⁹ Cott. mette. ¹⁰ Bod. þarige þone. ¹¹ Cott. þæme þe. ¹² Cott.

he. ¹³ Cott. gemetgung.

because he observed him to sit in an ornamented chair of state. It was a great custom among the Romans that no others should sit therein, except the most worthy. Then Catulus despised him, because he should sit therein; for he knew him to be very unwise, and very intemperate. Then began Catulus to spit upon him. Catulus was a consul in Rome, a very wise man. He would not have despised the other so greatly, if he had not possessed any rule, or any power.

§ II. Canst thou now understand how great dishonour power brings on the unworthy when he receives it? for every man's evil is the more public when he has power. But tell me now, I ask thee, Boethius, why thou hadst such manifold evil, and such great uneasiness in authority, whilst thou hadst it? or why thou, again, didst unwillingly relinquish it? Dost thou not know that it was for no other reasons but that thou wouldest not in all things be conformable to the will of the unrighteous king Theodoric; because thou didst find him in all respects unworthy of power, very shameless, and unrelenting, without any good conduct? For we cannot easily say that the wicked are good, though they have power. Yet thou wouldest not have been driven from Theodoric, nor would he have despised thee, if his folly and his injustice had pleased thee, as well as it did his foolish favourites. If thou now shouldest see some very wise man, who had very excellent dispositions, and was, nevertheless, very poor, and very unhappy, wouldest thou say that he were unworthy of power and dignity? Then answered Boethius, and said: No, O no! If I found him such, I would never say that he were unworthy of power and dignity. But methinks that he would be worthy of all that is in this world. Then said Wisdom: Every virtue has its proper excellence: and the excellence and the dignity which it has, it imparts immediately to every one who loves it. Thus wisdom is the highest virtue, and it has in it four other virtues; of which one is prudence, another temperance, the third is fortitude, the fourth justice. Wisdom makes its lovers wise, and

1 pīrner. Se 7īfdom ȝeþeþ hīr lufienþar wīre. ȝ wære.¹ ȝ ȝemet-
 fæste. ȝ ȝeþylðige. ȝ nihtwīre. ȝ ælces ȝoðer² þearf he ȝeþyllþ
 ðone ðe hine lufað. ꝥ ne maȝon ðon þa þe þone anweald habbaþ
 þīrre worulde. ne maȝon hi nænne cræft forȝifan þam þe hi
 5 lufað of hīora welan. ȝif hi hine on heora ȝecýnðe nabbað. Be
 þam ȝ wīre ſpeotol ꝥ þa wīcan on ðam woruldþelan nabbaþ
 nænne ſundor cræft. Ac him biþ re welanwīre cūmen. ȝ he
 ne mæxwīre nauht arner habban. Ȝeþenc nu hwæþer ænig
 mon beo awy⁴ unweorþna þe hine manige men forȝif. ȝ
 10 þonne ænig mon awy unweorþna biþ. þonne biþ ælc ðýr man
 þe⁶ unweorþna. þe he mære wīce hæfþ ælcum wīrum men. Be
 þam iſ ȝenog ſpeotol. ꝥ re anweald ȝ re wela ne mæx hī
 wealdenð⁷ ȝeþon no wý weorþnon.⁸ Ac he hine ȝeþeþ wý unwe-
 orþnan⁹ þe he him ȝecýmþ. ȝif he ær ne ðohte. ſwa biþ eac re
 15 wela ȝ re anweald wý wýra. ȝif re ne ðeah þe hine ah. æȝþer
 hīora biþ ðý forcuþra ȝif hi hi ȝemetar.¹⁰

§ III.² Ac ic þe mæx eape ȝeſceccan be ſumere wīre. ꝥ wī
 miht ȝenog ſpeotole onȝiton ꝥ wīr anwealdre līf iſ wīre anlic
 19 ſceade. ȝ on wære ſceade nan mon¹⁰ ne mæx beȝitan þa ſōþan
 20 ȝeſeþa. Ðu wērt þu nu. ȝif hwelc wīre wīce mon wýrþ awīre
 of hī eare. oþþe on hī hlafordes ærenðe fæþ. cýmþ ðonne
 22 on ſeþeodig folc. wær wær hine nan man ne can. ne he nænne¹¹
 mōn. ne ſunþum ꝥ ȝeþeode ne can. wērt ðu mæge hī¹² wīce
 hīne wær on lanðe wýrþne ȝeþon. Ac ic wæt ꝥ he ne mæx. Ȝif
 25 þonne re weorþwīre þam welanȝecýnðe wære. ȝ hī aȝen wære.
 oþþe eft re wela wær weleȝan aȝen wære. þonne ne mihte he hine
 na¹³ folwitan. wære re man on ſwelcum lanðe ſwelce he wære
 þe he ahte. þonne wære hī wela and hī weorþwīre mīð him.
 Ac forþam þe re wela ȝ re anweald hī aȝene ne beoþ for wý
 30 hi hine folwitað.¹⁴ ȝ forþý þe hi nanȝecýnðelic ȝoð¹⁵ on him
 ſelrum nabbaþ for ðý hi loſar ſwa ſwa ſceadu. oþþe ſmec. weah
 32 re leara wena and ſio wealdre wana ðýrigena monna ȝiohhie. ꝥ
 re anweald ſie¹⁶ ꝥ hehte ȝoð.¹⁷ Ac hit biþ eall oþer. þonne þa
 34 wīcan beoþ oþer trega. oþþe on ſeþeode.¹⁸ oððe on hīora

² Boet. lib. iii. proſa 4.—Atque ut agnoscas veram, &c.

¹ Bod. weorþe. ² Cott. ȝoðer. ³ Bod. hine. ⁴ Cott. ape. ⁵ Bod.
 forþeon. ⁶ Cott. ðýrīg mon wý. ⁷ Bod. anweald. ⁸ Cott. weorþnan.
⁹ Bod. wýran. ¹⁰ Cott. forþeom on wæm nan mon. ¹¹ Bod. ne ænne.
¹² Cott. hī wela ȝ hī. ¹³ Cott. no. ¹⁴ Bod. folwitan. ¹⁵ Cott.
 ȝoð. ¹⁶ Cott. ȝ re wela ſie. ¹⁷ Cott. ȝoð. ¹⁸ Cott. ellenðe.

prudent, and moderate, and patient, and just; and it fills him who loves it with every good quality. This they cannot do who possess the power of this world. They cannot impart any virtue to those who love them, through their wealth, if they have it not in their nature. Hence it is very clear that the rich in worldly wealth have no proper dignity: but the wealth is come to them from without, and they cannot from without have aught of their own. Consider now, whether any man is the less honourable because many men despise him. But if any man be the less honourable, then is every foolish man the less honourable, the more authority he has, to every wise man. Hence it is sufficiently clear that power and wealth cannot make its possessor the more honourable. But it makes him the less honourable when it comes to him, if he were not before virtuous. So is also wealth and power the worse; if he be not virtuous who possesses it. Each of them is the more worthless, when they meet with each other.

ever

§ III. But I may easily instruct thee by an example, so that thou mayest clearly enough perceive that this present life is very like a shadow, and in that shadow no man can attain the true felicities. How thinkest thou, then? If any very great man were driven from his country, or goeth on his lord's errand, and so cometh to a foreign people where no man knows him, nor he any man, nor even knows the language, thinkest thou that his greatness can make him honourable in that land? But I know that it cannot. But if dignity were natural to wealth, and were its own, or again, wealth were the rich man's own, then could not it forsake him. Let the man who possessed them be in whatsoever land he might, then would his wealth and his dignity be with him. But because the wealth and the power are not his own, therefore they forsake him; and because they have no natural good in themselves, therefore they go away like shadows or smoke. Yet the false opinion, and the imagination of foolish men, persuades them that power is the highest good. But it is entirely otherwise. When the great are either among foreigners, or in their own country among wise men; then

suppose

1 / ægenne gecyðþe¹ mið gerceabpīrum monnum. þonne biþ ægþen
 ge þam þīran. ge þam ælpeobezan hiſ þela ſoþ nauht. riððan hi
 ongiſtaþ ꝥ hi næſon ſoþ nanum cſæſte gecopene.² buton ſoþ
 5 ðyſeſer folcer heſinze. Ac þær hi æniſe ruht ægner oððe
 5 cýnbeliſer ȝober an³ heona anpealbe hæfbon. þonne hæfben hi
 ꝥ mið him. þeah he þæt riſe ſoþleſen. ne ſoþleſon hi no ꝥ ge
 7 cýnbeliſe ȝob.⁴ Ac riſle him ſolbe ꝥ fýlzean ꝥ hi riſle peoþpe
 ȝebon. þæron hi on ſpelcum lanðe ſpelce hi þæron :

§ IV.^a Nu þu miht ongiſtan ꝥ ge þela ꝥ ge anpealb nænne
 10 mon ne maȝan on ellenðe peoþþne ȝebon. ic þæt þeah þu pene
 11 þæt hi on heona ægenne tcyðþe ealne peȝ mægen. Ac þeah þu
 hiſ pene. ic þæt ꝥ hi ne maȝon. Ðit þær ȝeo^b ȝeond ealle
Romana meance ꝥ heſetozan. ꝥ þomeſar. ꝥ þa maþmhýnðar.
 ðe ꝥ reoh heolbon. þe mon ðam ſerþmonnum on ȝeape rellan
 15 ſceolbe. and ða piſerſtan⁶ piſtan hæfbon mæſtne peoþþſcipe. Nu
 16 þonne oþen tpeȝa. oððe þara nan niſ. oþþe hi nanne peoþþſcipe
nabbap. ȝif hiſa æniȝ iſ. Ðra hit biþ be ælcum þara þinȝa þe
 ægen ȝoð⁷ ꝥ ȝecýnbeliſc nabbap on him ſelfum. oþþe hſile hit
 biþ to tæleſne. oþþe hſile hit biþ to heſuzanne. Ac hſæt þinȝ
 20 þe þonne on þam þelan ꝥ on þæm anpealbe þýnrumer oððe
nýſſýpþer. nu hi naner ðinȝer ȝenoz nabbap. ne hi nauht ægner
 ȝober⁸ nabbap. ne nauht þuþþſuniender heona pealðenðum
rellan na maȝon :

CAPUT XXVIII.^b

ÐA ge ſiȝðom þa þiſ ſpell aȝæð hæfþe. þa onȝan he eft
 25 ȝiððigan⁹ ꝥ þuſ cſæþ Ðeah nu ge unrihtſiȝa cýning Nepon
 26 hine ȝercýnþte mið eallum þam plitexertum pæbum. ꝥ mið
ælcer cýnner ȝimmmum ȝeȝlenȝbe. hu ne þær he þeah ælcum
 2 ſpitum laþ ꝥ unpeoþþ. ꝥ ælcer unþeaper ꝥ ſinenlurſer full. Ðæt
 he þeah peoþþoðe hiſ ðeoplinȝar mið miðlum þelum. Ac hſæt
 30 þær him þý bet. Ðelc gerceabpīr mon mihte cſeþan þæt he
 31 aþý peoþþra pæpe þeah he hine peoþþoðe :

^a Boet. lib. iii. prosa 4.—Sed hoc apud exteras nationes, &c.^b Boet. lib. iii. metrum 4.—Quamvis se Tyrio superbus ostro, &c.¹ Cott. cýðþe. ² Cott. gecopenne. ³ Cott. ȝoobes on. ⁴ Cott. ȝoob.
⁵ Cott. ȝio. ⁶ Bod. reſtan. ⁷ Cott. ȝoob. ⁸ Cott. ȝoobes.
⁹ Cott. ȝeððian.

* MS. Met. For 15.1-30.

either to the wise, or to the foreigners, is his wealth for naught, when they learn that they were chosen for no virtue, but through the favour of foolish people. But if they in their power had anything of proper or natural good, then would they have that with them, even if they should lose the power. They would not lose the natural good, but that would always follow them, and always make them honourable, let them be in whatsoever land they might.

§ IV. Now thou mayest understand that wealth and power cannot make any man honourable in a foreign country. I wot, however, thou mayest think that they always can in their own country. But though thou mayest think it, I know that they cannot. It was formerly, through all the territories of the Romans, that consuls, and judges, and the treasurers, who kept the money, which they were every year to give to the soldiers, and the wisest senators, had the greatest honour. But now, either none of these exists, or they have no honour, if any one of them exists. So it is with respect to every one of those things which have not in themselves proper and natural good. One while it is to be censured, another while it is to be praised. But what of delightful or of useful appears to thee, then, in wealth and in power, when they have enough of nothing, nor have anything of proper good, nor can give anything durable to their possessors?

CHAPTER XXVIII.

· WHEN Wisdom had made this speech, then began he again to sing, and thus said: Though the wicked king Nero decked himself with all the most splendid clothes, and adorned himself with gems of every kind, was he not, nevertheless, to all wise men, loathsome and unworthy, and full of all vice and debauchery? Yet he enriched his favourites with great riches: but what was to them the better? What wise man could say that he was the more honourable, when he had enriched him?

CAPUT XXIX.^o

1 § I. ÐA re ƿiſdom þa ƿiſ leof arungen hæfde. Ða ongan he eft
 ƿelligan¹ 7 þuſ cƿæp. Ðƿæþer þu nu ſene þ þær cýninges 7e-
 3 rannæben. 7 re þela. 7 re anpealb. þe he ƿiſ hiſ ðeoplingum.
 4 mæge ænigne mon geþon ƿehigne oððe ƿealbenðne. Ða and-
 5 ƿoſede ic 7 cƿæp. forþþi ne maƿon hi. Ðƿæt iſ on ðiſſe
 andƿearðan liſe ƿýnſumne 7 betene ðonne þær cýninges folgaſ.
 7 hiſ neaſeſt. 7 riððan þela 7 anpealb. Ða andƿoſede re
 ƿiſdom and cƿæð. Sege me nu. hƿæþer þu ærne gehýnbeſt þ
 he lanxum þara, þe ær iſ ƿæne, eallunga ƿurhƿunode. oððe
 10 ƿenſt ðu. hƿæþer hine ænig þara ealne ƿeƿ habban mæge þe
 hine nu hæfð. Ðu ne ƿarð ðu þ te ealle bec ſint fulle² þara
 þiſna þara monna þe ær iſ ƿæpan. and ælc mon ƿarð þara ðe
 13 nu leofop þ manexum cýninge onhƿearf re anpealb 7 re þela.
 oð þæt³ he eft ƿearð ƿæbla. Eala ea iſ þ þonne forþeopfullic
 15 þela þe maþer ne mæg ne hine ſelne gehælbæn. he hiſ hlaforð.
 to ðon þ he ne ƿurpe⁴ mapan ſultumer. oððe hi beop beƿen
 forhealbæn. Ðu ne iſ þ þeah ſeo eoƿne hehte geſælþ þara
 cýninga anpealb. 7 þeah ƿiſ þam cýninge æniges ƿillan þara biþ.
 þonne lýclaþ þ hiſ anpealb. 7 ðeop þiſ eƿmþa. for þý biþ ſimle
 20 ða eoƿne geſælþa on ſumum þingum ungerælþa.⁵ Ðƿæt þa
 cýningaſ. þeah hi manegra⁶ ðeoda⁷ ƿealbæn.⁸ ne ƿealbap hi þeah
 eallpa þara þe hi ƿealbæn ƿolbon. Ac beop forþam ſƿipe⁹ earne
 on heopa Mobe. forþý hi nabbap ſume þara þe hi habban
 ƿolbon. forþam ic ƿarð þ re cýning þe ƿiſreþe biþ. þ he hæfþ
 25 mapan¹⁰ eƿmþe þonne anpealb. forþam cƿæp geor ſum cýning
 þe unrihtlice ſenƿ to ƿice. Eala hƿæt þ bið geſælþ ðe
 him ealneƿeƿ ne hanzað¹¹ nacod ſƿeopð oſer þam he be
 30 ſmalan ƿræðe. ſƿa ſƿa me¹² ſimle ƿiſ¹² ðýðe. Ðu þincþ þe nu
 hi þe re þela 7 re anpealb licge. nu hý næfne ƿiſ biþ butan
 31 ƿolbe beon¹³ butan ðiſum. 7 habban ðeah anpealb ƿiſ he mihte.

^o Boet. lib. iii. proſa 5.—An vero regna Regumque, &c.

¹ Cott. ƿellian.

² Cott. fulla.

³ Bod. oðþe þ.

⁴ Cott. þýppe.

⁵ Cott. unſælþa.

⁶ Cott. mænig ƿer.

⁷ Cott. þioda.

⁸ Cott. ƿealbæn.

⁹ Bod. ſƿa.

¹⁰ Cott. mapon.

¹¹ Bod. næ.

¹² Cott. ƿiſ ſimle.

¹³ Cott. bion.

CHAPTER XXIX.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: Dost thou think that the king's familiarity, and the wealth and the power which he gives to his favourites, can make any man wealthy or powerful? Then answered I, and said: Why cannot they? What in this present life is pleasanter and better than the king's service and his presence, and moreover wealth and power? Then answered Wisdom, and said: Tell me, now, whether thou hast ever heard, that it always remained to any one who ~~was~~ before us? or thinkest thou that any one who now has it, can always have it? Dost thou not know that all books are full of examples of the men who were before us, and every one knows concerning those who are now living, that from many a king power and wealth go away, until he afterwards becomes poor? Alas! is that, then, very excellent wealth, which can preserve neither itself nor its lord, so that he may not have need of more help, lest they should both be lost? But is not this your highest felicity—the power of kings? And yet if to the king there be a want of anything desired, then that lessens his power, and augments his misery. Therefore these your felicities are always in some respects infelicities! Moreover kings, though they govern many nations, yet they do not govern all those which they would govern; but are very wretched in their mind, because they have not some of those things which they would have: for I know that the king who is rapacious has more wretchedness than power. Therefore a certain king, who unjustly came to empire, formerly said: O, how happy is the man to whom a naked sword hangs not always over the head by a small thread, as to me it ever yet has done! How does it now appear to thee? How do wealth and power please thee, when they are never without fear, and difficulties, and anxieties? Thou knowest that every king would be without these, and yet have power if he

- 1 Ac ic wæt þæt he ne mæg. Ðý ic wunðrige. forþan hi gylpan
 2 ſpelcer anwealdes. Dæðer ðe nu ðince þæt ge man micelne anweald
 hæbbe 7 ge riðe geſælig. þe riðe riðað ðær ðe he beſitan ne
 mæg. oððe riðe ðu þæt ge ge¹ riðe geſælig. þe riðe mið
 5 micelum² webeðes fæder. oððe eft ge þe æðer ondræd. ge ðone
 ðe hine ondræd. ge ðone þe hine na³ ne ondræd. Dæðer þe
 6 nu riðe þæt ge mon micelne anweald hæbbe. ðe him ſelfum
 7 riðe þæt he nænne næbbe. ſwa ſwa nu manegum men riðe þæt he
 nænne næbbe buton he hæbbe manigne man þe him hefe.⁴
 10 Dæd wille ge nu mape⁵ riðecan be þam cýninge 7 be hiſfol-
gerum. buton⁶ þæt ælc geſceadrið man mæg riðan þæt hi beoð full
 earme 7 full unmihtige. Ðu magan þa cýningas ofſacan oððe
 forhelan hiopa⁷ unmihte. þonne hi ne magan⁸ nænne weof-
ſcipe forþriðan buton heora wezna fultume :
 15 § II.⁴ Dæd wille ge nu elles riðcan be ðam⁹ ðegnum. buton
 þæt þæt þær oft gebyðe þæt hi weofas beſeoðe ælcne afe. ge
 riðum þæs weofes. ſwa heora¹⁰ leaſan¹¹ cýninge. Dæd ge
 riðan þæt ge unmihtige cýning Nepon wolde hatan hiſ azenne
 mægſtre. 7 hiſ forſeðes acellan. þæs nama þæs Seneca.
 20 ge þæs uðſita. Ða he ða onfunde þæt he cead beon ſceolde. Ða
 beað he ealle¹² hiſ æhta rið hiſ weofe. þa wolde ge cýning þæs
 22 onſon. ne him hiſ weofes geunnan. Ða he þa þæt ongeat. þa ge-
 23 ceaf he him þone ceaf þæt him¹³ mon oflete bloðes on þam¹⁴
 earme. 7 þa ðýðe mon ſwa. Dæd ge eac geheðon þæt Papinianus
 25 þæs Antoninuse ðam Karene ealra hiſ beorlinga¹⁵ beforðort.
7 ealles hiſ folces mæſtne anweald¹⁶ hæfde. Ac he hine het ge-
 binðan and riððan ofſlean. Dæd ealle men riðan þæt ge Seneca
 þæs Nepones. 7 Papinianus Antonie þa weofſtan. 7 þa leo-
 ſtan. 7 mæſtne anweald¹⁷ hæfðon. ge on hiopa hiwebe. ge
 30 buton. 7 ðeah buton ælcne weofde wunðon forðone. Dæd hi
 riðobon begen eallon mægene¹⁸ þæt þa hlaforðas naman ſwa
 hæt ſwa hi hæfðon 7 leton hi libban. ac hi ne mihton¹⁹ þæt
 33 beſitan. forþam þara cýninga welheofnes þæs to þam heað
 34 þæt heora²⁰ eapmetto ne mihton nauht forſtanban. ne hupu

¹ Boet. lib. iii. proſa 5.—Nam quid ego de Regum familiaribus, &c.

² Cott. riðe. ³ Cott. micel. ⁴ Cott. no. ⁵ Bod. hiðe. ⁶ Cott.
 ma nu. ⁷ Cott. butan. ⁸ Cott. heopa. ⁹ Cott. magon. ¹⁰ Cott.
 þam. ¹¹ Cott. from hiopa. ¹² Bod. leofan. ¹³ Cott. ealla. ¹⁴ Cott.
 hine. ¹⁵ Cott. þam. ¹⁶ Cott. býlinga. ¹⁷ Cott. mæſtu anweald.
¹⁸ Cott. anweald. ¹⁹ callon mægene, desunt in MS. Cott. ²⁰ Cott.
 mihten. ²¹ Cott. hiopa.

*Pl 29, 2;
Fox 104, 34.*

might. But I know that he cannot: therefore I wonder why they glory in such power. Does it seem to thee that the man has great power, and is truly happy, who always desires that which he cannot obtain? Or thinkest thou that he is really happy who always goes with a great company? Or again, he who dreads both him that is in dread of him, and him that is not in dread of him? Does it seem to thee that the man has great power who seems to himself to have none, even as to many a man it seems that he has none, unless he have many a man to serve him? What shall we now say more concerning the king, and concerning his followers, except that every rational man may know that they are full miserable and weak? How can kings deny or conceal their weakness, when they are not able to attain any honour without their thanes' assistance?

§ II. What else shall we say concerning thanes, but this, that it often happens that they are bereaved of all honour, and even of life, by their perfidious king? Thus we know that the wicked king Nero would hate his own master, and kill his foster-father, whose name was Seneca. He was a philosopher. When, therefore, he found that he must die, he offered all his possessions for his life, but the king would not accept of it, or grant him his life. When he learned this, he chose for himself the death, that they should let for him blood from the arm; and they did so. We have also heard that Papinianus was to Antoninus the Caesar, of all his favourites the most beloved, and of all his people had the greatest power. But he gave order to bind, and afterwards to slay him. Yet all men know that Seneca was to Nero, and Papinianus to Antoninus, the most worthy and the most dear; and they had the greatest power, both in their court and elsewhere, and nevertheless, without any guilt, they were destroyed! Yet they both desired, most earnestly, that the lords would take whatsoever they had, and let them live, but they could not obtain it: for the cruelty of those kings was so severe, that their submission could naught avail, nor indeed would their high-mindedness, howsoever they might do,

1 heopa opeſmetta. dybon ſwa hƿæfen ſwa hƿ¹ dybon. ne dohte
him ða naƿpen ðeah hi ſceolbon þæt feoƿh alætan. ſoƿþan² ſe
 3 þe hiƿ ær tibe ne trolap. ðonne biþ hiƿ on tibe untrilab.³ Ðu heap
 ðe nu ſe anpealb⁴ 7 ſe pela. nu ðu gehƿneþ hæſt þæt hime
 5 man⁵ naƿpen⁶ buton⁷ ege habban ne mæg. ne folcætan ne mot
 þeah he wille. oþþe hƿæt ſoƿtob ſeo menigƿa þara ſƿeonda þam
 beorlingum⁸ þara cýninga. oððe hƿæt ſoƿtont heo ængum
 men. ſoƿþam⁹ ða ſƿenb camap miþ ðam¹⁰ pelan. 7 eƿt miþ þam
 9 pelan geƿitað. buton ſiþe ſeara. Ac þa ſƿýnð¹¹ þe hime ær ſoƿ
 10 þam¹² pelan luſiaþ. þa geƿitaþ eƿt miþ þam pelan. 7 feorþaþ
 ðonne to ſeonbum. buton þa ſearan þe hime ær ſoƿ luſum¹³ 7
 ſoƿ treowum luſeþon þa hime folbon ðeah luſien þeah he earƿ
 13 ſæpe. þa him puniaþ. Ðƿelc iſ ƿýrƿa fol oððe ængum men mape
þara þonne he hæbbe on hiƿ geſeƿneþenne and on hiƿ neƿeſte
 15 ſeonb on ſƿeonder anlicneſſe :.

§ III.^o Ða ſe ƿiſdom þiſ ſpell aſeht¹⁴ hæſþa. þa ongan he
 eƿt ſingan 7 þiſ cƿæþ. Ðe þe wille fullice anpealb ægan. he ſceal
 tilian æneſt þ̅ he hæbbe anpealb hiƿ ægeneſ moþeſ. 7 ne ſe to
 ungeƿenlice underþeoþ hiƿ unfeowum. 7 aþo of hiƿ Gode un-
 20 geƿenlice ýmbhogan. folcæte þa ſeowunga hiƿ eorþa. Ðeah
 he nu ſicriþe opeſ eallne miððan gearb. ſƿom earþeapbum
 22 oð ƿeſteapbone. ſƿom lneum. þ̅ iſ ſe ſiþeart enbe þiſſeſ
 23 miððaneapbeſ. of þæt iland þe þe hatað Thyle. þæt iſ on þam
 24 norþƿeſt enbe þiſſeſ miððaneapbeſ. þær ne biþ naƿpen ne on
 25 ſumena miht. ne on ƿiſra ðæg. þeah he nu þær ealles ƿealde.
 næſþ he no þe manan anpealb. 7iſ he hiƿ ungeþanceſ anpealb
 næſþ. and 7iſ he hime ne ƿanenaþ/ƿiþ þa unfeara þe þe ær
 ýmbſƿæcon :.

CAPUT XXX.^r

§ I. ÐA ſe ƿiſdom þa þaſitte aſunzen hæſþe. þa ongan he
 30 eƿt ſecgan ſpell 7 cƿæþ. Iſ þ̅ ungeƿenlic ƿulþon ðiſſe folcbe
 31 7 ſiþe leaſ. he þam¹⁵ þær geolb ſingenbe ſum ſceop. ða he

^o Boet. lib. iii. metrum 5.—Qui se vult esse potentem, &c.

^r Boet. lib. iii. prosa 6.—Gloria vero quam fallax sæpe, &c.

¹ Cott. hi. ² Cott. ſoƿþam. ³ Bod. unlob. ⁴ Cott. anpalb. ⁵ Cott. mon. ⁶ Cott. naƿpen ne. ⁷ Cott. butan. ⁸ Cott. diorlingum. ⁹ Cott. ſoƿþon. ¹⁰ Cott. þam. ¹¹ Cott. ſƿenb. ¹² Cott. þam. ¹³ Bod. luum. ¹⁴ Cott. aſeht. ¹⁵ Cott. þam. ¹⁶ Cott. gio.

† *M. Met. Fox 16, 1-48.*

have availed them either, but they were obliged to lose life. For he who does not take timely care for himself, will at length be destitute. How doth power and wealth now please thee, now thou hast heard that a man neither can have it without fear, nor can part with it though he wish? What did the crowd of friends avail the favourites of those kings, or what avails it to any man? For friends come with wealth, and again with wealth go away, except very few. But the friends who before, for wealth's sake, love any one, go away afterwards with the wealth, and then turn to enemies. But the few, who before loved him for affection and for fidelity, these would, nevertheless, love him though he were poor. These remain to him. What is a worse plague, or greater hurt to any man, than that he have, in his society and in his presence, an enemy in the likeness of a friend?

§ III. When Wisdom had made this speech, then began he again to sing, and thus said: Whosoever desires fully to possess power, ought to labour first that he may have power over his own mind, and be not indecently subject to his vices; also let him put away from his mind unbecoming anxieties, and desist from complaints of his misfortunes. Though he reign over all the middle-earth, from eastward to westward, from India, which is the south-east end of this middle-earth, to the island which we call Thule, which is at the north-west end of this middle-earth, where there is neither night in summer nor day in winter; though he rule even all this, he has not the more power, if he has not power over his mind, and if he ~~does~~ not guard himself against the vices which we have before spoken about.

CHAPTER XXX.

§ I. WHEN Wisdom had sung this song, then began he again to make a speech, and said: Worthless and very false is the glory of this world! Concerning this a certain poet

1 forſteah þiſ anpearbe liſ. he cƿæþ. *Bræden [MS.]* Eala pulþor² þiſſe ƿoþulbe.
 ea. forþþi³ ðe hatan⁴ ðýrize men mið leagne ſtemne pulþor. nu
 þu nane eart.⁵ forþam⁶ þe ma manna hæfþ micelne gylp.⁷ ⁊
 micelne⁸ pulþor. ⁊ micelne ƿeoþſcipe. for ðýrizeſ folceſ ƿenan.
 5 þonne he hæbbe for hiſ ƿerýrhtum. Ac ƿereze⁹ me nu hƿæt
 unƿerpenlicpe ſie ƿonne þ. oððe forþþi¹⁰ hi ne¹¹ mazon heora¹²
 ma ſceamigan ðonne ſægnian.¹³ ðonne hi ƿeheoraþ þ him man
 8 on liþþ. Deah mon nu hƿone ƿoþra¹⁴ mið rihte hepiſe. ne ſceal
 he na ðe ƿaþor¹⁵ to unƿerpenliceſ ſægnian þæſ folceſ ƿoþa. Ac
 10 þæſ he ſceal ſægnian.¹⁶ þ hi him ſoð on ſecggaþ. Deah he nu
 þæſ ſægnize þ hi hiſ naman [brædan] ne biþ he no þe ƿaþor¹⁷
 12 ſpa bræð ſpa¹⁸ he teohgaþ.¹⁹ forþam hi hine ne mazon to-
 brædan ƿeond ealle eoþan. þeah hi on ſumum lande mægen.
 forþam þeah he reo²⁰ anum ſeheneþ. ðonne biþ he oþrum
 15 unheþeþ. þeah he on ðam lande reo mæne. ðonne biþ he on
 16 oþrum unmaene.²¹ forþam iſ ðæſ folceſ hlifa ælcum men for
 nauht to habbenne. forþam hit²² to ælcum men²³ ne cymþ
 18 be hiſ ƿerýrhtum. ne hƿu nanum ealne ƿex ne ƿuniaþ.²⁴
 Leþenc nu ænert be ðam ſebýrþum. ƿiſ hƿa þæſ gylp.²⁵ hu
 20 iþel ⁊ hu unnýt ſe gylp²⁶ biþ. forþam ðe ælc mon ƿat þ ealle
 men of anum ſæþer comon ⁊ of anre meþer. Oððe eft be
 ðæſ folceſ hlifan ⁊ be heora hepiſe.²⁷ ic nat²⁸ hƿæt þe ðæſ
 ſægniaþ.²⁹ ðeah ða nu ſoþemæne ſeon.³⁰ ðe folciſce men
 hepiſað. ðeah beoþ³¹ þa ſoþemæppan³² ⁊ rihtlicpan ſo he-
 25 piſenne. þa ðe beoþ³³ mið cƿærtum ſerýrþode.³⁴ forþam³⁵ ðe
 nan mon ne biþ mið rihte for oþreſ ƿode. ne for hiſ cƿærtum
 no ðý mæppa ne no ðý ſeheneþra³⁶ ƿiſ he hine ſelf næfþ.
 Hƿæþer ðu nu beo aþý ſægeppa for oþreſ manneſ ſægepe. biþ
 men ful lýtle þý bet þeah he ƿoþne ſæþer hæbbe. ƿiſ he ſelf
 30 to nauhte ne mæg. forþam ic læpe þ ðu ſægenize oþerpa
 31 manna ƿoþeſ³⁷ ⁊ heora æþelo to þon ſiþe þ ðu ne tilize ðe

1 Cott. þa cƿæð he. 2 Cott. pulþur. 3 Cott. forþþý. 4 Cott.
 haten. 5 Cott. nan neart. 6 Cott. forþam. 7 Cott. gylp. 8 Cott.
 micel. 9 Cott. rege. 10 Cott. forþþý. 11 Bod. hine. Cott. hi.
 12 Cott. hioþa. 13 Cott. ſægnian. 14 Cott. ƿoþra. 15 Cott. no þý
 hƿæþor. 16 Cott. ſægnian. 17 Cott. þý hƿæþor. 18 ſpa, deest in
 MS. Cott. 19 Cott. tihhað. 20 Cott. ſie. 21 Bod. lærre. 22 Bod.
 hi. Cott. he. 23 men, deest in MS. Cott. 24 Cott. punað. 25 Bod.
 ſelpð. 26 Cott. gylp. 27 Bod. hepiſe. 28 Bod. ƿat. 29 Bod.
 ſæginað. 30 Cott. ſien. 31 Cott. bioð. 32 Bod. ſoþemæpan. 33 Cott.
 bioð. 34 Cott. ſerýrþode. 35 Cott. forþam. 36 Cott. heþeþra.
 37 Cott. ƿoþeſ.

formerly sung. When he contemned this present life, he said: O glory of this world! Alas! why do foolish men call thee with false voice, glory, when thou art none! For man more frequently has great renown, and great glory, and great honour, through the opinion of foolish people, than he has through his deservings. But tell me now, what is more unsuitable than this: or why men may not rather be ashamed of themselves than rejoice, when they hear that any one belies them? Though men even rightly praise any one of the good, he ought not the sooner to rejoice immoderately at the people's words. But at this he ought to rejoice, that they speak truth of him. Though he rejoice at this, that they spread his name, it is not the sooner so extensively spread as he persuades himself; for they cannot spread it over all the earth, though they may in some land; for though it be praised in one, yet in another it is not praised. Though he in this land be celebrated, yet is he in another not celebrated. Therefore is the people's esteem to be held by every man for nothing; since it comes not to every man according to his deserts, nor indeed remains always to any one. Consider first concerning birth: if any one boast of it, how vain and how useless is the boast; for every one knows that all men come from one father and from one mother. Or again, concerning the people's esteem, and concerning their applause. I know not why we rejoice at it. Though they be illustrious whom the vulgar applaud, yet are they more illustrious and more rightly to be applauded who are dignified by virtues. For no man is really the greater or the more praiseworthy for the excellence of another, or for his virtues, if he himself has it not! Art thou ever the fairer for another man's fairness? A man is full little the better though he have a good father, if he himself is incapable of anything. Therefore I advise that thou rejoice in other men's good and their nobility, so far only, that thou ascribe it not to thyself as thine own. Be-

/ relfum aznes. forþam¹ ðe ælces monnes gods² 7 his æpelo biop
ma on ðam Mōde. ðonne on þam³ flærce. Ðæt an ic wæs þeah
 4 gobes⁴ on þam æpelo. 7 manigne mon sceamas 7 he weoppe⁵
 5 þyrra ðonne his elþran wæron. 7 forþæm. hwa ealle⁶ mægne
 6 7 he wolde þara betrcena gumer ðeapen 7 his forsetas geyon :⁷

§ II.^s Ða se 7ifðom ða ðis spell aþeht⁸ hæfde. Ða ongan he
 7ingian ymbe 7 ilce 7 cwep. Ðæt ealle men hæftom gelæne
 7 fruman. forþam hi ealle coman of anum fæder 7 of anre
 8 meþer. ealle hi beoþ 7it gelice acesnebe. nu 7 nan punþor.
 10 forþam ðe an 7eob is fæder eallra 7ercearta. forþam he hi
 11 ealle 7erceop 7 eallra fæter. Ðe relf þæsne 7unnan leoht. 7 ðam
 12 monan. 7 ealle tyncla 7eret. Ðe 7erceop men on eorþan. 7e-
 13 gadepode ða 7aula 7 ðone lichoman mid his þam anwealde. 7
 14 ealle menn 7erceop emn-æpele on ðæne fruman 7ecynbe. Ðis
 15 ofermodige 7e ðonne ofer oþre men for eorþam 7ebyrþum
 16 buton anweorce. nu 7e nanne ne magon metan unæwene. ac
 17 ealle sint 7emn æðele. 7is 7e willað þone fruman 7ceart 7e-
 18 bengan. 7 ðone 7cypend. 7 sibban eopen⁹ ælces acenneþnege.
 19 Ac þa 7iht æpelo bið on þam Mōde, næf on þam flærce. 7is
 20 7isra se æf fæder. Ac ælc mon ðe fallunga underweoð bið
 21 unweapum. forlæt his 7ceppenb. 7 his fruman 7ceart. 7 his
 22 æpelo. 7 ðonan 7yrr anæwelað of 7 he 7yrr unæwele :.

CAPUT XXXI.^b

23 § I. ÐA se 7ifðom ða ðis leop¹⁰ arungen hæfde. þa ongan he
 24 eft recgan spell. 7 þis cwep. Ðæt gobes¹¹ magan se recgan on
 25 þa flærclican unweap. forþam 7isra hwa 7isra hi forlætan wile. he
 26 7ceal 7epolitan miccle neapnege 7 manige 7eanrohu. forþam
 27 7eo oferfyll rimle fet unweap. 7 ða unweap habbaþ ofer-
 28 þeapne hreowunga. 7 7eo hreowung ne beoþ na butan 7orge 7
 29 buton neapnege. Eala eap hu manega tabla, 7 hu micel rap. 7
 30 hu miccle¹² 7æccan. 7 hu miccle unrotnege se hæf. Ðe þone
 31 ponwillan hæf on ðisse worulde. 7 hu miccle ma penit ðu 7 hi

^s Boet. lib. iii. metrum 6.—Omne hominum genus, &c.

^b Boet. lib. iii. prosa 7.—Quid autem de corporis voluptatibus, &c.

¹ Cott. forþæm. ² Cott. goob. ³ Cott. bæm. ⁴ Cott. goober.

⁵ Cott. weoppe. ⁶ Bod. eallon. ⁷ Bod. geþeon. ⁸ Cott. aþeht.

⁹ Bod. et Cott. eopen. ¹⁰ Cott. hoð. ¹¹ Cott. goober. ¹² Cott.

micla.

† Bod. Met For 17, 1—58.

*Bl 31, 1;
For 110, 31.*

cause every man's good, and his nobility, is more in the mind than in the flesh. This only, indeed, I know of good in nobility; that it shames many a man, if he be worse than his ancestors were; and therefore he strives with all his power to reach the manners of some one of the best, and his virtues.

§ II. When Wisdom had finished this speech, then began he again to sing about the same, and said: Truly all men had a like beginning, for they all came from one father and from one mother: they are all, moreover, born alike. That is no wonder, because one God is father of all creatures; for he made them all, and governs them all. He gives light to the sun, and to the moon, and places all the stars. He has created men on the earth, joined together the soul and the body by his power, and made all men equally noble in their original nature. Why do ye then lift up yourselves above other men, on account of your birth, without cause, since ye can find none unnoble, but all are equally noble, if ye are willing to remember the creation, and the Creator, and moreover the birth of every one of you? But true nobility is in the mind, not in the flesh, as we have before said. But every man, who is altogether subject to vices, forsakes his Maker, and his first origin, and his nobility, and thence becomes degraded till he is unnoble.

original state. first condition

CHAPTER XXXI.

§ I. WHEN Wisdom had sung this lay, then began he again to make a speech, and thus said: What good can we say of the fleshly vices? For whosoever will yield to them shall suffer great anguish and many troubles. For intemperance always nourishes vices, and vices have great need of repentance, and repentance is not without sorrow and without anguish. Alas! how many diseases, and how great pain, and how great watching, and how great sadness, has he who possesses wicked lust in this world! And how much more

1 geýlon habban æfter þiſſe worulde eblean heora geeapnunga.¹
 2 ſwa ſwa þiſ facenþ bearn 7 þrowaþ² micel earfoðu. æfter þam
 þe heo ær micelne lurt þurh teah. for þý ic nat³ hƿæt þa
 4 worulde lurtar mýreger⁴ brenzaþ heora⁵ lurtendum. Lur nu
 5 hƿa⁶ criþ þ 7eſreo⁷ 7eſæliz. 7e þe hiſ worulde lurtum⁸ eallum
 fulzæp. hƿi nýle⁹ he cƿeþan eac þ þa nýtenu 7eon 7eſælize.¹⁰
 forþam¹¹ þe heora¹² willa to nanum oþrum þingum niſ aðenod.
 8 buton to 7iſeſnerſe 7 to ƿrænneſe. Ðriþe 7eƿunſum¹³ hit biþ
 þ mon þiſ hæbbe¹⁴ 7 bearn. Ac þeah manige bearn beoþ 7e-
 10 7cýneþ¹⁵ to heora¹⁶ elþena forþýrþe. forþam þe maniz þiſ
 7pelt¹⁷ for hiſe bearnne ær heo hit forþþringan¹⁸ mæge. 7 þe
 12 leornobon eac þ hƿilum 7ebýrþe 7riþe un7eƿunelic 7 unge-
 cýnbelic ýfel. þ þa bearn 7e7ceoreþon betƿuh him 7 7ieþeþon
 14 ýmbe ðone fæþe. 7e 7unþon.¹⁹ þ ƿýrþe ƿæſ. þe 7eþeþon²⁰
 15 7eo 7eapa on ealþum 7pellum. þ ſum ſunu ofloze hiſ fæþe.
 ic nat humeta. buton þe ƿiton þ hit unmenniſclíc²¹ ðæþ ƿæſ.
 17 Ðæt ælc mon mæg ƿitan hu he 7iſ 7on 7 men beoþ 7eo 7emen
 hiſ bearna. ne ðearf ic ðe ðeah þ 7ecgan. forþam ðu hit hæft
 19 aſanbað be²² þe 7eſum. Be þæne þæſegan²³ 7emenne bearna.
 20 cƿæþ min mægſter Eupriþeſ. þ hƿilum 7ebýrþe ðam heaþ-
 7ælegum.²⁴ þ him ƿæne betere þæt he bearn nærþe ðonne he
 hæfþe.

§ II.¹ Ða 7e 7iſþom ða þiſ 7pell aþeht hæfþe. ða ongan he
 eft 7iðbian.²⁵ 7 þiſ 7ingenþe cƿæþ. Ðæt 7e ýrela ƿillaſun-
 25 7iſþhæmeþe 7ebneþ ð fulneah ælce libbenþe monne (Ðoþ.
 26 ſwa ſwa 7eo beo 7ceal loſian, þonne heo hƿæt ýppunga 7cintþ).
 ſwa 7ceal ælce 7aþl forþeorðan æfter ðam un7iſþhæmeþe.
 28 buton 7e mon hƿeorþe to 7oþe.

¹ Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

² Cott. earpunga.

³ Cott. beapneacen þiſ þrowaþ.

⁴ Bod. ƿat.

⁵ Cott. mýrger.

⁶ Cott. huona.

⁷ hƿa, deest in MS. Cott.

⁸ Cott.

⁹ 7e. ¹⁰ Bod. lurtar.

¹¹ Cott. nele.

¹² Cott. netenu 7ien 7eſelegu.

¹³ Cott. forþæm.

¹⁴ Cott. hiona.

¹⁵ Cott. ƿýnſum.

¹⁶ Cott. habbe.

¹⁷ Cott. 7e7ſuneþ.

¹⁸ Cott. hiona.

¹⁹ Cott. forþpelt.

²⁰ Cott.

²¹ brenzan.

²² Cott. 7unþum.

²³ Cott. heþon.

²⁴ Cott. unmen-

²⁵ niſclíc.

²⁶ Bod. aſunden bi.

²⁷ Cott. hiſegan.

²⁸ Cott. heaþ-

²⁹ 7ælzan.

³⁰ Bod. 7eðbian.

+ Bod Met Fae 18, 1-22

thinkest thou they shall have after this world, *as the* retribution of their deserts? even as a woman brings forth a child, and suffers much trouble, after she formerly has fulfilled great lust. Therefore I know not what joy the worldly lusts bring to their lovers. If any one say that he is happy who fulfils all his worldly lusts, wherefore will he not also say that the cattle are happy, for their desire is extended to no other things, but to gluttony and to lust. Very pleasant is it that a man have wife and children. But nevertheless many children are begotten for their parents' destruction. For many a woman dies by reason of her child, before she can bring it forth. And we have also learned that formerly a most unusual and unnatural crime happened, that the children conspired together, and lay in wait for the father. And moreover, what was worse, we have heard, long ago in ancient histories, that a certain son slew his father. I know not in what manner, but we know that it was an inhuman deed. Besides, every one may know, how heavy trouble to a man is the care of his children. I need not, however, say that to thee, for thou hast experienced it of thyself. Concerning the heavy care of children, said my master Euripides, that it sometimes happened to the unhappy, that it would be better for him that he had not children, than that he had.

§ II. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! the evil desire of unlawful lust disquiets the mind of almost every living man. As the bee shall perish when she stings anything angrily, so shall every soul perish after unlawful lust, unless the man turn to good.

CAPUT XXXII.*

1 § I. ÐA se ƿiſdom ða ƿiſ leof aſungen hæfde. þa ongan he
 2 eft ſpelligan¹ 7 ður cƿæp. Forþam niſ nan tƿeo þ̅ ƿær and
 3 ƿearða ƿeða amanþ 7 lær² ða men ðe beoþ acilhte to þam
 4 ƿorþum ƿerælpum. 7 he nænne ne mæx³ gebungan⁴ þær he hæf
 5 gehet. þ̅ iſ æt ðam hehtan goðe.⁴ Ac ic ðe mæx miþ ſearf
 6 ƿorþum ƿerecgan hu manegra yſela ða ƿelan ſint ƿerfde
 7 Ðræt þu ðonne mæne miþ þære ƿitunge þær feor. nu þu hæf
 8 na huſeller begitan ne miht. bucon þu hit ſorhteale. oððe ge
 9 ƿearge. oððe abeſecge. 7 þær þær hit ðe ƿerx⁵ þonne ƿan
 10 hit oppum. Ðu ƿolbert nu beon⁶ ſorwære on ƿeorþſcipe. æt
 11 ƿiſ þu þ̅ habban ƿilt. þonne ſcealt þu oleccan ſiþe earpmhe
 12 and ſiþe eadmoblice þam⁷ þe þe to þam ƿerfultumian mæx
 13 Liſ þu ðe ƿilt ðen manegra beteran 7 ƿeorþſpan. ðonne ſcealt
 14 þu ðe lætan aneſ ƿyrjan. Ðu ne iſ þ̅ ðonne gum hæf eumpe
 15 þæt mon ſƿa ƿærlice⁹ ſcyle ſcƿelpan to ðam¹⁰ þe him ƿiſ
 16 ſcyle. Anƿealder þu ƿilnart. ac ðu hine næfre onſorigne ne be
 17 ƿit. ſon ælpeodegum. 7 ƿet¹¹ ma ſon ðinum ægenum monnan
 18 7 magum.¹² Liſer þu ƿinnert. ac þu hine ne miht habban
 19 onſorigne. forþam ðu ſcealt habban ſimle hƿæt hƿeg¹³ ƿiſ
 20 ƿearðer 7 ungeter¹⁴. Ðu ƿolbert nu þuncan ungemete
 21 ƿænnerre. ac ðe ƿillap ðonne ſorſeon Lober¹⁵ ƿeorar. forþam
 22 þe þin ƿerige¹⁶ flærc hæf þin anƿealb. nallær þu hiſ. Ðu mæx
 23 mon earpmheor gebæron. þonne mon hine unberpeode¹⁷ be
 24 ƿeregan flærce. 7 nelle hiſ ƿerceaþſian ſaule. Ðræpen ge
 25 ſeon¹⁸ manan on eorþum lichoman ðonne elpenð. oððe ſcƿen
 26 nan¹⁹ ðonne leo oððe ſearp. oððe ſƿiſtran þonne tigris þ̅ beo
 27 7 ðeah þu ƿære eallra monna ſægnort on plite. and þu ƿol
 28 bert ƿeorþlice æfter ƿiſdome ſƿyrigan. oppæt þu full
 29 niht ongeate. ðonne mihtert²⁰ þu ſƿeotole ongiton þ̅ ealle

* Boet. lib. iii. proſa 8.—Nihil igitur dubium eſt, &c.

¹ Cott. ſpellhan. ² Cott. mýrð 7 læt. ³ Cott. mæge bungan. ⁴ Cott. goode. ⁵ Bod. ƿear. ⁶ Cott. bion. ⁷ Cott. þæm. ⁸ Cott. ƿunþe
⁹ Cott. ƿerlice. ¹⁰ Cott. þæm. ¹¹ Cott. ƿit. ¹² Cott. magum. ¹³ Cott. hƿugu. ¹⁴ Cott. ungetæſer. ¹⁵ Cott. goode Lober. ¹⁶ Cott. ƿerpe.
¹⁷ Cott. unberpeode. ¹⁸ Cott. ſien. ¹⁹ Bod. ſcƿengra. ²⁰ Cott. meahtert.

CHAPTER XXXII.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: Therefore there is no doubt that this present wealth obstructs and hinders those men who are intent upon the true felicities; and it can bring no one where it promised him, that is, to the highest good. But I can in a few words declare to thee with how many evils these riches are filled. What meanest thou, then, by covetousness of money; when thou no how else canst acquire it, unless thou steal it, or take it by force, or find it hid: and wheresoever it increases to thee, it decreases to others? Thou wouldest, then, be illustrious in dignity? But if thou wilt have this, then must thou very meanly, and very humbly, flatter him who is able to help thee thereto. If thou wilt make thyself greater and more honourable than many, then must thou suffer thyself to be inferior to one. Is not this, then, somewhat of misery, that a man must so anxiously cringe to him who has the power of giving to him? Of power thou art desirous? But thou never obtainest it without danger, on account of foreigners, and still more on account of thine own men and kindred. Of glory thou art desirous? But thou canst not have it without care: for thou shalt have always something adverse and inconvenient. Thou wouldest, then, enjoy immoderate lust? But then thou art desirous to despise God's servants, inasmuch as thy vile flesh has the mastery of thee, not thou of it. How can any man conduct himself more wretchedly than when he subjects himself to his vile flesh, and will not to his rational soul? If, then, ye were greater in your body than the elephant, or stronger than the lion or the bull, or swifter than the tiger, that wild beast; and if thou wert of all men the fairest in beauty, and then wouldest studiously seek after wisdom, until thou couldest perfectly understand it; then mightest thou clearly perceive

1 mæxno 7 þa cnaertar. ðe pe ær ymbe gppæcon. ne rint to
 2 pīmetanne¹ wip ðæne raple cnaerta ænne. Ðæt nu ƿirðom 7
 an anlepe cnaert pæne raple. 7 ðeah pe ƿiton ealle þ̅ he ne
 betepa þonne ealle ða oppe cnaertar. ðe pe ær ymbe gppæcon:
 5 § II. Behealþap nu ða ƿiðgylnerre. 7 þa færtnerre. 7 ða
 hneðfornnerre (ƿiðfæst) heorener. ðonne magan ze ongiton þ̅ he
 7 ealles nauht ƿið hiſ geoppens to metenne 7 ƿið hiſ ƿealbend.
 8 Ac hƿi ne læte ze eop þonne aƿneotan, þ̅ ze ne ƿunðriæn 7 ne
 heſigen þ̅ to unnýtne 7. þ̅ 7 þer eoplica ƿela. gpa gpa 7
 10 heoron 7 betepa and healcra 7 fægerpa ðonne eall hiſ innu.
 buton monnum anum. gpa 7 þær monner lichoma betepa 7
 12 ðeopſýrpa ðonne ealle hiſ æhta. Ac hu micle ƿinc þ̅
 13 ðonne geolraþ betene 7 ðeopſýrpe ðonne rellichoma. Ac
 14 zerceart 7 to arianne be hine anberne.² 7 gſmle 7io hehte
 15 gſpōrt forþæm³ 7 ge ƿoðcumba anƿeald⁴ to arianne. 7 to
 16 ƿynðrianne. 7 to ƿeopſianne oſen ealle⁵ opna zercearta. Se
 ƿhte þær lichoman 7 gſpērlionbe.⁶ 7 gſpēre tēþne. and gſpē
 anlic eopþan blorctum. Ðeah nu hƿa geod⁷ gpa fæxen. gpa gpa
 Alcibiader ge æðeling þær. 7if hƿa biþ gpa ſceaprene⁸ þ̅ he
 20 mæge hine ðurhſeon. gpa gpa Ariſtoteles ge uðrita fæde þæt
 ðeop pæne. þ̅ mihte ælc ƿuht þurhſeon. ze tneopa. ze fupþum
 22 gcanar. þæt ðeop pe hatað lox. 7if ðonne hƿa pæne gpa ſceap-
 riene þ̅ he mihte ðone cniht ðurhſeon¹⁰ ðe pe ær ymbe gppæ-
 con. ðonne ne ƿuhte he him no innon¹¹ gpa fæxen gpa he utan
 25 ƿuhte. peah ðu nu hƿan fæxen ƿince. ne biþ hit no þ̅ ƿapop¹²
 gpa. ac geod unzerceabſiſner heopa eazena hi mýrþ¹³ þ̅ hi ne
 mazon ongiton þ̅ hi þe gceapiar utan. næf innan. Ac gepencap
 nu gſpēre zeopnllice 7 zerceabſiſlice fmeap¹⁴ hƿelc þær færclican
 30 geob¹⁵ riæn. 7 ða zerælpæ þe ze nu ungemetlice ƿilniar. ðonne
 mazon ze gpeotole ongeotan þ̅ þær lichoman fæxen 7 hiſ
 gteon ða mazon beon afeopneð¹⁶ mið þneopa ðaga fepne.
 Forþam ic þe necce eall þ̅ ic þe ær nehte.¹⁷ forþam ic ƿolbe
 þe openlice gereccan on ðam ende ðirer capitulan. 7te ealle
 34 þær andƿearþan geob¹⁸ ne mazon zelærtan heopa lupienbum þ̅

¹ Boet. lib. iii. proſa 8.—Respicite coeli ſpatium, &c.

² Cott. metanne. ³ Cott. 7f. ⁴ Bod. and eſne. ⁵ gſmle 7io
 hehte gſpōrt forþæm, deſunt in MS. Bod. ⁶ Cott. anƿald. ⁷ Cott.
 ealla. ⁸ Bod. flopenbe. ⁹ Cott. 7ie. ¹⁰ Cott. ſceapriene. ¹¹ Cott.
 þurhſion. ¹² Cott. innan. ¹³ Cott. hneðforn. ¹⁴ Bod. eagan hi
 aneppað. ¹⁵ Cott. fmeageað. ¹⁶ Cott. geod. ¹⁷ Cott. fepneþ.
 mæge bion aſſpneþ. ¹⁸ Cott. nehte. ¹⁹ Cott. geod.

that all the powers and the faculties which we have before spoken about, are not to be compared with any one of the faculties of the soul. Indeed, wisdom is one single faculty of the soul, and yet we all know that it is better than all the other faculties, which we have before spoken about.

§ II. Behold now the ^{immensity} amplitude and the firmness, and the swift course of this heaven. Then may ye understand that it is absolutely nothing, compared with its creator, and with its ruler. Why then suffer ye it not to warn you, that ye should not admire and praise; that which is less perfect, that is, earthly wealth? Even as the heaven is better, and higher, and fairer than all which it includes, except men alone; so is man's body better and more precious than all his possessions. But how much thinkest thou, then, the soul better, and more precious than the body? Every creature is to be honoured in its measure, and always the highest in the greatest degree. Therefore is the heavenly power to be honoured, and to be admired, and to be adored above all other things. The beauty of the body is very fleeting, and very frail, and very like the flowers of the earth. Though any one be as fair as Alcibiades, the noble youth, was: if any one be so sharp-sighted, that he can see through him, as Aristotle the philosopher said that wild beast was, which could see through everything, both trees, and even stones, which wild beast we call lynx; if, then, any one were so sharp-sighted that he could see through the youth, whom we have before spoken about, then would he not appear to him so fair within as he outwardly seemed. Though thou seem fair to any one, it is not the sooner so; but the imperfection of their eyes hinders them, so that they cannot observe that they behold thee outwardly, not inwardly. But consider now very carefully, and inquire rationally, what these fleshly goods are, and these felicities which ye now immoderately desire. Then may ye evidently perceive that the fairness of the body, and its strength, may be taken away by three days' fever. I therefore say to thee all that I have before said to thee, because I would clearly prove to thee, in the conclusion of this chapter, that all these present goods cannot perform to their lovers that which they promise them,

1 hi him gehatap. ꝥ iꝥ ꝥ hehte god¹ ꝥ hi him gehatap. Deah hi nu gegaderigen ealle þaꝥ anþearþan god.² nabbap hi no ðe paþon fullgremod god³ on þam. ne hi ne magon geþon heopa lufienþaꝥ gpa pelize gpa gpa hi polbon :.

- 5 § III.^m Ða je ſiꝥdom ða þiꝥ ſpell aþeht hæfðe. þa ongan he eft gðbbizen. 7 þuꝥ ſinzenbe cþæp. Calā þa. hu hefiꝥ 7 hu ſiꝥ-
 7 cenðlic ꝥ byriꝥ iꝥ ðe ða earþman men xebrelap 7 alæc of þam
 10 ſihtan pege. je peg iꝥ Lob. Ðræþeꝥ ge nu recan goð on tpeorþum. ic pat ðeah ꝥ ge hit þæp ne recap. ne ſinde ge hæ-
 10 no. ſonþam ðe ealle men witon ꝥ hit þæp ne peaxt. ðe ma þe
 zimmar peaxap on ſinzeapðum. Ðræþeꝥ ge nu ſettan eoþeꝥ.
 nett on ða hehtan ðune. ðonne ge ſiꝥcian pillap. ic pat ðeah:
 ꝥ ge hit þæp ne ſettap. Ðræþeꝥ ge nu eoþeꝥ hundap anð
 eoþeꝥ net ut on ða ſæ læbon. ðonne ge hupcian pillap. ic þene
 15 þeah ꝥ ge hi ðonne ſetton up on ðununa. 7 innon ſaðum.
 Ðræc ꝥ iꝥ ſunðorlic þæt zeonſulle men witon ꝥ hi ſculon
 17 recan be ſæ paþoþe. 7 be ſæ oþrum ægþeꝥ ge hwiꝥe zimmar.
 ge peabe. 7 ælceꝥ cýnneꝥ zimcýn. 7 hi witon eac on hþelcum
 wæteþum 7 on æghþelcna ea muþum hi ſculun recan ſiꝥap. 7
 20 ealne þiꝥne anþearþan þelan hi witon hþæp hi recan ſculun. 7
 21 þone ſiꝥþe unapnotenlice recap. Ac hit iꝥ ſiꝥþe earþlic ðing:
 ꝥ ða byregean men ſint ælceꝥ ðomeꝥ gpa blinbe. ꝥ hi nýtor
 hþæp ða ſoþan geſælþa ſint gehýðbe. ne ſiꝥþum nane ſiꝥ-
þæpnege nabbap hi to recanne. ac þenap ꝥ hi mægon on
 25 ſiꝥþum lænan 7 on ðiꝥum ðeablicum ðingum ſinðan ða ſoþan
 geſælþa. ꝥ iꝥ Lob. Ic nat nu hu ic mæge heopa byriꝥ eall gpa
 ſpeotole aþeccan 7 gpa ſiꝥþe geſealan gpa ic polbe. ſonþam hi
 ſint earþman 7 byriꝥgan 7 ungeræliꝥgan ðonne ic hit aþecan
 mæge. þelan 7 þeopþreþeꝥ hi ſillniap. 7 ðonne hi hine habbaþ.
 30 ðonne þenað hi gpa unzeþiꝥulle þæt hi habban ða ſoþan ge-
 ſælþa :.

CAPUT XXXIII.ⁿ

§ I. LENOL ic ðe hæbbe nu geþeht⁴ ýmbe þa anlicneſſa 7 ýmbe ða ſceapra þæpe ſoþan geſælþe. Ac gif þu nu ſpeotole
 34 gecnapan miht ða anlicneſſa þæpe ſoþan geſælþe. ðonne ſiꝥþan.

^m Boet. lib. iil. metrum 8.—Eheu, quam miseros tramite devio, &c.

ⁿ Boet. lib. iil. prosa 9.—Hactenus mendacis formam, &c.

¹ Cott. 500b.

² Cott. 500b.

³ Cott. 500b.

⁴ Cott. geþeagt.

+ *Boet. Met. For 19, 1-94.*

that is, the supreme good which they promise them. Though they collect together all these present goods, they have not the sooner perfect good therein; neither can they make their lovers as wealthy as they wish.

§ III. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! how grievous and how dangerous the error is which seduceth miserable men and leads them from the right way! The way is God. Do ye seek gold on trees? I know, however, that ye seek it not there, neither find ye it; for all men know that it grows not there, any more than jewels grow in vineyards. Do ye set your net on the highest hill, when ye are minded to fish? But I know that ye set it not there. Do ye carry out your hounds and your net into the sea, when ye wish to hunt? I think, however, that ye then place them upon hills and in woods. Truly it is wonderful that diligent men know that they must seek on the sea-shore and on river banks both white jewels and red, and gems of every kind; and they know also in what waters, and in what rivers' mouths they must seek fishes, and they know where they must seek all this present wealth, and incessantly seek it. But it is a very miserable thing that foolish men are so destitute of all judgment, that they know not where the true felicities are hid, nor indeed have they any desire to seek them! But *they* think that in these frail and perishable things they can find the true happiness, that is, God! I know not how I can their folly all so plainly declare, and so greatly censure as I would, for they are more miserable, and more foolish, and more unhappy than I can explain. Wealth and honour they desire; and when they have it, then think they, so unwise! that they have the true happiness!

CHAPTER XXXIII.

§ I. ENOUGH I have now declared to thee concerning the resemblances and concerning the shadows of the true happiness. But if thou canst now clearly understand the resemblances of the true happiness, then afterwards it is necessary

1 / if þearf þ̅ ic þe hi ſelfe¹ ſeetece.¹ Ða anbryne ic 7 cƿæp. Nu
 ic onſite openlice þætte ælcer gober² zenog niſ on ðiſum
 populð pelan. ne ælcæpe anpealð niſ on nanum populð rice. ne
 5 ge ſoþa peopſcipe niſ on ðiſſe populðe. ne þa mærcan mærnþa
ne ſint on þyſſe populð xylpe. ne reo hehrteſblir niſ on þam
flærclicum lurtum. Ða anbrynebe ge ſiſdom 7 cƿæp. Ðræþer
 þu nu fullice onſite ſoþþi hit þonne ſƿa reo.³ Ða anbrynebe
 ic 7 cƿæp. Ðeah ic hiſ nu hƿæt hƿeg⁴ onſite. ic polbe ðeah hit
 fullicor 7 openlicor of ðe onſitan. Ða anbrynebe ge ſiſdom
 10 7 cƿæp. Lenog ſƿeotol hit iſ þætte gob⁵ iſ anpealð 7 unto-
 bæliðlic. þeah hine ðyſſe men on manig bælan.⁶ ðonne hi
 þreligenbe⁷ ſecap þ̅ hehrte gob on ða rampan⁸ ſerſearta.
 Ðræþer þu nu þene þ̅ ge nahter⁹ mapan ne ðurſe. ge ðe
 mærtne anpealð hæfþ þiſſe populðe Ða anbrynebe ic eft 7
 15 cƿæp. Ne ſecge ic no þ̅ he nahter¹⁰ mapan ne ðurſe. ſoþþam
 ic ƿæt þ̅ nan niſ ſƿa¹¹ pelig þ̅ he ſumer eacan ne þurſe. Ða
 17 anbrynebe ge ſiſdom anb cƿæp. Lenog niht ðu reſt. Ðeah hƿa
 anpealð hæbbe. ƿiſ oþer hæfþ mapan. beþearf ge unſtrenſna
 þæſ ſtrenſnan ſultumer. Ða cƿæp ic. Call hit iſ ſƿa ðu reſt.
 20 Ða cƿæp ge ſiſdom. Ðeah mon nu anpealð 7 zenýht to tƿæm
 21 þinxum nemne, ðeah hit iſ an. Ða cƿæp ic. Ðƿa me ðincþ. Ða
 he cƿæp. ſenſt þu nu þ̅ ge anpealð 7 þ̅ zenýht reo¹² to ſoþ-
 reonne. oððe eft ſiþor to peopþianne ðonne oþre gob.¹³ Ða
 cƿæp ic. Ne mæg nænne mon þæſ tƿeogan þ̅ te anpealð 7 ſe-
 25 niht iſ to tƿeopþianne. Ða cƿæp he. Uton nu. ƿiſ þe ſƿa þince.
 geecan¹⁴ þone anpealð 7 þ̅ zenýht. ðon þæſ peopſcipe to. 7
 ſereccan þonne þa þneo to anum. Ða anbrynebe ic anb cƿæp.
 Uton þæſ ſoþþam hit iſ ſoþ. Ða cƿæp he. Ðræþer þe þonne
 þýnce unpeopþ 7 unmæplic reo gezaberunſ ðara þneoþa þinga.
 30 ðonne þa þneo biþ to anum gebon. oþþe hƿæþer hit ðe eft
 31 þince eallra þinga peopþlicort 7 mæplicort. ƿiſ þu ænigne mon
 cuþeſt ðara þe hæfþe ælcer þinger¹⁵ anpealð. 7 ælcne peopþ-
 ſcipe hæfþe. ſƿa ſoþþ þ̅ he na mapan ne þorſte. geþenc nu hi
 peopþlic 7 hiſ ſoþemæplic ðe polbe ge mon þincan. anb ðeah he
 35 nu þa þneo hæfþe. ƿiſ he næpe hliſeadig.¹⁶ ðonne ƿæpe him

¹ Cott. getæce.² Cott. goober.³ Cott. ſiſ.⁴ Cott. hƿugu.⁵ Bod. et Cott. Lob.⁶ Cott. tobælan.⁷ Cott. þrolienbe.⁸ Cott.⁹ ſæmpnan. ¹⁰ Cott. nauhter.¹¹ Cott. nauhter.¹² Cott. þæſ.¹³ Cott.¹⁴ Cott. oðru goob.¹⁵ Cott. ecan.¹⁶ Cott. þinceſ.¹⁷ Bod.

hliſ geadiſ.

that I show thee itself. Then answered I, and said: Now I plainly perceive that there is not enough of every good in these worldly riches; nor is perfect power in any worldly authority; nor is true dignity in this world; nor are the greatest honours in this world's glory; nor is the highest pleasure in the fleshly lusts. Then answered Wisdom, and said: Dost thou fully understand why it is so? Then answered I, and said: Though I understand it in some measure, I would nevertheless learn it more fully and more distinctly from thee. Then answered Wisdom, and said: It is sufficiently clear that good is single and indivisible, though foolish men divide it into many, when they erring seek the highest good in the worse creatures. But dost thou think that he has need of nothing more, who has the greatest power in this world? Then answered I again, and said: I do not say that he has need of nothing more, for I know that no one is so wealthy that he needs not some addition. Then answered Wisdom, and said: Thou sayest rightly enough. Though any one have power, if another have more, the weaker needs the aid of the stronger. Then said I: It is all as thou sayest. Then said Wisdom: Though any one call power and abundance two things, it is nevertheless one. Then said I: So I think. Then he said: Thinkest thou now that power and abundance is to be despised? or, again, more to be esteemed than other goods? Then said I: No man can doubt of this, that power and abundance is to be esteemed. Then said he: Let us now, if it so seem to thee, make an addition to the power and the abundance; let us add dignity thereto, and then account the three as one. Then answered I, and said: Let us do so, for it is true. Then said he: Does the assemblage of these three things, then, seem to thee worthless and ignoble, when the three are united together? or whether, again, does it seem to thee of all things the most worthy and the most noble? If thou knewest any man who had power over everything, and had all dignity, even so far that he needed nothing more, consider, now, how honourable and how eminent the man would seem to thee; and yet, though he had the three, if he were not celebrated, then would there never-

/ ðeah sumes weorðscipes pana. Ða cwæp ic. Ne mæg ic þæs
 ofracan. Ða cwæp he. Ðu ne is þ þonne genog geseotol. þ þe
 3 sculon ðon ða hlireabigneſse to ðam þrum. 7 ðon þa weorpen to
 anum. Ða cwæp ic. Ðæt is cyn. Ða cwæp he. Ðwæþen þu nu
 5 þene þ þe auht bliþe ge ðe ealle þas weorpen hæfþ. fīte beoþ
 geob bliþ. 7 mæg ðon eall þ þ he wile. and nanes ðinges manan
 ne beþearf¹ ðonne he hæfþ. Ða cwæp ic. Ne mæg ic næfre
 gepencan gif he ſpelc wære. 7 þ eall hæfþe. hƿonon him ænig
 10 ƿencenne. þ þa ſif þing ðe we ær ymbe gƿæcom. þeah hi
 tonemðe geon² mið ƿorðum. þ hit is eall an ðing. ðonne hi ge-
 zæþerobe beoþ. þ is anwealb. 7 genyht. 7 fƿore-mæſnes. 7
 weorðscipe. 7 bliþ :

§ II.º Ða ſif ðing. ðonne hi ealle gezæþerobe beoð. ðonne.
 15 biþ þ ƿod. ƿorþam ða ſif ealle nan mennisc man fulllice habban
 ne mæg ða hƿile ðe he on þisse ƿorðbe biþ. Ac ƿonne ða ſif
 þing. ſƿa we ær cwædon. ealle³ gezæþerobe beoþ.⁴ ðonne heoþ
 15 hit eall an ðing. 7 þ an þing biþ ƿod. 7 he biþ anwealb unto-
 bæled. þeah hi ær on manig tonemnes wære. Ða anðƿƿorobe
 20 ic 7 cwæp. Ðiſes ic eom ealles gezæfa. Ða cwæp he. Ðeah nu
 ƿod anwealb ge⁵ and untobæled. ſƿa ſƿa he is. ge mennisc
geƿola hine tobælf on monig mið heora unnyttum ƿorðum.
 25 Ælc mon trohhaþ him þ to ſeletrum goode ðæt þ he⁶ gƿiort
lufaþ. ðonne lufaþ ſum þæt. ſum eller hƿæt. þ biþ ƿonne hi
 25 geob þ he þær gƿiort lufaþ. ðonne hi ðonne heora geob on ſƿa
manige⁷ bælaþ tobælaþ. ðonne metaf hi nauþen ne geob geſne.
 ne ƿone bæd geber ðe hi gƿiort lufaþ. ðonne hi hine geſne ðon
 ealne ætgeþerne. nabbaf ðonne nauþen ne hme ealne. ne ðone
 bæd ðe hi þær of dýdon. For ði ne ſint ælc mon þ he geþ.
 30 for dý he hit on riht ne geþ. ge geþaf þær ge ſmban ne
 manan. ðonne ge geþaf eall geob on anum geobe.⁸ Ða cwæp ic.
 Ðæt is ƿod. Ða cwæp he. Ðonne ge mon wæbla biþ. ne ƿillnaþ
 he nanes anwealder. ac ƿillaþ⁹ ƿelan. 7 riht ða wæle. Ne gincþ
 he nauht æfter ðam.¹⁰ hu he ſonemæroft ge¹¹. ne nan mon
 35 eac ne begit þæt he æfter ne gincþ.¹² he ðonne gincþ ealle¹³

º Boet. lib. iii. prosa 9:—Hoc igitur, quod est unum, &c.

¹ Cott. þearf. ² Cott. ſien. ³ Cott. eall. ⁴ Cott. bioð. ⁵ Cott.
 ſie. ⁶ Cott. geſeletrum þ þ he. ⁷ Cott. monige. ⁸ Cott. geob
 on anum goode. ⁹ Cott. he ƿilnað. ¹⁰ Cott. þæm. ¹¹ Cott. ſie.
¹² Cott. ƿinð. ¹³ Cott. ƿinð ealla.

theless be to him a deficiency of some dignity. Then said I: I cannot deny it. Then said he: Is it not, then, sufficiently clear that we should add celebrity to the three, and make the four as one? Then said I: That is proper. Then said he: Dost thou think that he is blithe who has all these four? The fifth is pleasure, and *that any one* may do whatsoever he will, and need nothing more than he possesses? Then said I: I can never imagine, if he were such and had all this, whence any trouble should come to him. Then said he: But it must, then, be considered that the five things which we have before spoken about, though they are separately named in words, that it is all one thing when they are collected together, that is, power, and abundance, and glory, and dignity, and pleasure.

§ II. These five things, when they are all collected together, then, that is God. For all the five no human being can fully have while he is in this world. But when these five things, as we before said, are all collected together, then is it all one thing, and that one thing is God: and he is single and undivided, though they before were, in many, separately named. Then answered I, and said: Of all this I approve. Then said he: Though God be single and undivided, as he is, human error divides him into many, by their vain words. Every man proposes to himself for the supreme good that which he chiefly loves. Then one loves this, and one another thing. That, then, is his good, which he chiefly loves. But when they divide their good into so many parts, then find they neither good itself, nor the part of good which they chiefly love. When they add it all together, they then have neither all of it, nor the part which they separated therefrom. For this reason every man finds not what he seeks, because he seeks it not rightly. Ye seek where ye cannot find, when ye seek all good in one good. Then said I: That is true. Then said he: When the man is poor, he is not desirous of power, but wishes for wealth, and flies from poverty. He labours not for this, how he may be most illustrious; nor, moreover, does any one obtain that which he labours not for. But he labours all his

1 his populb æfter þam¹ pelan, and forlæt manigne populb lurt
 2 piþ þam² ðe he þone pelan begite 7 zehealbe. forþam³ þe hi
 hine lýrt ofer ealle oþre⁴ ðing. Liþ he hine ðonne begit. ðonne
 4 þyncþ him þ he næbbe genoz, buton he hæbbe eac anpealb⁵
 5 þær to. forþam⁶ þe him þincþ þ he ne mæge ðone pelan buton
 6 anpealbe⁷ zehealban. Ne him eac næfre genoz ne þincþ ær he
 hæbbe eall þ hine lýrt. forþam⁸ ðe ðone pelan⁹ lýrt anpealber.¹⁰
 7 ðone anpealbe¹¹ lýrt peorþricepe. 7 þone peorþricepe lýrt
 mæriþa. Siððan he þær pelan full biþ. þonne þincþ him þ he
 10 hæbbe ælcne willan. gif he hæbbe anpealb. 7 geseþ¹² eallne
 ðone pelan æfter ðam anpealbe. buton he hine mid læssan
 begitan mæge. 7 forlæt ælcne oþerne peorþricepe piþ ðam þe
 13 he mæge to þam anpealbe cuman. 7 ðonne geseþ¹³ oft. þonne
 he eall piþ anpealbe gesealb hæfþ þ þ he hæfðe. þ he næfþ
 15 nauþer ne ðone anpealb. ne eac þ þæt he piþ sealb. ac piþ
 ðonne gfa earm þ he næfþ forþon¹⁴ þa neob þearfe ane. þ iþ
wiht. 7 þæda. pilnaþ ðeah þonne þære neaðþearfe. næg ðær an-
 pealber. 7e forþæcon ær be ðam fife geseþum. þ iþ þela. 7
 anpealb. 7 peorþricepe. 7 forþemærner. 7 willa. Nu hæbbe þe ge-
 20 neht¹⁵ be pelan. 7 be anpealbe. and þ ilce þe mazon neccan be
 þam þrim þe þe unaneht¹⁶ habbaþ. þ iþ peorþricepe. 7 forþe-
 mærner. 7 willa. Ðar¹⁷ þreo þing. 7 ða tpa.¹⁸ ðe þe ær nemdon.
 þeah hpa þene¹⁹ þ he on heora anna hþylcum mæge habban
 fulle²⁰ geseþa. ne bþ hit no ðy hnaþon gfa. ðeah hi hi
 25 pilnigen. buton hi þa fife ealle habban. Ða andgporobe ic 7
 cpæþ. Ðæt fculon þe ðonne ðon. nu þu cpirt þ þe ne mazon
 on ðæra²¹ anna hþylcum þ hehte zob²² habban and ða fullan
 geseþa. ne þe hupu ne þenap þ upe anna hþelc ða fife ealle
 ætzeþeþe begite. Ða andgporobe he 7 cpæþ. Liþ hpa pilnaþ þ
 30 he ða fife ealle hæbbe. ðonne pilnaþ he þara hehtana geseþa.
 Ac he ne mæg ða fullice begitan on þisse populbe. forþam
 ðeah he ealle ða fife geseþa begite. ðonne ne biþ hit ðeah þ
 hehte zob.²³ ne ða seletan geseþa. forþam he ne beoþ ece.
 Ða andgporobe ic 7 cpæþ. Nu ic ongyte genoz gpeotole þ ða
 35 seletan geseþa ne find on ðisse populbe. Ða cpæþ he. Ne

1 Cott. þæm. 2 Cott. þæm. 3 Cott. forþæm. 4 Cott. eal oþru.
 5 anpalb. eac, deest in MS. Cott. 6 Cott. forþæm. 7 Cott. an-
 palbe. 8 Cott. forþon. 9 Cott. pelegan. 10 Cott. anpalber. 11 Cott.
 anpalbe. 12 Cott. geseþ. 13 Cott. gebýneð. 14 fupþum. 15 Cott.
 geseht. 16 Cott. unneht. 17 Cott. Ða. 18 Cott. tu. 19 Bod.
 þære. 20 Cott. fulla. 21 Bod. þære. 22 Cott. zob. 23 Cott.
 zob.

life for wealth, and foregoes many a worldly pleasure in order that he may acquire and keep wealth, because he is desirous of that above all other things. But if he obtain it, he then thinks that he has not enough, unless he have also power besides: for he thinks that he cannot keep the wealth without power. Nor, moreover, does there ever seem to him enough, until he has all that he desires. For wealth desires power, and power desires dignity, and dignity desires glory. After he is full of wealth, it then seems to him that he may have every desire if he have power: and he gives all the wealth for power, unless he is able to obtain it for less; and foregoes every other advantage, in order that he may attain to power. And then it often happens, that when he has given all that he had for power, he has neither the power, nor moreover that which he gave for it, but at length becomes so poor that he has not even mere necessities, that is, food and clothing. He then is desirous of necessities, not of power. We before spoke of the five felicities, that is, wealth, and power, and dignity, and renown, and pleasure. Now have we treated of wealth and of power; and the same we may say of the three which we have not treated of: that is, dignity, and renown, and pleasure. These three things, and the two which we before named, though any man think that in any one soever of them he can possess full happiness, it is not the sooner so, though they hope for it, unless they have all the five. Then answered I, and said: What ought we then to do? since thou sayest that we cannot in any one soever of these have the highest good, and full happiness: and we do not at all think that any one soever of us can obtain the five all together. Then answered he, and said: If any one desire that he may have all the five, then desireth he the highest felicities; but he cannot fully obtain them in this world. For though he should obtain all the five goods, it nevertheless would not be the supreme good, nor the best happiness, because they are not eternal. Then answered I, and said: Now I perceive clearly enough, that the best felicities are not in this world.

1 þearf nan man on þisse anbpearban life gpyuan æfter ðam
 2 roþum gersælþum. ne þær penan þ he her mæge goð¹ zenog
 3 rinðan. Ða cweþ ic. Soþ ðu segst :

§ III.² Ða cweþ he. Ic wene nu þ ic ðe habbe zeneg zersæb
 4 ymbe þa leasan gersælþa. Ac ic wolbe nu þ ðu wenberst þin mæ-
 5 þanc fram þam leasan gersælþum. þonne ongyrt þu gwiþe wæp³
 6 ða roþan gersælþa þe ic þe ær gehet þ ic ðe soþran wolbe. Ða
 7 cweþ ic. Le fupþum ða dyrige⁴ men ongytaþ þat to fulla ge-
 8 sælþa sint. Ðeah he þær ne sien þær he heora wenap. Ðu me
 9 gehete nu lytle ær þ þu hi wolberst me getæcan. Ac þær me
 10 ðincþ þ þ beo seð soþe 7 seð fullwamebe zersælþ. ðe mæg
 11 sælcum hipe folgopa sellan þurhþunigenþne pelan.⁴ 7 æne an-
 12 weald. 7 ringalne weorþscipe. 7 ece mæwpe.⁵ 7 fulle zenýht. ge
 13 fupþum þ ic cwepe sie seð soþe zersælþ ðe an þissa þissa mæg
 14 fullice forgyfan. forþam ðe on sælcum anum hi sint ealle.
 15 forþam ic secge þær worð ðe. for þý ic wille þ þu wæ
 16 þ se cwiþe gwiþe wæst 7 on minum Wode. swa wæst þ hi
 17 me nan man geþwelan⁶ ne mæg. Ða cweþ he. Eala cniht.
 18 hwæt þu eart zersælig þ þu hit swa ongyten hæst. Ac ic wolbe
 19 þ wit gpynebon gyt æfter ðam þe þe wana 7. Ða cweþ ic. Wæt
 20 7 þ þonne. Ða cweþ he. Wenst þu hwæþer ænig þissa anbpear-
 21 bana goða þe mæge sellan fulle zersælþa. Ða anbwarpe ic.
 22 7 cweþ. Nat ic nan wuht on þýr anbpearban life þe gwele gýan
 23 mæge. Ða cweþ he. Ðar anbpearban goð⁸ sint anlicnefta ðær
 24 secan gober.⁹ næf full goð.¹⁰ forþam hi ne mægon soþ goð¹¹ 7
 25 full goð¹² forgyfan heora folgerum. Ða cweþ ic. Ic eom zenog
 26 wel gepara ðær þe þu sægst. Ða cweþ he. Nu þu ðonne wast
 27 hwæt ða leasan gersælþa sint. anb hwæt þa roþan gersælþa sint.
 28 nu ic wolbe þ þu leornoberst hu þa mihterst becoman to ðam
 29 roþum gersælþum. Ða cweþ ic. Þu ne gehete þu me zerynn ær
 30 þ þu hit wolberst me getæcan. 7 me lýfte nu þ gwiþe georne ge-
 31 heoran.¹³ Ða cweþ he. Wæt sculon þe nu don to þam¹⁴ þ þe
 32 mægon cumon to ðam roþum gersælþum. Wæþen þe scylon
 33 briddan ðone goðcumban fulcum. ærþen ge on hæstian. ge on
 34 manan. swa swa upe uppa sæbe Plato. Ða cweþ ic. Ic wene þ
 35 þe scylon briddan ðone sæben eallra þinga. forþam se ðe hine

² Boet. lib. iii. prosa 9.—Habes igitur, inquit, et formam, &c.

¹ Cott. ær mæge goðb.

² Cott. hwæpe.

³ Cott. dyrgan.

⁴ þurh-

þunigenþne pelan, desunt in MS. Bod.

⁵ Cott. mæwpa.

⁶ Cott.

geþwelan.

⁷ Cott. þý.

⁸ Cott. goðb.

⁹ Cott. goðber.

¹⁰ Cott.

goðb.

¹¹ Cott. goðb.

¹² Cott. goðb.

¹³ Cott. gehewan.

¹⁴ Cott. þon.

Then said he: No man needs in this present life to seek after the true felicities, nor think that here he can find sufficient good. Then said I: Thou sayest truly.

§ III. Then said he: I think that I have said enough to thee about the false goods. But I am desirous that thou shouldest turn thy attention from the false goods; then wilt thou very soon know the true goods, which I before promised thee that I would show thee. Then said I: Even foolish men know that full goods exist, though they may not be where they suppose them. Thou promisedst me, a little while ago, that thou wouldest teach me them. But of this I am persuaded, that that is the true and the perfect happiness, which can give to all its followers permanent wealth, and everlasting power, and perpetual dignity, and eternal glory, and full abundance. And moreover, I say that is the true happiness which can fully bestow any of these five; because in every one they all are. I say these words to thee, because I am desirous that thou shouldest know that the doctrine is well fixed in my mind: so fixed, that no man can draw me aside from it. Then said he: O, child, how happy art thou that thou hast so learned it! But I am desirous that we should still inquire after that which is deficient to thee. Then said I: What is that, then? Then said he: Dost thou think that any of these present goods can give thee full happiness? Then answered I, and said: I know nothing in this present life that can give such. Then said he: These present goods are images of the eternal good, not full good, because they cannot give true good nor full good to their followers. Then said I: I am well enough assured of that which thou sayest. Then said he: Now thou knowest what the false goods are, and what the true goods are, I would that thou shouldest learn how thou mayest come to the true goods. Then said I: Didst thou not formerly promise me that thou wouldest teach it me? and I am now very anxiously desirous to hear it. Then said he: What ought we now to do, in order that we may come to the true goods? Shall we implore the divine help as well in less as in greater *things*, as our philosopher Plato said? Then said I: I think that we ought to pray to the Father of all things: for he who is unwilling to pray to

1 biððan nyle. ðonne ne zemet he hine. ne furþon¹ rihtne þeg
 2 piþ hiſ ne ariebaþ. Ða cƿæþ he. Ðriþe riht² ðu reȝrt. and
 3 onȝan þa riȝzan and ður cƿæþ.

4 § IV. ¶ Gala Dnyhten. hu micel ȝ hu ƿundenlic þu ƿearþ. ðu
 5 þe ealle þine ȝercearta. ȝerepenlice ȝ eac unȝerepenlice. ƿun-
 6 derlice ȝerſeoƿe. ȝ ȝerceaðriſlice heora ƿelſt. ðu þe tida fram
 7 miððaneapderſfruman of ðone endel enbeȝriðlice ȝerſetſt.
 8 ſƿa þ̅ te hi æȝþen ȝeſƿorð-ſaſaþ. ȝe eftcumað. þu þe ealle ða
 9 unſtillan ȝercearta to þinum ƿillan aſcȝaſt. ȝ ðu ſelf riſle
 10 riſtille and unapenðeblic ðurhpunaſt. ſorþamþe nan mihtȝna þe
 11 niſ. ne nan þin ȝelica. ne þe nan neoððearf ne læriðe to
 12 ƿȝrcanne þ̅ þ̅ ðu ƿorhtſt. ac mið þinum aȝenum ƿillan. ȝ mið
 13 þinum aȝenum anƿealde þu ealle ðinȝ ȝeƿorhtſt. ðeah ðu
 14 heora naner ne beƿorhte. Ðriþe ƿundenlic iſ þ̅ ȝecȝnð þineſ
 15 ȝoðer. ſorþamþe hit iſ eall an. ðu ȝ ðin ȝoðner. þ̅ ȝoð na uton
 16 cumen to þe. ac hit iſ ðin aȝen. ac eall þ̅ þe ȝoðer habbaþ on
 17 þiſſe ƿoruldre. þ̅ uſ iſ uton cumen. þ̅ iſ from þe. ~~neȝtt þa~~
 18 nanne anðan to nanum þinȝe. ſorþamþe nan cƿærſtȝna iſ
 19 ðonne þu. ne nan þin ȝelica. ſorþam þu ealle ȝoð mið þineſ
 20 anerȝeþeahte ȝeƿorhtſt ȝ ȝeƿorhtſt. Ne biſnobe þe nan man.
 21 ſorþam ðe nan ær þe næſ. þaſa þe auht oððe nauht ƿorhta.
 22 Ac þu ealle þinȝ ȝeƿorhtſt ſiþe ȝoðe ȝ ſiþe fæȝere. ȝ þu ſelf
 23 eart þ̅ hehtſe ȝoð ȝ þ̅ fæȝerſe. ſƿa ſƿa þu ſelf ȝeƿorhtſt. þu
 24 ȝeƿorhtſt birne miððan ȝearð. ȝ hiſ ƿelſt ſƿa ſƿa ðu ƿilt. ȝ þu
 25 ſelf bælt eall ȝoð ſƿa ſƿa ðu ƿilt. ȝ ealle ȝercearta þu ȝe-
 26 ſeoƿe him ȝelice. ȝ eac on ſumum þinȝum inȝelice. ðeah þu
 27 ða ealle ȝercearta ane naman ȝenembe. ealle þu nembert to
 28 ȝæðene and hete ƿoruld. ȝ þeah ðone anne noman ðu to bælbet
 29 on ȝeoƿen ȝercearta. an þæra iſ eoþe. oþer ƿæter. þriððe
 30 lȝſt. ſeoþþe ȝȝ. ælcum þara ðu ȝerſetſt hiſ aȝeneſ ƿunden-
 31 riſeoƿe. ȝ þeah ælc iſ piþ oþre ȝenemneð. ȝ ſiðrumlice ȝebunden
 32 mið þinum bebode. ſƿa þ̅ heora nan oþre mearce ne oſereobe.
 33 ȝ te cȝle ȝeƿorðe piþ ða hæto. ȝ þ̅ ƿæc piþ ðam ðriȝum.
 34 eoþan ȝecȝnð ȝ ƿætereſ iſ cealb. ſieſeoþ iſ ðriȝe ȝ cealb. ȝ
 35 þ̅ ƿæter ƿæc ȝ cealb. ſie lȝſt ðonne iſ ȝenemneð þ̅ hio iſ
 36 æȝþen ȝe cealb. ȝe ƿæc. ȝe ƿearm. niſ hit nan ƿunden. ſor-
 37 þamþe hio iſ ȝerſeapen on þam miðle herȝum ðæneſ ðriȝan.
 38 þæne cealban eoþan. ȝ þam hatan ȝȝe. þ̅ ȝȝ iſ ȝremerc oþer
 39 eallum þiſſum ƿoruld ȝerceartum. ƿundenlic iſ þ̅ þin ȝeþeaht.

¹ Boet. lib. iii. metrum 9.—O qui perpetuū mundum, &c.

² Cott. ſurſum.

³ Cott. rihtſe.

† *Boet. Met. For. 20, 1—562.*

him, will not find him, nor moreover will he pursue the right way towards him. Then said he: Very rightly thou sayest; and began then to sing, and thus said:

§ IV. O Lord, how great and how wonderful thou art! Thou who all thy creatures visible and also invisible wonderfully hast created, and rationally governest them! Thou, who times, from the beginning of the middle-earth to the end, settest in order, so that they both depart and return! Thou, who all moving creatures according to thy will stirrest, and thou thyself always fixed and unchangeable remainest! For none is mightier than thou, nor any like thee! No necessity taught thee to make that which thou hast made, but by thine own will and by thine own power thou madest all things, though thou didst need none of them. Very wonderful is the nature of thy good, for it is all one, thou and thy goodness. Good is not come to thee from without, but it is thine own. But all that we have of good in this world is come to us from without, that is, from thee! Thou hast no envy to anything, because no one is more skilful than thou, nor any like thee; for thou, by thy sole counsel, hast designed and wrought all good! No man set thee an example, for no one was before thee, who anything or nothing might make. But thou hast made all things very good, and very fair, and thou thyself art the highest good and the fairest. As thou thyself didst design, so thou made this middle-earth, and dost govern it as thou wilt; and thou thyself dost distribute all good as thou wilt. And thou hast made all creatures like to each other, and also in some respects unlike. Though thou hast named all these creatures *separately* with one name, thou hast named them all together, and called them World. Nevertheless, that one name thou hast divided into four elements. One of them is earth; another, water; the third, air; the fourth, fire. To every one of them thou hast set its own separate place, and yet every one is with other classed, and peaceably bound by thy commandment; so that no one of them should pass over another's boundary, and the cold ~~under~~ by the heat, and the wet by the dry. The nature of earth and of water is cold; the earth is dry and cold, and the water wet and cold. But the air is distinguished, that it is either cold, or wet, or warm. It is no wonder; because it is created in the midst, between the dry and the cold earth and the hot fire. The fire is uppermost over all these worldly

expressed with the heat

/ þ þu hæfst ægþer gebon. ze ða zercearta zemaþroþe betra
 him. ze eac zemenzbe. þa þriþan eorþan 7 ða cealban unþer
 þam cealban pætere 7 þ pætan. þ pæst hnerce 7 flopenbe pæter
 hæbbe flon on pæne pærtan eorþan. forþamþe hit ne mæg on
 5 ham feþum zertanþan. Ac reo eorþe hit helt 7 be rumum
 6 ðæle þriþe. 7 for þam rype heo biþ geleht þ hio zreþþ 7 bleþ
 7 anþ peftmar þriþe. forþam zif þ pæter hi ne zeþþanþe. ðonne
 7 þriþode hio 7 purþe toþreft miþ þam rynde þra þra duft oðþe
 7 axe. ne mihte nanpuht libbenþer ðæne eorþan þriucan. ne þer
 10 pætereþ. ne on nanþrum eapþiþan for cile. zif þu hi hæst
hpeþumþa piþ þyn ne zemenzbert. þunþorlice þæste þu hit
hæfst zerceapen þ þ þyn ne forþærnþ þ pæter 7 ða eorþan.
 nu hit zemenzbe if piþ ægþer. ne eft þ pæter anþa reo eorþe
 15 eallunga ne apþærceþ þ þyn. þær pætereþ agnu cyp if on eorþan.
 15 7 eac on lyfte. 7 eft þriþan þam roþore. ac ðær þynþe agen
ftebe if oþer eallum populþ zerceartum zeþenþeþum. 7 þeah
hit if zemenzbe piþ ealle zercearta. 7 ðeah ne mæg nane þara
zercearta eallunga oþcuman. forþamþe hit nærþ leaze ðær
ælmilþigan. rio eorþe ðonne if þerigne 7 þicpe þonne oþra
 20 zercearta. forþam hio if miþon ðonne æmaz oþru zerceart
buton þam roþore. forþam re noþon hne hærþ ælce ðær
 9 utane. ðeah he hiþe napeþ ne zenealæce. on ælceþe fteþe he
 25 if hpeþemþ-neah. ze utan. ze neþon. ælce ðara zercearta. þe
þe zeþyn ær ymþe þpæcon. hærþ hur agenne þeapþon rum
 25 þon. 7 ðeah if ælce piþ oþer zemenzbe. forþamþe nan ðara ze
rcarta ne mæg bion buton oþerþe. ðeah hio unþeotol ne on
ðæne oþerþe. þra þra nu pæter 7 eorþe rint þriþe eapþe to
 28 zeþeonne oðþe to onþtonne þyþum monum on þyne. 7 þra
þeah hi rint þær piþ zemenzbe. þra if eac þær þyn on ðam
 30 tanum 7 on þam pætere. þriþe þeapþe hære. ac hit if ðeah
þara. ðu zebunþe þ þyn miþ þriþe unabunþenþicum þacentum.
 32 þ hit ne mæg cuman to hur agenne þeapþe. þ if to þam mærþan
þyne ðe oþer ur if. þylar hit forþe þa eorþan. 7 ealle oþre
zercearta apþinþað for unþeapþicum cyle. zif hit eallunga
 35 þom zeþe. ðu zeþapoleþert eorþan þriþe þunþorlice 7
þærþice þ heo ne helt on nane healþe. ne on nanum eopþic
þinge ne þeapþe. ne nanpuht eopþicþe hi ne þeapþe. þ hio ne þe
 31 7 ur hiþe ðonne oþre to feallanne of ðune ðonne ur. ðu eac
 32 þa þunþeapþan þapla on zeþþeþum himum þeþerþe. þra þ þære

creatures. Wonderful is thy counsel, which thou hast in both respects accomplished: both hast bounded the creatures between themselves, and also hast intermixed them: the dry and the cold earth under the cold and the wet water, that the soft and flowing water may have a floor on the firm earth; because it cannot of itself stand; but the earth holds it, and in some measure imbibes, and by that moistening it becomes wet, so that it grows, and blossoms, and produces fruits. For if the water moistened it not, then would it become dry, and would be driven by the wind like dust or ashes. Nor could anything living enjoy the earth, or the water, or dwell in either for cold, if thou didst not a little mix them with fire. With wonderful skill thou hast caused it, that the fire burns not the water, and the earth, when it is mixed with both: nor, again, the water and the earth entirely extinguish the fire. The water's own region is on the earth, and also in the air, and again above the sky. But the fire's own place is above all visible worldly creatures; and though it is mixed with all elements, nevertheless it cannot altogether overcome any one of the elements, because it has not leave from the Almighty. The earth, then, is heavier and thicker than other elements, because it is lower than any other creature except the sky: for the sky extends itself every day outwardly, and though it approaches it nowhere, it is in every place equally nigh to it, both above and beneath. Every one of the elements which we formerly spoke about has its own region apart, and yet is every one mixed with other; because no one of the elements can exist without another, though it be imperceptible in the other. Thus water and earth are very difficult to be seen or to be perceived by ignorant men in fire, and yet they are nevertheless mixed therewith. So is there also fire in stones and in water; very difficult to be seen, but it is nevertheless there. Thou hast bound the fire with very indissoluble chains, that it may not come to its own region, that is, to the greatest fire, which is over us; lest it should forsake the earth, and all other creatures should perish by excessive cold, if it should altogether depart. Thou hast established earth very wonderfully and firmly, so that it does not incline on any side, nor stand on any earthly thing, nor does anything earthly hold it that it may not sink; and it is not easier for it to fall downwards than upwards. Thou also movest the threefold soul in agreeing limbs, so that

1 / ƿaple ƿý læſſe ne býp on ðam lærtan ƿingne. ðe on eallum ƿam
 lichoman. ƿon ði ic cƿæp þ̅ ƿio ƿapul ƿæne ƿuorealb. ƿon ƿam þe
 3 uƿritan ƿecgaþ þ̅ hio hæbbe ðuio zecýnb. an ðara zecýnda iſ þ̅
 heo biþ ƿilnizenbe. oƿer þ̅ hio biþ iƿrienbe. ƿriþbe ƿæt hio biþ
 5 zerceabſiſ. ƿa ðara zecýnbu habbaþ netenu. ƿa rame ƿa men.
 oƿer ðara iſ ƿilnunz. oƿer iſ iƿrunz. ac ſe mon ana hæfþ ze-
 rceabſiſneſſe. nalleſ nan oðru zerceart. ƿon þi he hæfþ oƿer-
ƿunzen ealle ða eorþlican zercearta mið zepeahce 7 mið anb-
 7 zite. ƿon þam ſeo zecerabſiſneſ ƿceal ƿealban æzþer ze ðæne
 10 ƿilnunza ze ƿæſ ýrner. ƿon þam hio iſ ƿýnþenlic ƿnæſ ðæne
 // ƿaple. ƿa þu zeceroepe ða ſaule þ̅ hio ƿceolbe ealne ƿez hƿear-
ƿian on hipe ſelſne.¹ ƿa ƿa eall þeſ ƿobon hƿeſþ. oððe ƿa ƿa
hƿeolſon hƿeſþ. ſmeazenbe ýmb hipe ſceoppenb. oððe ýmbe hi
 ſelſe. oððe ýmbe ðaſ ƿeopþlican zecerarta. ðonne hio ƿonne
 15 ýmbe hipe ſceoppenb ſmeaþ. ðonne bið hio oƿer hipe ſelſne. ac
 ƿonne hio ýmbe hi ſelſe ſmeað. ƿonne biþ hio on hipe ſelſne.
 and unþer hipe ſelſne hio biþ ƿonne. ðonne heo luſaþ þaſ
 ƿeopþlican ƿing. 7 ðara ƿunþnaþ. ƿæt þu Drihten ſonzeape
 17 þam ƿaplum eaſb on hioſonum. 7 him þæſ zift ƿeopþlice zifa.
 20 ælcepe be hipe zeeapnunga. 7 zebeſt þ̅ he ſcinap ſiþe beoþhte.
 7 ðeah ſiþe miſtlice biþhtu. ſume beoþhton. ſume unbýþhton.
 ƿa ƿa ſceorpan. ælc be hiſ zeeapnunga. ƿæt þu Drihten ze-
 23 zæþeſt ða hioſonlicon ƿapla 7 ða ƿeopþlican lichoman. 7 hi on
 ðiſſe ƿopulbeſ zemenzeſt. ƿa ƿa hi ſom ðe hiþer comon. ƿa
 25 hi eac to ðe hionanſunþiaþ. Ðu ſýlbeſt þaſ eorþan mið miſt-
 licum cýnpenum netena. 7 hi ſiþþan ageope miſtlicum ſæðe
 tneopa 7 ƿýnta. Forziſ nu Drihten upum Moðum þ̅ hi mozon
 to þe aſtigan þuþ ðaſ eaſfoþu þiſſe ƿopulbe. 7 oſ ƿurum hi-
rezum to þe cuman. 7 openum eazum uper Moðeſ þe moten
 30 zereon ðone æpelan æpelm ealna zoba. þ̅ eapt Ðu. Forziſ uſ
 ðonne hale eazan uper Moðeſ. þ̅ þe hi ƿonne mozon gæſtman
 32 on þe. 7 toþniſ þone miſt ðe nu hangaþ beſoran uper Moðeſ
 eazum. 7 onliht þa eazan mið ðinum leohte. ƿon þam þu eapt
 34 ƿio biþhtu þæſ ƿon leohter. 7 þu eapt ſeo ſeſte næſt ƿoþ-
 35 ſæſtſa. and þu zebeſt þ̅ hi þe zereob. þu eapt ealna ƿinga
 7 ſuma 7 enbe. Ðu þuſt ealle ƿing buton zepince. Ðu eapt
 æzþer ze ƿez. ze labþeop. zeo ſio ƿoþ þe ſe ƿez to liþþ. þe ealle
 38 men to ſunþiaþ.

¹ Bod. et Cott. ſelſne.

Therefore

there is not less of the soul in the least finger than in all the body. I said that the soul was threefold, because philosophers say that she has three natures. One of these natures is, that she has the power of willing; the second is, that she is subject to anger; the third, that she is rational. Two of these natures beasts have, the same as men. One of them is will, the other is anger. But man alone has reason, and not any other creature. Therefore he has excelled all earthly creatures by thought and by understanding. For reason should govern both will and anger, because it is the peculiar faculty of the soul. So hast thou created the soul that she should always turn upon herself, as all this sky turns, or as a wheel turns round, inquiring about her maker, or about herself, or about these earthly creatures. When she inquires about her maker, then is she above herself. But when she inquires about herself, then is she in herself. And she is beneath herself when she loves these earthly things and admires them. Thou, O Lord, hast given to souls a dwelling in the heavens, and on them thou bestowest worthy gifts, to every one according to its deserving: and causest them to shine very bright, and yet with very varied brightness, some brighter, some less bright, even as the stars, every one according to its desert. Thou, O Lord, bringest together the heavenly souls and the earthly bodies, and unitest them in this world. As they from thee came hither, so shall they also to thee hence tend. Thou filledest this earth with various kinds of animals, and afterwards didst sow it with various seed of trees and plants! Grant now, O Lord, to our minds, that they may ascend to thee through these difficulties of this world, and from these occupations come to thee; and *that* with the open eyes of our mind we may see the noble fountain of all goods. That art thou! Grant to us, then, sound eyes of our mind, that we may fix them on thee; and drive away the mist that now hangs before the eyes of our mind, and enlighten the eyes with thy light: for thou art the brightness of the true light, and thou art the quiet rest of the just, and thou wilt cause that they shall see thee. Thou art of all things the beginning and the end. Thou supportest all things without labour. Thou art both the way and the guide, and the place that the way leads to. All men tend to thee!

CAPUT XXXIV.*

1 § I. ÐA ge ƿiſdom þa þiſ leop and þiſ gebed aſunzen hæfde.
 þa ongan he eft ſpellian and þuſ cƿæþ. Ic ſene þæt hit ſie nu
 æneſt þearf. ꝥ ic þe geſecce hƿær ꝥ hehte zob iſ. nu ic þe
 æn hæfde geſeht¹ hƿæt ic ƿær. oððe hƿýlc ꝥ mæbeme zob ƿær.
 5 hƿýlc ꝥ immedeme. ac² aner þinger ic ðe ƿolbe æneſt acſian.³
 Dƿeþen þu ſene ꝥ ænig ðing on þiſſe ƿorolde ſƿa zob ſie ꝥ hit
 ðe mæge ſonſiſan full⁴ geſælpa. ðý⁴ ic þe acſige þý ic nolbe ꝥ
 unc beſſice æneſu leaſ anlicneſ ſon ſoþa geſælpa. ſon þý nan
 mon ne mæg oppracan ꝥ ſum zob ne ſie ꝥ hehte. ſƿa ſƿa ſum
 10 micalæpelm 7 diop. 7 iſnon manige bƿocaf 7 ſiþan⁵ of ſon
 ðý mon cƿiþ be ſumum zode ꝥ hit ne ſie full zob. ſonþam him
 biþ hƿær hƿeg⁶ pana. and þeah ne biþ ealler butan. ſonþam ælc
 13 þing ƿýþ to nauhte 7iſ hit nauht zoder on him næſþ. be þý
þu miht onſitan ꝥ of þam mæſtan zode cumað ða læſſan zob.
 15 næſ of þam læſſan þæt mæſte. ðe⁷ ma þe reo ea mæg peorþan
 17 to æpelme. ac ge æpelm mæg peorþan to ea. and ðeah reo ea
cýmð ert to þam æpelme. ſƿa cýmð ælc zob of Lode. and eft
 to him. and he iſ þæt full zob. 7 ꝥ fullſemede. ꝥ naner
 pillan pana ne biþ. Nu ðu miht ſƿeotole onſitan ꝥ ꝥ iſ Lode
 20 ſelf. Ðri ne miht þu geþencan. 7iſ nan ƿuht full næpe. þonne
 næpe nan ƿuht pana. 7 7iſ nan ƿuht pana næpe. þonne næpe
 nan ƿuht⁸ full. ſon þý biþ ænig full þing. be ſum biþ pana. 7
 23 ſon þý biþ ænig þing pana. ðe ſum biþ full. ælc þing biþ fullſt
 on hiſ azenum eapda. Ðþý ne miht þu ðonne geþencan 7iſ on
 25 æneſum þiſſa eopþlicena zoda æniger pillan 7 æniger zoder
pana iſ. ðonne iſ ſum zob full ælceſ pillan. 7 niſ naner zoder
 27 pana. Ða andſƿorode ic 7 cƿæþ. Spipe ſihtlice 7 ſpipe geſceab-
 29 ƿiſlice þu hæfſt me ofencumen 7 geſanzen. ꝥ ic ne mæg no
 31 þiſcƿeþan. ne ſunþum onſean ꝥ geþencan. buton ꝥ hit iſ eall
 33 ſƿa ſƿa ðu geſt :

§ II.⁹ Ða cƿæþ ge ƿiſdom. Nu ic ƿolbe ꝥ þu pohteſt ge-
 32 onnlite offe ꝥ þu onſeate hƿær reo full¹⁰ geſælþ ſie. Ðu ne

* Boet. lib. iii. proſa 10.—Quoniam igitur quæ ſit imperfecti, &c.

¹ Boet. lib. iii. proſa 10.—Quo vero, inquit, habitat, &c.

² Cott. geſeah. ³ hƿýlc ꝥ immedeme ac, deſunt in MS. Bod. ⁴ Cott. acſian. ⁵ Cott. þe. ⁶ Cott. ſiþa. ⁷ Cott. hƿugu. ⁸ Cott. þon.

⁹ pana 7 7iſ nan ƿuht pana næpe. þonne næpe nan ƿuht, deſunt in MS. Bod.

CHAPTER XXXIV.

§ I. WHEN Wisdom had sung this lay and this prayer, then began he again to speak, and thus said: I think that it is now, in the first place, necessary that I show thee where the highest good is, now I have already shown thee what it was; or which was the perfect good, *and* which the imperfect. But one thing I would first ask thee: Whether thou thinkest that anything in this world is so good that it can give thee full happiness? For this reason I ask thee, because I am unwilling that any false resemblance should impose upon us for the true happiness. For no man can deny that some good is the highest: as it were a great and deep fountain, and from *which* many brooks and rivers flow. We therefore say concerning any good, that it is not full good, because there is in it a deficiency of something; and yet it is not entirely without *good*, for everything comes to naught if it has no good in it. Hence thou mayest learn that from the greatest good come the less goods; not from the less the greatest, any more than the river may become a fountain. But the fountain may become a river, and yet the river comes again to the fountain! So every good comes from God, and again to him, and he is the full and perfect good, which is not deficient in any will. Now thou mayest clearly understand that this is God himself. Why canst thou not imagine, *that* if nothing were full, then would nothing be deficient: and if nothing were deficient, then would nothing be full? Therefore is anything full, because some is deficient; and therefore is anything deficient, because some is full. Everything is fullest in its proper station. Why canst thou not then conceive, that if in any of these earthly goods there is a deficiency of any will and of any good, then is some good full of every will, and is deficient in no good? Then answered I, and said: Very rightly and very rationally thou hast overcome and convinced me, so that I cannot contradict, or even imagine *anything* contrary to it, but that it is all even as thou sayest.

§ II. Then said Wisdom: Now I would that thou shouldest consider studiously until thou discover where the full happi-

1 part þu nu þ̅ eall moncýn iſ anmoðlice geþaſa þ̅ Loð iſ fuma
eallra goða 7 pealbenð eallra geſceapta. he iſ þ̅ hehſte goð.¹ ne
nænne monn nu þær ne tpeoþ. forþam þe he nauht nýton
betene. ne fupþum nauht ſemn. gober. forþam uſ reþ̅ ælc ge-
5 ſceabſiſner 7 ealle men þ̅ ilce anbettaþ þ̅ Loð ſie þ̅ hehſte
goð. forþam þe hi tæcniap þ̅ eall goð on him gý.² forþæm gý
hit ſpa næpe. ðonne næpe he þ̅ þ̅ he gehaten iſ. oppe ænig
þing ær næpe. oppe ælcæppe. ðonne næpe þæt betene ðonne
he. Ac forþam þe nan ðing næſ ær þonne he. ne ælcæppe
10 ðonne he. ne ðeoppeorþne ðonne he. forþam he iſ fuma. 7
æpelm. 7 hroſ eallra goða. zenog ſpeotol hit iſ. þæt þ̅ fulle
goð paſ. ærþam þe þ̅ pana. þ̅³ iſ to geſeþanne þ̅ ſe hehſta goð
iſ⁴ ælceſ gober fullaſt. þý læſ pe lenz ſpneceſ⁵ ýmbe ðonne pe
þýpſon.⁶ ðe ilca Loð iſ. ſpa ſpa pe ær ſæðon. þ̅ hehſte goð. 7
15 ða ſeſtan geſælpa. nu hit iſ openlice cup. þ̅ þa ſeſtan ge-
ſælpa on nanum oþrum geſceapum ne gint. buton on Loðe.
Ða cſæp ic. Ic eom geþaſa :

§ III.⁷ Ða cſæp he. Ic þe heaſige þ̅ ðu geſceabſiſlice þ̅
onſite þ̅ ſe Loð iſ full ælcne fullſpemeðneſſe. 7 ælceſ gober.
20 7 ælcne geſælpe. Ða cſæp ic. Ic ne mæg fulllice onſitan. for
1 hſi ðu eft ſeſt þ̅ ilce þ̅ þu ær ſæðeſt. Ða cſæp he. Forþý ic
2 hit þe ſeſte eft. þý ic nolde þ̅ ðu penðeſt þ̅ ſe Loð ðe ſæðeſt
3 iſ 7 fuma eallra geſceapta. þ̅ him ahponan utan come hiſ
heo heahe goðner.⁷ ðe he full iſ. Ne ic eac nolde þ̅ þu penðeſt
25 þ̅ te oþer næpe hiſ goð 7 hiſ geſælþ. oðer he ſelf. forþam gý
þu penſt þ̅ him ahponan utan comon ða goð ðe he hæfþ. ðonne
næpe þ̅ þing betene ðe hit him ſpam come. ðonne he. gý hit
ſpa næpe. Ac þ̅ iſ ſpibe ðýſlic 7 ſpibe micel gýnn þ̅ mon þær
penan ſceole⁸ be Loðe. oððe eft penan þ̅ ænig þing ær him
30 næpe. oððe betene ðonne he. oppe him gelic. Ac pe ſceolon⁹
bion geþaſan¹⁰ þ̅ ſe Loð ſie eallra ðinga betſt. Liſ þu nu ge-
leſt þ̅ Loð ſie¹¹ ſpa ſpa on monnum biþ. oððer biþ ſe mon. þ̅
biþ ſapl 7 lichoma. oððen biþ hiſ goðner. þa geſæðpaſ Loð 7 eft
ætſæðne gehelt 7 gemetþaþ. gý þu ðonne geſeſt þ̅ hit ſpa ſie
35 on Loðe.¹² ðonne ſcealt þu nebe geleoſon¹³ þ̅ gum anpealþ¹⁴

¹ Boet. lib. iii. proſa 10.—Sed quæſo, inquit, &c.

¹ Bod. Loð. ² Cott. ſpen. ³ Bod. ne pene þ̅. ⁴ Cott. ſie. ⁵ Bod. ſpneceſ.
⁶ Cott. ýmb þonne pe ne þýpſen. ⁷ Cott. hi ſio hea goð-
ner. ⁸ Cott. ſceole. ⁹ Cott. ſceolon. ¹⁰ Bod. geþaſa. ¹¹ Cott.
geleſt þ̅ te an Loð ſie. ¹² Cott. goode. ¹³ Cott. geleoſan. ¹⁴ Cott.
anpealþ.

ness is. Dost thou not then know that all mankind is unanimously consenting that God is the origin of all goods, and the ruler of all creatures? He is the highest good; nor do any men doubt it, for they know nothing better, nor indeed anything equally good. Therefore every argument informs us, and all men confess the same, that God is the highest good: for they show that all good is in him. For if it were not so, then he would not be that which he is called. Or if anything were more ancient or more excellent, then would that be better than he. But because nothing was more ancient than he, nor more excellent than he, nor more precious than he, therefore is he the origin, and the source, and the roof of all goods. It is sufficiently evident that the perfect good was before the imperfect. This *then* is to be acknowledged, that the highest good is fullest of every good, that we may not speak longer about it than we need. The same God is, as we before said, the highest good and the best happiness; since it is evidently known that the best felicities are in no other things but in God. Then said I: I am convinced of it.

§ III. Then said he: I beseech thee that thou wouldest rationally understand this, that God is full of all perfection, and of all good, and of all happiness. Then said I: I cannot fully comprehend why thou again sayest the same thing which thou saidst before. Then said he: For this reason I say it to thee again, because I am unwilling that thou shouldest suppose that God, who is the father and origin of all creatures; that the supreme goodness of him, of which he is full, came to him from without. Nor moreover am I willing that thou shouldest suppose that his good and his happiness were one thing, and himself another. For if thou thinkest that the good which he has, came to him from without, then would that thing from which it came to him be better than he, if it were so. But it is very foolish, and a very great sin, that any one should thus think of God; or moreover think that anything was before him, or better than he, or like him. But we must be convinced that God is of all things the best. If thou then believest that God is like as it is among men, *that* one thing is the man, that is soul and body, *and* another is his goodness, which God joins and afterwards holds together and

1 rie mara ðonne hir. þæt ðonne hir gpa gefomnize gpa he þone
 urne ber. Ðræt ælc þing ðe torceaben biþ fram oþrum. biþ
 oþer. oþer þ þing. ðeah hi ætgæbere rien. Liþ þonne hþelc
 þing torceaben biþ fram ðam¹ hehtan zobe.² ðonne ne biþ þ
 5 no þ hehte zob.³ þ iſ ðeah micel gýn to zepencenne be Lobe.
 þ æniz zob rie buton on him. oððe æniz fram him. abæleb.
 forþam þe nan riht niſ betere ðonne he. ne ſeaman-zob him.
 Ðræl þing mæg beon betere þonne. hir ſceoppend. Forþam ic
 recge mið rihtne zerceabrynerre. þ þ rie þ hehte zob on hir
 10 ægæne zecýnbe. þ te fruma iſ eallra þinga. Ða cweþ ic. Nu
 þu hæſt me rihte rihte oſerpeahre.⁴ Ða cweþ he. Ðræt ic
 þonne ær gæbe þ þ hehte zob 7 io hehte zerælp an pæpe.
 Ða cweþ ic. Ðra hit iſ. Ða cweþ he. Ðræt wille þe ðonne recgan
 hræt þ rie eller butan Lob. Ða cweþ ic. Ne mæg ic þær
 15 oþracan. forþam þe ic hir þær ær zepara:.

§ IV.⁵ Ða cweþ he. Ðræþen ðu hit aſpeatoron ongon
 mæge. 7 iſ ic ðe gume byrne zet⁶ recge. Liþ nu tpa zob pæron.⁶
 ðe ne mihton ſet ronne bion. 7 pæron þeah butu zobe.⁷ hu ne
 pæpe hit ðonne zenoh pætol. þ hiopa⁸ næpe nanþer þ oþer.
 20 for þý ne mæg þæt fulle zob bion no tobæleb. hu mæg hit
 beon ægþer ze full. ze pana. forþam þe cweþ þ þ io fulle ze-
 rælp 7 zob. þ hi rien an zob 7 þ rie þ hehte. ða ne mazon
 næpe peorþan tobælebe. Ðu ne ſceolon⁹ þe þonne nebe bion
 zeparan þ io hehte zerælp 7 io hehte zobcunðner an rie. Ða
 25 cweþ ic. Niſ nan þing roþne þonne þæt ne mazon þe nanriht
 ſinban betere¹⁰ þonne Lob. Ða cweþ he. Ac ic wolbe zet¹¹ mið
 gume byrne þe hehtan ſetan ſetan þ þu ne mihtſt næne þe
 ſinban oþer. gpa gpa upſetena zepuna iſ. þ hi pillap ſimle hræt
 30 hþegu niſer 7 ſelcuber eorpan. þ hi mægen mið ðý aſecean þ
 30 Qob para zeherenþra:.

§ V.¹² Ðu ne hæfðon þe ær zepæht¹¹ þ ða zerælp anð io
 zobcunðner an pæpe. þe þe ðonne þa zerælp hæfð. ðonne hæfð
 he ægþer þe þe ðone ægþer hæfð. Ðu ne biþ þe ðonne full
 eabiz. Ðu ne part þu nu hræt¹² þe cweþ þ þe bio þiſ þe
 ſiððom hæfð. 7 rihtſið ðe rihtſiðnerre hæfð. gpa þe cweþ eac

¹ Boet. lib. iii. proſa 10.—Respice, inquit, an hinc quoque, &c.

² Boet. lib. iii. proſa 10.—Nam quoniam beatitudinis, &c.

³ Cott. þæm. ⁴ Cott. goobe. ⁵ Cott. goob. ⁶ Bod. ſetpæhtne.

⁷ Bod. georma. ⁸ Cott. tu goob pæpen. ⁹ Cott. buto goobe. ¹⁰ þ hiopa,

deant in MS. Bod. ¹¹ Cott. ſeolon. ¹² Cott. medempe. ¹³ Cott.

gepeahz. ¹⁴ Cott. þ.

regulates; if thou believest that it is so with God, then must thou of necessity believe that some power is greater than his, which may join together what belongs to him, as he does what appertains to us. Besides, whatsoever is distinct from another thing is one, *and* the thing another, though they be together. If therefore anything is distinct from the highest good, then that is not the highest good. It is, however, great sin to imagine concerning God that any good can be external to him, or any separated from him; because nothing is better than he, or equally good with him. What thing can be better than its creator? Therefore I say with right reason, that that is the highest good in its own nature, which is the origin of all things. Then said I: Now thou hast very rightly ~~en-~~
structed me. Then said he: But then I before said, that the highest good and the highest happiness were one. Then said I: So it is. Then said he: What shall we then say? What else is that but God? Then said I: I cannot deny this, for I was before convinced of it.

§ IV. Then said he: Perhaps thou mayest more clearly apprehend it, if I still give thee some instance. If therefore two goods existed, which might not be together, and were nevertheless both good, would it not be then sufficiently evident that neither of them was the other? Therefore the full good cannot be divided. How can it be both full and deficient? Hence we say that the full happiness and good, are one good, and that is the highest. They can never be separated. Must we not then necessarily be convinced that the highest happiness and the supreme divinity are one? Then said I: Nothing is more true than that. We are not able to discover anything better than God. Then said he: But I would ~~still~~ prepare thee by some example, so that thou mayest not find any way of escaping; as the manner of philosophers is, that they always wish to declare something new and strange, that they may thereby awaken the mind of the hearers.

§ V. Have we not already proved that happiness and the divinity were one? He then who has happiness, has both in having either. Is he not, then, full happy? Knewest thou not, moreover, what we say, that any one is wise who has wisdom; and righteous, who has righteousness? So we also say that

instruct thee by some further (than from without) example.

- 1 þ þ rie Lōb. þe þa zobnerre hæfþ 7 ða zergælpa. 7 ælc zergæly
mon biþ Lōb. 7 þeah iſ an Lōb.¹ 7e iſ ſtemn 7 ſtaðol ealpa
zoba. 7 of ðæm cumað eall zob. 7 eft hi ſunðiaþ to him. 7 he
pelt eallpa. þeah he nu rie 7e ſuma 7 7e ſtaðol eallpa zoba þe
5 of him cumað.² ſpa ſpa ealle ſteoppan peorþaþ onlihte 7 ſe-
6 biþhte of ðæne ſunnan. ſume þeah beorhtor. ſume un-
beorhtor. ſpa eac 7e mona. ſpa miclum he liht ſpa ſio runne
7 hine³ zerginþ. ðonne hio hine ealne⁴ zeonþrcinþ ðonne biþ he eall
beorht. Ða ic þa þiſ ſpell ongear. þa weaþ ið zergæþ.⁵ 7 ſpæ
10 æræþ. 7 cþæþ. Iſ þiſ la ſunþonlic. 7 ſinrum. 7 zergeablic⁶
ſpell þ þu nu rezit. Ða cþæþ he. Niſ nan puht ſinrumne ne
zeþirre ðonne þ þinz þ þiſ⁷ ſpell ýmbe iſ. 7 þe na ýmbe
ſpnecan ſillap. ſopþam me ðincþ zob þ þe hit zemenzen to þam
14 ærpan. Ða cþæþ ic. Ðræt iſ þ ſla :
15 § VI.^w Ða cþæþ he. Ðræt þu þart þ ic ðe ær ræðe þ ſio
roðe⁸ zergæly þæne zob. 7 of ðæne ſopan zergæly cumað eall ða
oppe⁹ zob ðe þe ær ýmbe ſpnecon. 7 eft to. ſpa ſpa of ðæne
ræ cýmþ þ þæter innon þa eorþan. and þær æferceap. cýmþ
ðonne up æt ðam æpelme. þýrþ ðonne to broce. ðonne to ea.
20 ðonne¹⁰ landlang ea. of hit þýrþ eft to ræ. Ac ic polbe þe æ
acſian hu ðu þiſ ſpell unþerſtanþen hæfþert. Ðræþer ðu weaþ
þ þa ſiſ zob. ðe þe of ær ýmbe ſpnecon. þ iſ anpealb. 7
þeorþrcipe. 7 ſopemærner.¹¹ 7 zenýht. 7 bliſ. Ic polbe piþ
hæþer ðu þenbert þ ðar zob þænon limu þæne ſopan zergæly.
25 ſpa ſpa monezu limu beoþ¹² on anum men. 7 þeorþaþ ðeah ealle
to anum lichoman. oððe þu þenbert þ hýlc¹³ anðara ſiſ zoba
þophte ða ſopan zergæly. 7 riððan þa þeoper zoob þænon hiþe
28 zob. ſpa ſpa nuſſapl 7 lichoma¹⁴ ſýncað anne mon. 7 7e an mon
hæfþ manize lim. 7 ðeah to ðam tþam.¹⁵ þ iſ to ðæne raple 7
30 to þam lichoman. belimþaþ ealle þa þær monner zoob. ze
7 gartlice. ze lichomlice.¹⁶ Ðæt iſ nu þær lichoman zob. þ mon
2 rie ræzer. 7 ſtranþ. 7 lang. 7 bþað. 7 manezu opþu zob to tæc
þam.¹⁷ 7 ne biþ hit ðeah 7e lichoma ſelf. ſopþam ðeah he ðara
zoba hýlc ſopleore. ðeah he biþ þ he ær¹⁸ þær. þonne iſ ðæne
35 raple zob þærſcipe. 7 zemetgunþ. 7 zepýlb. 7 nýhtþirner. 7

^w Boet. lib. iii. prosa 10.—Cum multa, inquit, beatitudo, &c.

¹ Bod. 7 7e þeah iſ Lōb. ² Cott. goobna and ealpa gooba þeah iſ meniz goob þe of him cýmð. ³ Cott. ærgæþe. ⁴ Cott. zergeabþrlic.

⁵ Bod. þin. ⁶ Bod. þe. ⁷ Cott. oðru. ⁸ Bod. ſopmærner. ⁹ Bod. man hunð lima bioð. ¹⁰ Bod. hýle. ¹¹ Cott. þæm tþæm. ¹² Cott. gartlicu gehchomlicu. ¹³ Cott. eac þæm. ¹⁴ Cott. æþop.

that is God which has goodness and happiness: and every happy man is a God. And yet there is one God who is the stem and foundation of all goods, and from whom cometh all good, and again they tend to him, and he governs all. He is, moreover, the origin and the foundation of all goods which proceed from him. Thus all the stars are lighted and made bright by the sun: some, however, more brightly, some less brightly. So also the moon gives light in such measure as the sun shines upon him. When she shines upon him all over, then is he all bright. When I heard this speech, I was astonished and greatly afraid, and said: This, indeed, is a wonderful and delightful and rational argument which thou now usest. Then said he: Nothing is more delightful or more certain than the thing which this argument is about, and which we will now speak of, for methinks it good that we mix it with the preceding. Then said I: Oh! what is that?

§ VI. Then said he: Thou knowest that I before said to thee that the true happiness was good; and *that* from the true happiness come all the other goods, which we have before spoken about, and again *return* to it. Thus, from the sea the water enters into the earth, and then becomes fresh. It then comes up at the fountain, then runs to the brook, then to the river, then along the river till it returns to the sea. But I would now ask thee how thou hast understood this discourse. Whether thou thinkest that the five goods, which we have often before mentioned, that is, power, and dignity, and renown, and abundance, and pleasure; I would know whether thou thoughtest that these goods were members of the true happiness, as there are many members in one man, and yet all belong to one body; or whether thou thoughtest that any one of the five goods constituted the true happiness, and then the four *other* goods were its good, as soul and body constitute one man, and the one man has many members, and nevertheless to these two, that is, to the soul and to the body, belong all these goods of the man, both ghostly and bodily. This then is the good of the body, that a man be fair, and strong, and tall, and broad, and many other goods in addition to these; and yet it is not the body itself, because if that loses any of these goods, it is nevertheless what it was before. Then the good of the soul is prudence, and temperance, and patience, and justice, and wisdom, and many like virtues;

1 ƿiſdom. and manege ſpelce cƿæſtaſ. 7 ƿa ðeah biþ oþer ƿe
ſapl. oþer biþ hiþe cƿæſtaſ. Ða cƿæþ ic. Ic ƿolbe ꝥ ðu me
ſæbert zet ƿreotolon ýmbe ða oþre zob¹ ƿe to ðære ƿoþan zet
ſæþe belimpaþ. Ða cƿæþ he. Ne ſæbe ic ƿe ær ꝥ ƿio zetæþ
 5 zob ƿære: . Lýge. cƿæþ ic. ƿu² ꝥ ſæbert ꝥ hio ꝥ hehtæ
zooþ ƿære. Ða cƿæþ he. Eaht ðu nu zet zepara ꝥ te anƿealb
 7 7 ƿeoþſcipe. 7 ƿonemænneg. 7 zenýht. 7 bñr. 7 reo eabrigner
7 ꝥ hehtæ zob. ꝥ ða ſien ealle³ an. 7 ꝥ an ðonne ƿie zob⁴. Ða
cƿæþ ic. Ðu ƿille ie nu ƿæſ oþracan. Ða cƿæþ he. Ðƿæþ
 10 ðincþ ƿe ðonne ꝥ ƿa ðing ſien. ƿe ƿara ƿoþena zetæþa limu. ð
ƿio zetæþ ſelf. Ða cƿæþ ic. Ic ƿat nu hƿæt ƿu ƿolbert ƿitan
ac me lýte bet ꝥ ƿu me ſæbert ſume hƿile ýmbe ꝥ. ðonne ðu
me acrobert. Ða cƿæþ he. Ðu ne miht ðu zepencan. 7iþ ða zob
ƿæron ƿære ƿoþan zetæþe limu. ðonne ƿæron hi hƿæt hƿexu
 15 toðæleb. ƿa ƿa monner lichoman limu biþ hƿæt hƿexu⁵ to
ðæleb. ac ƿæra lima zecýnþ iſ ꝥ hie zepýncap ænne lichoman
7 ðeah ne biþ eallunga zelice. Ða cƿæþ ic. Ne ðearþ ƿu mape
ſƿincan ýmbe ꝥ. zenoz ƿreotole ðu hæſt me zetæþ. ꝥ ƿa zob
ne ſint nan ƿuht toðæleb ſrom ðære ƿoþan zetæþe. Ða cƿæþ
 20 he. Lenoz ſuhte ðu hit onzigt. nu ƿu onzigt ꝥ ƿa zob ealle
ſint ꝥ ilce ꝥ zetæþ iſ. 7 ƿio zetæþ iſ ꝥ hehtæ zob. 7 ꝥ hehtæ
 22 zob iſ Looþ. 7 ie Looþ iſ ſimle on anum untobæleb. Ða cƿæþ ic
Niſ ƿæſ⁶ nan tƿeo. Ac ic ƿolbe nu ꝥ ðu me ſæbert hƿæt hƿexu
uncuþer: .
 25 § VII.⁷ Ða cƿæþ he. Ðæt iſ nu ƿreotol. ꝥ te eall ƿa zob
 26 ðe ƿe ær ýmbe ſƿæcon. behmpaþ to ðam hehtan zobe. 7iþ
 27 men ſecaþ zob zenoz. ðe he ƿenaþ ꝥ ꝥ ƿie ꝥ hehtæ zob. 7iþ
 28 ſecaþ anƿealb. 7 eac oþru zob. ðe ƿe ær ýmbe ſƿæcon. ðu
ƿenaþ ꝥ hit ƿie ꝥ hehtæ zob. 7e þý ðu miht ƿitan ꝥ ꝥ hehtæ
 30 zob iſ hƿoſ. eallra ƿara oþra zoba ƿe men ƿilmaþ. 7 hi lýt
ſoþam ðe ƿanne mon ne lýt naner ðinger buton zooþer
oððe hƿæſ hƿexu¹⁰ ðær ƿe zooþe zelice biþ. manzer þinger
ƿilmaþ ðe full zob ne biþ. ac hit hæſþ ðeah hƿæt hƿexu¹¹ ge
licer zooþe. ſoþam ƿe cƿepaþ ꝥ ꝥ hehtæ zob ƿie ðe¹² hehtæ
 35 hƿoſ eallra zoba. 7 reo hƿoſ ðe eall zob on hƿeanpaþ. 7 eac
 36 þing ðe mon eall zob ƿoþe ðeþ. ſoþ pam ðinge men lýt ælce

¹ Boet. lib. iii. prosa 10.—Hujus rei discretionem sic accipe, &c.

² Cott. oðru zob.

³ Cott. ze þu.

⁴ Bod. eall.

⁵ Cott. hƿexu.

⁶ Cott. hƿu.

⁷ Cott. ma.

⁸ Bod. ꝥ.

⁹ Cott. hƿu.

¹⁰ Bod. ꝥ.

¹¹ Cott. hƿu.

¹² Cott. hƿu.

¹³ Cott. ze.

and nevertheless the soul is one *thing*, and its virtues are another. Then said I: I wish that thou wouldest speak to me more plainly about the other goods which appertain to the true happiness. Then said he: Did I not say to thee before that the happiness was good? Yes, said I, thou saidst that it was the supreme good. Then said he: Art thou now convinced that power, and dignity, and renown, and abundance, and pleasure, and happiness, and the supreme good, that these are all one, and that one is good? Then said I: How shall I deny this? Then said he: Which dost thou then consider these things to be; members of the true felicity, or the felicity itself? Then said I: I now perceive what thou wouldest know. But I rather wish that thou wouldest inform me somewhat concerning it, than that thou shouldst inquire of me. Then said he: Canst thou not imagine that if the goods were members of the true happiness, they would then be in some degree separated, as the members of a man's body are in some degree separated? But the nature of the members is, that they constitute one body, and yet are not altogether alike. Then said I: Thou needest not labour more about that. Thou hast clearly enough proved to me that the goods are in no wise separated from the true happiness. Then said he: Very rightly thou understandest it, now thou understandest that the goods are all the same that happiness is; and happiness is the highest good; and the highest good is God; and God is ever one, inseparable. Then said I: There is no doubt of this. But I wish that thou wouldest now inform me of something unknown.

§ VII. Then said he: It is now evident that all the goods which we have before spoken about, belong to the highest good: and therefore men seek sufficient good, *when they consider that which they seek the highest good.* *Therefore they seek power, and also the other goods which we before mentioned, because they think that it is the highest good.* *Hence thou mayest know that the highest good is the roof of all the other goods which men desire and covet. For no man covets anything but good, or something of that which resembles good. They are desirous of many a thing which is not full good, but it has nevertheless something of resemblance to good. Therefore we say, that the highest good is the highest roof of all goods, and the hinge on which all good turns, and also the cause on account of which man does all* *because*

- 1 ðara zoba ðe hi lýrt. ꝥ ðu miht rripe rreotole onzitan be þam.
 ðe nanne mon ne lýrt þær þinger þe hine¹ lýrt. ne þær þe he
 ðeþ. ac þær þe he mið þam eannaþ. forþamþe he penþ. gif he
 ðonne lurt begite. 7 ꝥ þurhtio. ꝥ he ðonne zetihhoð² hæþ.
 5 ꝥ he þonne hæbbe fulle zezæþa. Ðu ne part ðu ꝥ nan mon
 forþv ne firt. ðe hine fuban lýrte. ac rihtforþv þe he mið
 7 þæneþaðe eannaþ rume eapnunga.³ Sume mið þæneþaðe eap-
niap ꝥ he rien ðý halpan. Sume eapniap ꝥ he rien þý carpan.
 9 Sume ꝥ hi polbon cuman to rumeþe þara rtopa ðe hi ðonne to
 10 runþiap. Ðu ne iſ þe nu⁴ zenoh rreotol ꝥ men nane puht⁵
 rriðor ne luſiap. ðonne he ðoþ ꝥ hehſte zob. forþamþe ælc
 puht ðær ðe hi pilniap oððe ðoþ. hi ðoþ forþv. ðe hi polbon
 habban ꝥ hehſte zoob on þæm. ac he ðpeliap⁶ rume on þam ðe
 hi penap ꝥ he mæzen habban full zob 7 fulle⁷ zezæþa on
 15 ðarum anbpearþum zobum. Ac ða fullan zezæþa 7 ꝥ hehſte
 zob iſ Lob⁸ relf. rpa rpa pe oft ær ræbon. Ða cþæþ ic. Ne
 mæz ic no zepencan hu ic þær oþracan mæze. Ða cþæþ he.
 12 Uton lætan þonne bion þar⁹ rpræce. 7 bion unc þær oþronze.
 nu ðu rpa fullice onziten hæft ꝥ Lob rimle biþ untodæleðlic
 20 7 full zob. 7 ꝥ hiſ zoob 7 rio hiſ zezæþ him⁹ nahponan utane
 ne com. ac þær rimle on him relfum. 7 nu iſ. 7 á biþ :.
 § VIII. Ða ſe firtom ða ðir rpell aræb hæfðe. þa onzan
 23 he eft ringan 7 þur cþæþ. 7 zella men þel. ælc þara þe rreo ſe
 runðize to ðam zoobe. 7 to ðam zezæþum. 7 ſe þe nu gehæft
 25 ſe mið ðære unnýttaſ lufe þiſſe miððan zeapþeſ. ſece him
 rreobom hu he mæze becumen to þam zezæþum. forþam ꝥ
 iſ rio an rært eallra urna zepinca. rio an hýþ býþ rimle
 7 rmyltu æfter eallum ðam ýrtum 7 ðam ýpum urna zepinca.
 ꝥ iſ ſeo anſſiðſtop 7 rio an rroper ſerminza æfter ðam
 30 erimðum þiſſeſ anbpearþan liſeſ. Ac þa zýlþenan rtanaſ. 7 þa
reolſſenan. 7 ælceſ cýnner zummar. 7 eall þeſ anbpearþa þela.
 ne onlihtaþ hi nauht þær moðeſ eazan. ne heora rceapnneſſe
 33 nauht zebetap to ðære rceapunga ðære ropan zezæþe. ac zet
 rriþon heſtaþlenþaþ ðær moðeſ eazan. ðonne hi hiſ rarcippan.
 35 Forþam ealle þa ring ðe heſ liciaþ on þiſum anbpearþum liſe.
 rint eopþlice. for ðý hi rint fleonbe. Ac rio runðorlice be-
 37 oþhtneſ. ðe ealle ðinz zebihht 7 eallum þelt. nýle ꝥ þa rapla

¹ Boet. lib. iii. metrum 10. —Huc omnes pariter venite, &c.

¹ Bod. hiþe. ² Cott. zetiohhað. ³ rume eapnunga, deest in MS. Bod. ⁴ Cott. þonne. ⁵ Cott. ꝥ te men nan puht. ⁶ Cott. ðpeliað.

⁷ Cott. fulla. ⁸ Cott. zoob iſ zob. ⁹ Cott. þa.

good. For this cause, men covet every one of the goods which they covet. This thou mayest very plainly perceive hereby, that no man desires the thing which he desires, nor that which he does, but that which he thereby earns. For he thinks that if he obtain *his* desire, and accomplish that which he has resolved, that then he shall have full happiness. Dost thou not know that no man rides because he lists to ride, but rides because he by riding attains some earning? Some by their riding earn that they may be the healthier; some earn that they may be the more active; some that they may come to one of the places which they are then hastening to. Is it not then sufficiently clear to thee, that men love nothing more earnestly than they do the highest good; because everything which they desire or do, they do for this reason, that they would have the highest good thereby? But some of them err in thinking that they can have full good and full happiness in these present goods. But the full happiness and the highest good is God himself, as we have often before said. Then said I: I cannot imagine how I can deny this. Then said he: Let us then relinquish this discourse, and be so far secure; since thou hast so fully learned that God is ever inseparable and full good, and that his good and his happiness came to him from nowhere without, but was always in himself, and now is, and for ever shall be.

§ VIII. When Wisdom had ended this discourse, then began he again to sing, and thus said: Well, O men, well! Let every one who is free, aspire to this good, and to these felicities. And whosoever is now bound with the vain love of this middle-earth, let him seek freedom for himself, that he may arrive at these felicities. For this is the only rest of all our labours; the only haven which is ever calm after all the storms and billows of our labours. This is the only asylum and the only comfort of the wretched after the calamities of this present life. But golden stones and silver, and gems of every kind, and all this present wealth, neither enlighten the eyes of the mind, nor improve their sharpness for the contemplation of the true happiness; but rather blind the eyes of the mind than sharpen them. For all the things which give pleasure here in this present life are earthly, and are therefore fleeting. But the wonderful brightness which brightens all things, and governs all, wills not that souls should perish,

forþeowþan. ac wile hi onlihtan. Líf ðonne hwelc mon mæge
 1 geþion ða biþhtu þær heofenlican leohtes mið hluttrum eargum
 hiſ Mober. ðonne wile he cweþan ꝥ io beorhtnes þære runnan
 ſciman ſie. þærterner¹ to metanne wiþ þa ecan biþhtu
 5 Godeſ :

§ IX.² Ða ſe ſiſbom ða wiſ leoþ aſungen hæfde. þa cweþ
 ic. Ic eom gepara ðæs þe ðu ſegſt. forþamþe ðu hit hæfſt ge-
 ſeþes mið geſceawþylicne pace. Ða cweþ he. Mið hu miclan³
 ſeo wolbert þu nu habban geboht ꝥ þu mihteſt ongiſtan hwæt
 10 ꝥ ſoþe god wære. ⁊ hwelc hit wære. Ða cweþ ic. Ic wolde
 ſægnian mið ſwiþe ungemetlice geſean. ⁊ ic wolde mið unari-
 metum ſeo⁴ gebyrgan ꝥ ic hit moſte geþion. Ða cweþ he. Ic
 13 hit þe ðonne willeſetæcan. Ac ꝥ an ic þe bebeode. ꝥ þu weah
 for ðære tæcninge ne forgiſe ꝥ ꝥ ic ær tæhte. Ða cweþ ic.
 15 Nere. ne forgiſe ic hit no. Ða cweþ he. Ðu ne ſæbon þe þe
 ær ꝥ wiſ anþearde liſ ðe þe heſ wiſnap. tuære no ꝥ hehte
 17 god. forþam hit wære mirlic⁴ ⁊ on ſwa manigfeald gebæled.⁵
 18 ꝥ hit nan mon ne mæg eall habban ꝥ him ne ſie ſumer þing
para. Ic þe tæhte ða ꝥ te ðær wære ꝥ hehte god. ðær ðær
 20 þa god ealle geſæderode biþ. ſwelc hi ſien to anum pegge⁶ ge-
 zoten. Ðonne þær biþ full god. Ðonne ða god ealle. þe þe ær
 ſymbe ſwæcon. beoþ to anum gode geſæderod. Ðonne ne biþ
 þær naner godeſ para. Ðonne þa god ealle on annereſe biþ. ⁊
 io annereſ bið on ecerre. Liſ hi on ecerre næren.⁷ Ðonne
 25 nære hioſa ſwa ſwiþe to gynnanne. Ða cweþ ic. Ðæt iſ tæced.
 ne mæg ic þær no tæogan.⁸ Ða cweþ he. Ær ic ðe hæfde
 tæced ꝥ ꝥ nære full god þæt eall ætſæderode nære. forþam iſ
 27 ꝥ full god ðæt eall ætſæderode iſ untobæled. Ða cweþ ic. Ða
 me þincþ. Ða cweþ he. Feſt þu nu ꝥ ealle ða þing þe gode
 30 ſint on þerre worulde. for þý gode ſint.⁹ þý hi habbaþ¹⁰ hwæt
 hwegu¹¹ godeſ on him. Ða cweþ ic. Hwæt mæg ic ellet penan.
 hu ne iſ hit ſwa. Ða cweþ he. Ðu ſcealt weah gelyfan ꝥ io
 annereſ ⁊ io godeſ an þing ſie. Ða cweþ ic. Ne mæg ic þæt
 toſſacan. Ða cweþ he. Ðu ne miht ðu gepencan ꝥ ælc þing
 35 mæg bion. ge on ðerre worulde. ge on wære toearþan. Ða hwile
 36 þe hit untobæled biþ. þonne ne biþ hit eallunga ſwa ſwa hit ær

² Boet. lib. iii. proſa 11.—Assentior, inquam, &c.

¹ Bod. þær ær ner. ² Cott. macle. ³ Cott. ſio. ⁴ Cott. mirlic.

⁵ Cott. tobæled

⁶ Cott. pegge.

⁷ Bod. ne ſien.

⁸ Cott. tæogan.

⁹ Cott. ſien.

¹⁰ Cott. hæbben.

¹¹ Cott. hwegu.

but wills to enlighten them. If, then, any man may behold the brightness of the heavenly light with the clear eyes of his mind, then will he say that the brightness of the sunshine is darkness to be compared with the eternal brightness of God.

§ IX. When Wisdom had sung this lay, then said I: I am convinced of that which thou sayest, for thou hast proved it by rational discourse. Then said he: With how much money wouldest thou have bought, that thou mightest know what the true good was, and of what kind it was? Then said I: I would rejoice with excessive gladness, and I would buy with countless money, that I might see it. Then said he: I will then teach it thee. But this one *thing* I enjoin thee; that thou, on account of this instruction, forget not what I before taught thee. Then said I: No, I will not forget it. Then said he: Did we not before say to thee, that this present life which we here desire, was not the highest good; because it was varied, and so manifoldly divided, that no man can have it all, so that there be not to him a lack of something? I then taught thee that the highest good was there where the goods are all collected, as if they were melted into one mass. Then is there full good when the goods which we before spoke of are all collected into one good. Then is there a deficiency of no good. Then the goods are all in unity, and the unity is eternal! If they were not eternal, then would they not be so anxiously to be desired. Then said I: That is proved, nor can I doubt it. Then said he: I have formerly proved to thee, that that was not full good, which was not all together: because that is full good which is all together undivided. Then said I: So methinks. Then said he: Dost thou think that all the things which are good in this world, are therefore good, because they have something of good in them? Then said I: What else can I think; is it not so? Then said he: Thou must, however, believe that unity and goodness are one thing. Then said I: I cannot deny this. Then said he: Canst thou not perceive, that everything is able to exist both in this world and in the future, so long as it remains unseparated, but afterwards it is not altogether as it before

1 pær. Da cƿæp ic. Sege me þ̅ ꝥ ꝥeotolop. ne mæg ic fullice on-
 gitan æfter hƿæm ðu ƥȳpær. Da cƿæp he. Fær ðu hƿæt
 mon ƥe. Da cƿæp ic. Ic ƿæt þ̅ hit iſ ƥap / lichoma. Da cƿæp
 he. Ðƿæt ðu ƿær þ̅ hit biþ mon. ða hƿile ðe ƥeo ƥap / ƥe
 5 lichoma untæbe² beoþ. ne biþ hit nan mon. riððan hi to bæle
 biþ. ƥƿa eac ƥe lichoma biþ lichoma, ƿa hƿile þe he hiſ limu
 ealle hæfþ. ȝif he ðonne hƿȳlc hiſ foſlȳt. þonne ne biþ he eall
 ƥƿa he ær ƿær. þ̅ ilce þu miht ȝeþencan be ælcum ðinge. þ̅
 nan þing ne biþ ƥelce hit ƿær riððan hit ƿanian onȝinþ. Da
 10 cƿæp ic. Nu ic hit ƿæt. Da cƿæp he. Fær ðu hƿæþer ænȝ
 ȝeſceart ƥeo. ðe hiſe pillan³ nȳlle ealne ƿeȝ bion. ac ƿile hiſe
 agnum pillan⁴ forþeoppan : .
 13 § X.^a Da cƿæp ic. Ne mæg ic nane cƿica puht onȝitan ðara
 þe ƿite hƿæt hit ƿille. oððe hƿæt ic nȳlle. ðe unȝeneð lȳtce⁵
 15 forþeoppan. forþam⁶ ælc puht ƿolde bion hal ȝ libban. ðara þe
 16 me cƿica⁷ ðincþ. bute ic naȝ be tƿeoȝum. ȝ be ƿȳrtum. ȝ be
 ƥilcum ȝeſceartum ƥȳlce nane ƥaple nabbap. Da ƥmeapcobe
 he ȝ cƿæp. Ne ðearft þu no be þæm ȝeſceartum tƿeoȝan þe⁸
 ma þe be þæm oþrum. Du ne miht þu ȝeſion þ̅ ælc ƿȳrt ȝ ælc
 20 ƿuða⁹ ƿile ƿeaxan on þæm lanðe ƥelort. ðe hiſ betȳt ȝeſiſt. ȝ
 hiſ ȝecȳnðe biþ ȝ ȝeȳnelic. and þær þær hit ȝeſſet þ̅ hit
 21 hƿafoſt ƿeaxan mæg. ȝ lafoſt ƿealopȳtan.¹⁰ Sumna ƿȳnta oððe
ſumer ƿuða ƥeap biþ on ðunum. ſumna on menſcum, ſumna
 22 on moſum. ſumna on ſclubum, ſumpe¹¹ on banum ſonðum.
 23 Nim þonne ƥƿa ƿuða.¹² ƥƿa ƿȳnt. ƥƿa hƿeþer ƥƿa ðu ƿille. oȝ
 þæne ƥeoþe þe hiſ ƥeap ȝ æþelo biþ on to ƿeaxanne. ȝ ƥette on
 24 unȳnðe¹³ ƥeoþe hiſ. þonne ne ȝeȝneþ hit ðær nauht. ac for-
 25 ȝeapap. forþam ælceȝ lanðeȝ ȝecȳnð iſ. þ̅ hit hiſ ȝelice ƿȳnta
 26 ȝ ȝelicne ƿuðu tȳðriȝe.¹⁴ and hit ƥƿa ðeþ. / ſumþaȝ ȝ / ſȳnþaȝ
 30 ſiþe ȝeoȳne. ƥƿa longe ƥƿa heoȳa ȝecȳnð biþ. þ̅ hi ȝnoȳan
 moton. Ðƿæt ƿenſt þu forþȳ ælc ræðȝnope¹⁵ innon ða eoȳ-
 32 þan. ȝ to cȳpum ȝ to ƿȳrtumum ƿeoþe on ðæne eoȳan.
 33 buton for þȳ þe hi tohhiap þ̅ ƥe ƥtemn ȝ ƥe helm mote þȳ
ƥærton ȝ þȳ lenȝ ƥandon. Ðȳ ne miht þu onȝitan. ðeah þu
 35 hit ȝeſeon ne mæge. þ̅ eall re ðæl. re þe þær tƿeoȝer on tƿeȝ-

^a Boet. lib. iii. proſa 11.—Si animalia, inquam, considerem, &c.

¹ Cott. brð. ² Cott. untobæle. ³ Cott. ƥe. þe hiſe pillum. ⁴ Cott. pillum. ⁵ Bod. lȳt. ⁶ Cott. forþam þe. ⁷ Cott. cƿuco. ⁸ Cott. þon. ⁹ Cott. ƿuðu. ¹⁰ Cott. ƿealopian. ¹¹ Bod. ſume. ¹² Cott. ƿuðu. ¹³ Cott. unȝecȳnðe. ¹⁴ Cott. tȳðpe. ¹⁵ Cott. cƿeoȝe.

was? Then said I: Say that to me more plainly; I cannot fully understand after what thou art inquiring. Then said he: Dost thou know what man is? Then said I: I know that he is soul and body. Then said he: But thou knowest that it is man, while the soul and the body are unseparated. It is not man after they are separated. So also the body is body while it has all its members; but if it lose any member, then it is not all as it before was. The same thou mightest conceive with respect to everything: that nothing is such as it was after it begins to decay. Then said I: Now I know it. Then said he: Dost thou think that there is any creature which of its will desires not always to be, but of its own will desires to perish?

§ X. Then said I: I cannot find any living thing which knows what it wills, or what it wills not, which uncompelled chooses to perish. For everything, of such as I deem living, desires to be hale and to live. But I know not concerning trees and concerning herbs, and concerning such creatures as have no souls. Then smiled he, and said: Thou needest not doubt concerning these creatures any more than about the others. Canst thou not see that every herb and every tree will grow best in that land which suits it best, and is natural and habitual to it; and where it perceives that it may soonest grow, and latest fall to decay? Of some herbs or of some wood, the native soil is on hills, of some in marshes, of some on moors, of some on rocks, of some on bare sands. Take, therefore, tree or herb, whichever thou wilt, from the place which is its native soil and country to grow in, and set it in a place unnatural to it: then will it not grow there at all, but will wither. For the nature of every land is that it should nourish herbs suitable to it, and suitable wood. And so it does: protecting and supporting them very carefully, as long as it is their nature that they should grow. What thinkest thou? Why should every seed grow in the earth, and turn to germs and to roots in the earth, except because they endeavour that the trunk and the head may the more firmly and the longer stand? Why canst thou not understand, though thou art not able to see it, that all that part of the tree which

1 / monþum ƿeƿeaƿeþ.¹ ꝥ he on ƿinþ of ðam ƿƿaƿumum. and ſƿa
 2 upƿeaƿeþ ƿneƿþ of þone ƿtemn. ⁊ ƿiððan anblanz ðæſ ƿuþan. ⁊
anblanz ƿæne ƿinbe of ðone ſhelm. and ƿiððan æfter ðam
 3 boƿum oððe ꝥ hit ut aƿƿinƿþ. on leaƿum. ⁊ on blorþumum. ⁊
 4 on bleþum. Ðƿi ne miht þu on ƿitan ꝥ te ælc ƿuht ƿƿaƿe² biþ
 5 innanƿeaƿð hneƿcoƿt. ⁊ unþnoc heaƿðort. Ðƿæt þu miht ƿe
 6 ƿeon hu ꝥ tƿeoƿ biþ uton ƿercƿuþeð³ ⁊ beƿeaƿeð⁴ mid ƿæne
 7 ƿinbe ƿiþ ðone ƿuhten. ⁊ ƿiþ þa ƿƿeaƿcan ƿcoƿmaſ. ⁊ eac ƿiþ
 8 ƿæne ƿunnan hæto on ƿumene. Ðƿa mæg ꝥ he ne ƿunðƿe
 9 ƿƿylca ƿerƿeaƿta uƿeſ⁵ ƿeoƿpenbeſ.⁶ ⁊ huƿa ƿæſ ƿeoƿpenbeſ.
 10 and ðeah ƿe hiſ nu ƿunðƿen. hƿealc uƿe mæg aƿeccan me-
 11 ðemlice uƿeſ ƿeoƿpenbeſ ƿillan. ⁊ anƿeað: hu hiſ ƿerƿeaƿta
 12 ƿeaƿaþ ⁊ eft ƿanaþ. ðonne ðæſ tima cƿmþ. ⁊ of heora ƿæte
 13 ƿeoƿpaþ eft ƿeðmƿaþe. ƿƿylce hi þonne ƿeoƿdon to ƿerƿeaƿta.
 14 hƿæt hi ðonne eft biþ. ⁊ eac hƿæt hƿegu⁷ anlice biðð. ƿƿylce
 15 he á beon.⁸ ƿoƿþam⁹ hi ælce ƿeane ƿeoƿpaþ to ƿæbƿeaƿta.
 16 § XII.^b Ðƿæþen ðu ƿet on ƿite ꝥ ða unƿeƿenðan ƿerƿeaƿta
ƿlnoðon to bionne on eoneſſe ſƿa ilce ſƿa men. ƿi hi mæhton.
 17 Ðƿæþen ðu nu on ƿite ƿoƿþu ꝥ ƿƿi ƿunðƿe up. and ƿio eone
 18 of ðune.² ƿoƿ hƿi iſ ƿæt. buƿon ƿoƿ þi ðe lioð ƿerƿeoƿ hiſ eac
 19 up. ⁊ hƿe of ðune. ƿoƿ þi ƿunðƿaþ¹⁰ ælc ƿerƿeoƿt ƿiðen ƿiðort.
 20 ƿiðen hiſ leaƿð ⁊ hiſ hælo ƿiðort biþ. and ƿið þe te hu ƿiðen
 21 ƿeaƿð biþ. ⁊ ungetƿyðe. ⁊ ungelic. Ðƿæt þa ƿanaſ. ƿoƿþam hi
 22 ƿiut ƿilpe ƿecƿynðe and heaƿðne. biþ eacſoþe to toðælenne.
 23 and eac uneaƿe to ƿonne cumað. ƿi hi ƿeðælebe¹¹ ƿeoƿpaþ. ƿi
 24 þa þonne æne ƿan to eht. ne ƿƿiþ he næſſe ƿeðæðeð ſƿa
 25 he ær ƿæſ. Ac ꝥ ƿæten ⁊ ƿio lƿt biþ hƿene hneƿƿan ƿe-
 26 cƿynðe. hi biþ ƿiþe eape to toðælenne. ac hi biþ eft ƿona æt-
 27 ƿæðe. Ðæt ƿiþ ðonne ne mæg næſſe ƿeoƿþan toðæleð. Ic
 28 ƿæðe ƿeah nu hƿene ær. ꝥ te nan ƿuht hiſ aƿenum ƿillum
 29 nolde ƿoƿeoƿþan. ac io eom nu mape¹² ƿmbe ꝥ ƿecƿynð. þonne
 30 ƿmbe þone ƿillan. ƿoƿþam hi hƿilum ƿillaþ on tƿa.¹³ þu miht
 31 ƿitan¹⁴ be manegum ƿingum ꝥ ꝥ ƿecƿynð iſ ƿiþe micel. iſ ꝥ ƿoƿ
 32 micel ƿecƿynð. ꝥ unum lichoman cƿmþ eall hiſ mægten of ðam¹⁵
 33 mete ƿe ƿe ƿiƿcaþ. and ðeah ƿæþſ ƿe mete ut ƿuþ ðone

^b Boet. lib. iii. prosa 11.—Ea etiam quæ animata eae, &c.

¹ Cott. ƿeƿeað. ² Cott. ƿƿaƿe. ³ Cott. utan ƿerƿeaƿeð. ⁴ Bod.

beƿeaƿeð. ⁵ Bod. uƿeƿe. ⁶ Cott. ƿcƿyppenbeſ. ⁷ Cott. hƿegu.

⁸ Cott. bion. ⁹ Cott. ƿoƿþam. ¹⁰ Bod. ƿunðað. ¹¹ Cott. toðæle.

¹² Cott. ma. ¹³ Cott. tu. ¹⁴ ƿitan, deest in MS. Bod. ¹⁵ Cott.

þam.

grows in twelve months, begins from the roots and so grows upwards into the trunk, and afterwards along the pith, and along the bark to the head; and afterwards through the boughs, until it springs out in leaves, and in blossoms, and in fruits? Why canst thou not understand, that every living thing is inwardly softest, and unbroken hardest? Moreover, thou mayest observe how trees are outwardly clothed and covered with bark against the winter, and against the stark storms; and also against the heat of the sun in summer. Who can refrain from admiring such works of our Creator, and still more the Creator? And though we admire him, which of us can declare worthily our Creator's will and power? How his creatures grow and again decay, when the time thereof comes; and from their seed become again renewed, as if they were then newly created? What they then again are, and also in some measure alone are, such they ever shall be, because they are every year newly created.

§ XI. Dost thou now understand that *even* inanimate creatures would desire to exist for ever, the same as men, if they could? "Dost thou understand why fire tends upwards, and earth downwards? Wherefore is it, but because God made the station of one up, and of the other down?" For every creature chiefly tends thither where its station and its health *nature* especially is, and flies from what is contrary, and disagreeing, and unlike to it. Stones, because they are of immovable and hard nature; are difficult to divide, and also with difficulty come together, when they are divided. If thou cleavest a stone, it never becomes united together as it before was. But water and air are of a somewhat softer nature. They are very easy to separate, but they are again soon together. The fire, indeed, cannot ever be divided. I just now said that nothing of its own will would perish; but I am *speaking* more about the nature than about the will, for these sometimes are differently inclined. Thou mayest know by many things that nature is very great. It is through mighty nature that to our body comes all its strength from the food which we eat, and yet the food goes out through the body. But neverthe-

1 lichomon, ac hīr ƿræc¹ ðeah 7 hīr cƿærft zecýmþ on ælcere
 2 æbne. ƿrā ƿrā mon melo² rīc. ³ þ̅ melo⁴ ðurh⁵ cƿýpp ælc ƿýnel
 7 þa ƿofoþa⁶ ƿeonþaþ aſýnbneþ. ƿrā eac une ƿart biþ ƿrīþe ƿīþe
 ƿanenþe unum unpillum 7 unef unzecealberþ for hīr zecýnþe.
 5 naller⁷ for hīr pillan. þ̅ biþ ðonne þonne ƿerlapaþ. Ðræt ða
 netenu ðonne. 7 eac þa oppe ƿercearta. ma ƿilniap ðær þe hi
 7 ƿilniap for zecýnþe ðonne for pillan. Unzecýnþelic iſ ælcere
 ƿuhte⁸ þ̅ hit ƿilniþe ƿrecennerþe oððe ðeaþeſ. ac þeah manz
 þing biþ to þæm zeneþ þ̅ hit ƿillnaþ ðara æþþer. forþam⁹ ƿe
 10 ƿilla biþ ðonne ƿrenznra ðonne þ̅ zecýnþ. hƿilum biþ ƿe ƿilla
 11 ƿrīþra þonne þ̅ zecýnþ. hƿilum þæt zecýnþ ofercýmþ þone
 pillan. ƿrā nu ƿrænner ðeþ. ƿeo bið ælcum men zecýnþe. 7
 hƿilum¹⁰ ðeah hīre biþ forþerneþ hīre zecýnþeþ ðurh þær
 14 monner pillan. eall ƿio lufu ðær hæmeþ ðinzer biþ for zecýnþe.
 15 nallar¹¹ for pillan.

§ XII.^c Be þam þu miht openlice ƿitan þ̅ ƿe ƿceoppenþ
 eallra ƿercearta hæþ forzifen ænne lurt 7 an zecýnþ eallum
 hīr ƿerceartum. þ̅ iſ þ̅ hi ƿolbon á bion. ælcere ƿuhte iſ ze
 cýnþe þ̅ hit ƿillniþe þ̅ hit á ƿie be þam ðæle ðe hit hīr zecýnþe¹²
 20 healbān mot 7 mæz. Ne þearft ðu no tƿeoƿan ýmbe þ̅ þe ðu
 ær tƿeoberþ. þ̅ iſ be þam ƿerceartum ðe nane ƿaple nabbap.
 ælc ƿara ƿercearta ðe ƿaple hæþ. ze eac ða þe nabbap. ƿillniap
 ƿimle to bionne. Ða cƿæþ ic. Nu ic onzite þ̅ þ̅ ic ær ýmbe
 tƿeode. þ̅ iſ þ̅ ælc ƿerceart ƿillnaþ ƿimle to bionne. þ̅ iſ ƿrīþe
 25 ƿital¹³ on ðære týþrunge. Ða cƿæþ he. Ðræþen¹⁴ þu ðonne
 onzite þæt ælc ƿara ƿuhta ðe him beon þencþ. þ̅ hit þencþ
 27 æt zæbne beon gehal unbæleþ. forþam zif hit to bæleþ biþ.
 þonne ne biþ hit no hal.¹⁵ Ða cƿæþ ic. Ðæt iſ for. Ða cƿæþ
 he. Eall þing habbaþ þeah ænne pillan.¹⁶ þ̅ iſ þ̅ hi ƿolbon á
 30 bion. þurh þone ænne pillan hi ƿillniap þær aner zober¹⁷ ðe á
 biþ. þ̅ iſ Gob.¹⁸ Ða cƿæþ ic. Sƿa hit iſ ƿrā þu ƿæzgt.¹⁹ Ða
 cƿæþ he. Ðræt þu miht openlice onziton þ̅ þ̅ iſ for mīce
 33 gob²⁰ þing þ̅ ealle ƿercearta 7 ealle²¹ ƿuhta ƿilniap to habbenne.

^o Boet. lib. iii. prosa 11.—Dedit enim providentia, &c.

¹ Bod. ƿræc.

² Cott. meolo.

³ Cott. reft.

⁴ Cott. meolo.

⁵ Cott. þung.

⁶ Cott. ƿýreþa.

⁷ Cott. nabelær.

⁸ Bod. bið ælcere

ƿýhte.

⁹ Cott. forþæm.

¹⁰ Bod. gehƿilcum.

¹¹ Cott. naler.

¹² Bod.

hīr zecýnþ.

¹³ Cott. ƿreotol.

¹⁴ Bod. Ðræt.

¹⁵ Bod. untobæleþ

bið hit gehal.

¹⁶ Bod. Ðæt ealle þing habbað anne pillan.

¹⁷ Cott.

goober.

¹⁸ Cott. goob

¹⁹ ƿrā ƿuræzgt, desunt in MS. Bod.

²⁰ Cott.

good.

²¹ Cott. ealpa.

less its savour and its virtue enters every vein, even as any one sifts meal: the meal runs through every hole, and the bran becomes separated. So also our spirit is very widely wandering, without our will, and without our power, by reason of its nature, not by reason of its will, that happens when we sleep. But cattle, and also other creatures, seek that which they desire, more from nature than from will. It is unnatural to everything that it should desire danger or death, but still many a thing is so far compelled that it desires both of them; because the will is then stronger than the nature. Sometimes the will is more powerful than the nature, sometimes the nature overcomes the will. Thus lust does. It is natural to all men, and yet its nature is sometimes denied to it through the man's will. All the desire of cohabitation is from nature, not from will.

§ XII. By this thou mayest plainly know that the Maker of all things has imparted one desire and one nature to all his creatures, that is, that they would exist for ever. It is natural to everything that it should desire to exist for ever; so far as it can and may retain its nature. Thou needest not doubt concerning that which thou before didst question, that is, concerning the creatures which have no souls. Every one of the creatures which have souls, as well as those which have not, desires always to exist. Then said I: Now I understand that about which I before doubted, that is, that every creature is desirous always to exist; which is very clear from the propagation of them. Then said he: Dost thou then understand that every one of the things which perceives itself to exist, perceives itself to be together, whole and undivided; because if it be divided, then it is not whole? Then said I: That is true. Then said he: All things, however, have one will, that is, that they would exist for ever. Through this one will they desire the one good which for ever exists, that is God! Then said I: So it is as thou sayest. Then said he: Thou mayest then plainly perceive that it is on account of a thing, good in itself, that all creatures and all things desire

1 Da cƿæp ic. Ne mæg nan mon ƿoppe ƿeggan. ƿopðam¹ ic ongyte
 þæt ealle ƿerceantra² ƿorleowon³ ƿpa ƿpa ƿæter. 7 nane ƿebbe. ne
 nane enbebyrdneſſe ne heolbon. ac ƿiþe unƿereclice⁴ toſlupan
 7 to nauhte ƿurben. ƿpa ƿpa ƿe ær ƿædon⁵ on ƿiſſe ilcan bec.
 5 7iſ hi næfðon ænne ƿoð þe him eallum ƿiowbe. 7 ƿacobe. and
 næbbe. Ac nu ƿopþamþe ƿe ƿiton þæt an ƿealbend iſ eallpa ðinga.
 7 ƿe ƿceolon⁶ beon nebeſcepaſan. ƿam ƿe ƿillan. ƿam ƿe nýllan. þæt
 he ƿie ƿe hehſta hƿoſ eallpa ƿoba. Da ƿmeƿcobe⁷ he ƿiþ min 7
 cƿæp. Eala⁸ min culb ea. hƿæt þu eart ƿiþe ƿerælg. 7 ic ƿiþe
 10 blipe. ƿop ƿinum⁹ andgite. ƿiþe neah þu ongearð ða þæt ƿiht. 7
 þæt ilce þæt þu ær ƿæbeſt þæt þu ongyton ne mihteſt. ðær þu ƿære
 12 nu ƿepaſa. Da cƿæp ic. Ðæt ƿær þæt þæt ic ær ƿæbe þæt ic nýrte.⁹
 Da cƿæp he. Ðu ƿæbeſt þæt ðu nýrteſt¹⁰ ælcne ƿerceantra ende.
 ac ƿite nu þæt þæt iſ ælcne ƿerceantra ende. þæt þu ſelf ær nembeſt.
 15 þæt iſ ƿoð.¹¹ to þam fundiaþ ealle¹² ƿerceantra. nabbap hi nap ƿoð
 16 oſen þæt to ƿecanne. ne hi nan ƿiht ne mæxon ne ƿƿon ne ƿon
ſinban :."

CAPUT XXXV.¹

18 § I. ÐA he ða ƿiſpell aſet hæfde. ða ongan he eft ſingan.
 7 ƿiſ cƿæp. Ða hƿa ƿpa ƿillebionlice ƿiſƿigan mid inneƿearðan
 20 Mobe æfter ƿýhte. 7 nýlle þæt hine ænig mon oððe ænig ðing
 mæge amernan. ongytne ðonne ƿecan on innan him ſelfum. þæt
 he ær ýmbuton hine ƿohte. 7 ƿoſlæte unnýtte ýmbhogan ƿa
 he¹³ ƿiſoſt mæge. 7 ƿegæbeſte to þam anum. 7 ƿerece
 ðonne hiſ agnum¹⁴ Mobe. þæt hit mæg ſinban on innan him
 25 ſelfum ealle ða ƿoð þe hit ute ƿeap. ðonne mæg he ƿiþe ƿaſe
 ongytan ealle þæt ýfel 7 þæt unnet. þæt he ær on hiſ Mobe hæfde.
 ƿpa ƿeotole ƿpa þu miht ða ſunnan ƿeſeon. 7 þu ongytſt þu
 agen ingepanc. þæt hit biþ micle beoſhtne 7 leohtne ðonne ƿeo
 30 ſunne. ƿopþam nan hæfignæſ ðær lichoman. ne nan unƿear ne
 30 mæg eallunga aſaon of hiſ Mobe þa ƿihtƿirneſſe.¹⁵ ƿpa þæt he
 hiſe hƿæt hƿegu nabbe on hiſ Mobe. ðeah ƿo ƿrænner ƿær
 32 lichoman. 7 þa unƿearap oft labirexien þæt Mobe mid oſen ƿio-

¹ Boet. lib. iii. metrum 11.—Quisquis profundâ mente, &c.² Cott. ƿopþæm. ³ Cott. ƿloſem. ⁴ Bod. ungelice. ⁵ Cott. lange
 ƿædon. ⁶ Cott. ƿceolon. ⁷ Cott. ƿmeapcobe. ⁸ Cott. Ea. ⁹ Bod.
 mino. ¹⁰ Cott. neſſe. ¹¹ Cott. neſſe. ¹² þæt iſ ƿoð, desunt in MS.
 Bod. ¹³ Cott. ealla. ¹⁴ Bod. hi. ¹⁵ Bod. anum. ¹⁶ Bod. un-
 ƿihtƿirneſſe.

to possess *it*. Then said I: No man can more truly say; for I know that all creatures would flow away like water, and keep no peace nor any order, but very confusedly dissolve, and come to naught, as we before said in this same book, if they had not one God who guided, and directed, and governed them all! But now, since we know that there is one governor of all things, we must needs be convinced, whether we will, or whether we will not, that he is the highest roof of all goods. Then he smiled upon me, and said: O, my child, how truly happy art thou, and how truly glad am I, on account of thine understanding! Thou hast very nearly discovered the truth; and the same that thou before saidst thou couldest not understand, of that thou hast now been convinced. Then said I: What was that, which I before said I knew not? Then said he: Thou saidst that thou knewest not the end of every creature. But know now, that that is the end of every creature, which thou thyself hast already named, that is, good. To this all creatures tend, ^{lead} They have no good besides this to seek, nor can they discover anything either above or beyond it.

CHAPTER XXXV.

§ I. WHEN he had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to search deeply with inward mind after truth, and is unwilling that any man, or anything should mislead him, let him begin to seek within himself that which he before sought around him; and let him dismiss vain anxieties as he best may, and resort to this alone, and say to his own mind that it may find within itself all the goods which it seeks externally. Then may he very soon discover all the evil and vanity which he before had in his mind, as plainly as thou canst behold the sun. And thou wilt know thine own mind, that it is far brighter and lighter than the sun. For no heaviness of the body, or any fault, can wholly take away from his mind wisdom, so that he have not some portion of it in his mind; though the sluggishness of the body and *its* imperfections often prepossess the mind with forgetfulness, and ^{cover} affright it with the mist of error,

1 tufterre 7 mid þam zebpolmiste hif fontio þ hit ne mæge ge
 beorhte geinan swa hit wolde. 7 ðeah biþ rimle scorn ðære
 forfæstnesse sæd on þære sawle punizenbe. ða hwile þe swa sæd
 5 7 ge lichoma zebepobe beof. þ scorn sceal bion afeht mid
 6 arcunza 7 mid lane. gif hit gnoran sceal. Du mæst ðonne æa
 7 man nýhtwyllice 7 geseadwyllice acwizan. gif he nan gnot rihta
 8 rihtnesse on him næfð. nis nan swa swiþe bebæled nýhtwylnesses
 9 þ he nan nýht andwýrðbe nýte. gif mon acwip. Forþam hit
 10 swiþe nýht spell þ Plato ge upwita sæde. he cwæp swa hwa ge
 11 unzemýndig ge rihtwylnesses. 7 gecenne hine to his zemýndes.
 12 ðonne sint he ðæn þa nýhtwylnesses gehýrðe mid þæs lichoman
 13 hæfignesse 7 mid his wober zebnefðnesse 7 birgunza.
 14 § II.º Da cwæp ic. Ic eom zewara þ þ wæs goð spell þ Plato
 15 sæde. Du ne mýnexoberst þu me eac nu cupa þære ilcan
 16 swiþæce. ærest þu cwæpe þ ic hæfðe forwiten þ gecýnðelic zob.
 17 þ ic on innan me selfum hæfðe. for ðæs lichoman hæfignesse.
 18 æt oðrum ceppe þu me sæðest þæt ðu hæfðest onwiten þ me
 19 selfum rihte þ ic hæfðe eallunga forlopen þ gecýnðelice zob.
 20 þ ic on innan me selfum sceolde habban. for ðære unge-
 21 metlican unrotnesse ðe ic hæfðe forþam forlætenan welan.
 22 Da cwæp he. Ðar þu nu zemýndest ða word þe ic þe sæde on
 23 þære forman bec. ðonne miht² ðu be þam wordum. zenog
 24 geotole onwitan þ þ þu ær sæðest þ þu nýrrest.³ Da cwæp
 25 ic. Ðwæt wæs þ. hwæt sæde ic þ ic nýrte.⁴ Da cwæp he. Du
 26 sæðest on þære ilcan bec. þ þu ongewate þ te Lof weolde þæt
 27 midðan gearðer. ac þu sæðest þ þu ne mihte witan humeta he
 28 his weolde. oððe hu he his weolde. Da cwæp ic. Ic geman zenog
 29 zewara min azen dýrig. 7 ic his wæs ær ðe zewara. weah ic hit
 30 þa be sumum dæle ongewate. ic wolde zet his mape æt ðe ge-
 31 heoran. Da cwæp he. Ne ðe nauht ær ne treowe þ te Lof
 32 hæððe 7 weolde ealles midðan gearðer. Da cwæp ic. Ne me
 33 geot nauht ne treow. ne nu næfre ne treow.⁷ ic þe wille eac
 34 rona reczan be hwæm ic hit ærest⁸ ongewat. Ic ongewat þæt ðes
 35 midðan gearðes wæs of swiðe manegum and mýrlicum⁹ dýngum
 36 zewaderod. 7 swiðe fæste to romne zelimes 7 gefarzod. næren
 37 hi zewaderode 7 zewarode. swa swiðerweardas zewearfa. ðonne ne
 38 wurdon he næfre ne zeworhte ne eac zewaderode. 7 gif he hi

º Boet. lib. iii. prosa 12.—Tum ego, Platoni, inquam, &c.

¹ Cott. mýndgobert.

² Cott. meahste.

³ Cott. nesse.

⁴ Cott.

nýrre.

⁵ Cott. zeape.

⁶ Cott. giet.

⁷ Cott. twod.

⁸ Bod. þam

ic ærest.

⁹ Cott. mýrlicum.

so that it cannot shine so brightly as it would. And nevertheless, a grain of the seed of truth is ever dwelling in the soul, while the soul and the body are united. That grain must be excited by inquiry and by instruction if it shall grow. How then can any man wisely and rationally inquire, if he has no particle of wisdom in him? No one is so entirely destitute of wisdom, that he knows no right answer when any one inquires. Therefore it is a very true saying that Plato the philosopher said. He said: Whosoever is forgetful of wisdom, let him have recourse to his mind; then will he there find the wisdom concealed by the heaviness of the body, and by the trouble and occupation of his mind.

§ II. Then said I: I am convinced that it was a true saying which Plato said. But hast thou not again twice reminded me of the same argument? First thou saidst that I had forgotten the natural good which I had within myself, through the heaviness of the body. At another time thou saidst to me, that thou hadst discovered that it seemed to myself that I had altogether lost the natural good which I should have within myself, through the immoderate uneasiness which I had on account of lost wealth. Then said he: Since thou now rememberest the words which I said to thee in the first book, thou mayest by those words clearly enough call to mind what thou before saidst thou wert ignorant of. Then said I: What was that? What did I say that I was ignorant of? Then said he: Thou saidst in that same book that thou knewest that God governed this middle-earth; but thou saidst that thou couldest not discover in what manner he governed it, or how he governed it. Then said I: I very well remember mine own folly, and I have already acknowledged it to thee. But though I know it in some measure, I would yet hear more concerning it from thee. Then said he: Thou formerly hadst not any doubt that God ruled and governed all the middle-earth. Then said I: Nor do I now doubt it, nor ever shall doubt it. I will, moreover, at once tell thee through what I at first comprehended it. I perceived that this middle-earth was composed of very many and various things, and very firmly cemented and joined together. If these, such contrary creatures, had not been united and reduced to order by *an all-powerful Being*, then they would

/ ne bunde¹ mið hir unabindenbolicum² pacentum. ðonne tofslupan
 hi ealle.³ ⁊ næpon⁴ no fpa gefiflice. ne fpa enbebypðlice. ne
 fpa gemetlice hiopa ftebe. ⁊ hiopa fyne funden on hiopa
 ftopum. ⁊ on hiopa tidum. gif an unabindenbolic Lof næpe.
 5 peolbe þone zob f f he is. f ic hate Lof fpa fpa ealle gefcearta
 hatap :.
 7 § III.⁵ Ða cwep he. Nu ðu wecst fpa openlice ongyten hæft.
 8 ne wecst ic nu nauht fpipe ymbe f f pincan. f ic ðe ma be
 zobe necce. forþæm ðu eart nu falmæc cumen innon⁶ ða
 10 ceartne wepe ropan gefæle. þe þu lange ær ne mihteft
 11 anebrian. Ac wit fculon fpa ðeah fecan f f wit ær mynton. Ða
 cwep ic. Ðweat is f. Ða cwep he. Ðu ne tealban wit ær f te
 genyht fæne⁶ gefæla. ⁊ ða gefæla wæron Lof. Ða cwep ic.
 Ða hit is fpa þu fegit. Ða cwep he. Lof ne befeart fæne
 13 ofner fultumer. buton hir felfer. hir gefcearta mið tofæl-
 16 ðanne. ðe⁷ ma þe he ær forhte to ðam weorce. forþam⁸ gif
 he æniger fultumer on ænigum ðingum beforhte. ðonne næfe
 he no felf genog. Ða cwep ic. Ða hit is fpa þu fegit. Ða cwep
 19 he. Ðurh⁹ hine felfne he gefceop ealle¹⁰ ðing. ⁊ eallra fælt.¹¹
 20 Ða cwep ic. Ne mæg ic ðes ofracan. Ða cwep he. Aen þe þe
 hæfbon f fereht.¹² f Lof fæne þurh hine felfne zob.¹³ Ða
 cwep ic. Ic geman f þu fpa fæbert. Ða cwep he. Ðurh¹⁴ zob
 Lof gefceop ælc¹⁵ þing. forþam¹⁶ he fælt¹⁷ þurh hine felfne
 24 ealles ðes þe we ær cwebon f zob fæne. ⁊ he is ana fceolcweft.
 25 fældenb. ⁊ fceopa. ⁊ fceoppofer.¹⁸ forþæm hefneht.¹⁹ f fæc
 eallum gefceartum. fpa fpa zob²⁰ fceopa²¹ anum fcepe. Ða
 cwep ic. Nu ic ðe anbette f ic hæbbe funden ðuru. fæc ðær
 ic ær gefeah ane lýtelle cýnan.²² fpa fæc ic ungeape²³ mihte ge-
 feon²⁴ fpipe lýtellne fceiman/leohter of þurum²⁵ ðeortnum. ⁊
 30 ðeah þu me fæhtest ær þa ðuru. ac ic hwe ne mihte mape
 anebrian buton f ic hwe gefæpe ymbuton f ðe ic f lýtelle
 32 leoht gefeah fceinlian. ic ðe fæbe gefyrn ær on ðisse ilcan bec.

¹ Boet. lib. iii. prosa 12.—Tum illa, cum hæc, inquit, &c.

¹ Cott. gebunde. ² Cott. unabindenbolicum. ³ Cott. ealla. ⁴ Bod. næpe. ⁵ Cott. in on. ⁶ Cott. wæpen. ⁷ Cott. þon. ⁸ Cott. forþæm. ⁹ Cott. Ðurh. ¹⁰ Cott. eall. ¹¹ Cott. pylt. ¹² Cott. gefeahht. ¹³ Cott. zob. ¹⁴ Cott. Ðurh. ¹⁵ Cott. eal. ¹⁶ Cott. fæpæm. ¹⁷ Cott. pylt. ¹⁸ Cott. fceoppofer ⁊ helma. ¹⁹ Cott. pylt. ²⁰ Cott. zob. ²¹ Cott. fceoman. ²² Cott. fceiman. ²³ Cott. ungeape. ²⁴ Cott. gefon. ²⁵ Cott. þurum.

ms. Cott

never have been formed nor joined together: and if he had not bound them with his indissoluble chains, then would they all be dissolved. Neither would their station and their course be formed so wisely, and so orderly and so suitably in their places, and in their times, if one unchangeable God did not exist. Good, therefore, directed whatever is. This I call God, as all creatures call *it*.

§ III. Then said he: Since thou hast so clearly understood this, I need not now greatly labour in order that I may instruct thee further concerning good; for thou art now almost come into the city of the true happiness, which thou some time ago couldest not discover. But we must nevertheless consider what we have already proposed. Then said I: What is that? Then said he: Have we not before agreed that sufficiency was happiness, and happiness was God? Then said I: So it is as thou sayest. Then said he: God needs no other help besides himself to govern his creatures with, any more than he before needed for the creation; for if he had need of any help in anything, then would he himself not have sufficiency. Then said I: So it is as thou sayest. Then said he: By himself he created all things, and governs all. Then said I: I cannot deny it. Then said he: We have before shown to thee that God was of himself good. Then said I: I remember that thou so saidst. Then said he: Through good, God created everything, for he governs by himself all that which we before said was good: and he is the only stable governor, and pilot, and rudder; for he directs and rules all creatures as a good pilot *steers* a ship. Then said I: Now I confess to thee that I have found a door, where I before saw only a little chink, so that I scarcely could see a very small ray of light in this darkness. And yet thou hadst before pointed out to me the door, but I could not ever the more discover it, though I groped for it whereabout I saw that little light twinkle. I said to thee some time ago in this same book, that I knew not what was the beginning of all

1 ꝥ ic nýrte¹ hƿæt se fruma ƿæne ealra ƷerƷeafta. Ða Ʒenehtert
 þu me² ꝥ³ hit ƿær Gob.³ þa nýrte⁴ ic eft ýmbe þone enbe. ær
 þu me eft Ʒenehtert ꝥ ꝥ ƿæne eac Gob.⁵ Ða Ʒæbe ic þe ꝥ ic
 nýrte⁶ hu he ealra þara ƷerƷeafta ƿeolbe.⁷ ac ðu hit me hætt
 5 nu Ʒriþe Ʒreotole Ʒeneht.⁸ Ʒelce⁹ ðu hæbbe Ða ðuru abroþen
 þe ic ær Ʒohte. Ða andƷroþode he me Ʒ cræþ. Ic ƿæt ꝥ ic þe
 ær mýnðgobe¹⁰ ðære ilcan Ʒrƿæce. Ʒ nu me þincþ ꝥ þu onƷite
 Ʒra Ʒra lenƷ Ʒra bet ýmbe Ða Ʒoþƿærtnerre. ac ic ƿolbe Ʒet þe
 eopian Ʒume biþne.¹¹ ac Ʒra Ʒreotole Ʒra Ʒio ƿær þe ic þe ær
 10 Ʒæbe. Ða cræþ ic. Ðƿæt iſ Ʒio :

§ IV.^s Ða cræþ he. Ne mæƷ nænne mon þær tƿeoƷan¹² ꝥ
 te eallra ƷerƷeafta agnum ƿillan¹³ Gob ƿicraþ ofen hi. Ʒ eaþ-
 molicce hiopa ƿillan ƿenþaþ to hiſ ƿillan. Be þæm iſ Ʒriþe
 Ʒreotol ꝥ te Gob læghƿær ƿealt miþ þæm helman Ʒ miþ þæm
 15 Ʒciorroþne hiſ Ʒobnerre. Ʒorþæmþe¹⁴ ealle¹⁵ ƷerƷeafta Ʒecýnðe-
 ðice hiopa agnum ƿillum Ʒunðiaþ to cumanne to Ʒobe. Ʒra Ʒra
 þe oft ær Ʒæbon on þiſſe ilcan bec. Ða cræþ ic. Ðƿi ne mæƷ
 18 ic þær tƿeoƷan,¹⁶ Ʒorþæmþe Gobes anƿealb næne full-eaþlic.
 Ʒiſ þa ƷerƷeafta hiopa unƿillum him heþden.¹⁷ Ʒ eft Ða Ʒe-
 20 Ʒeafta næron¹⁸ naner ðoncer ne naner ƿeorþƷcipes ƿeorþe.¹⁹
 Ʒiſ hi heopa unƿillum hlaſorðe heþden. Ða cræþ he. Niſ nan
 ƷerƷeaft ðe he tlohhiƷe²⁰ ꝥ hio Ʒcýle ƿinnan ƿiþ hiſe Ʒcippenþer
 23 ƿillan Ʒiſ hio hiſe Ʒecýnð²¹ healþan ƿile. Ða cræþ ic. Niſ nan
 ƷerƷeaft²² þe ƿiþ hiſe Ʒcippenþer ƿillan ƿinne. buton ðýrtƷ mon.
 25 oððe eft Ða ƿiþerþienþan²³ englaſ. Ða cræþ he. Ðƿæt ƿenjt þu.
 Ʒiſ æneƷu ƷerƷeaft tlohþobe ꝥ hio ƿiþ hiſ ƿillan Ʒeolbe ƿinnan.
 hƿæt hio mihte ƿiþ Ʒra mihtine Ʒra þe hiſe Ʒenehtne habbaþ.
 Ða cræþ ic. Ne maƷon hi nauht ðeah hiſ ƿillon. Ða Ʒunðroþe
 he Ʒ cræþ. Niſ nan ƿuht þe mæƷe oððe ƿille Ʒra heaƷum²⁴
 30 Gobes ƿiþceþan. Ða cræþ ic. Ne ƿene ic ꝥ æniz ƿuht ſie ðe
 ƿiþþinne. buton ꝥ ƿit ær Ʒrƿæcon. Ða ƷmeaƷcobe²⁵ he and
 32 cræþ. ƿite Ʒeape ꝥ ꝥ iſ ꝥ hehte Ʒob. ꝥ hit eall Ʒra mihtiglice

^s Boet. lib. iii. prosa 12.—Cum Deus, inquit, omnia, &c.

¹ Cott. nýrte.

² Bod. hƿæt.

³ Bod. et Cott. Ʒob.

⁴ Cott. nýrte.

⁵ Bod. et Cott. Ʒob.

⁶ Cott. nýrte.

⁷ Cott. ƿolbe.

⁸ Cott. Ʒeneht.

⁹ Cott. Ʒƿýlce.

¹⁰ Cott. mýnðgobe.

¹¹ Cott. býrre.

¹² Cott. tƿeoƷan.

¹³ Cott. ƿillum.

¹⁴ Cott. Ʒorþæmþe.

¹⁵ Cott. ealla.

¹⁶ Cott. þpone

mæƷ þƿƷ tƿeoƷan.

¹⁷ Bod. heþert.

¹⁸ Cott. næpen.

¹⁹ Cott. ƿýrþe.

²⁰ Cott. tlohhiæ.

²¹ Cott. tcynd.

²² Cott. Ʒecýnð.

²³ Cott. ƿiþerþ-

ƿeapþan.

²⁴ Cott. heaum.

²⁵ Cott. ƷmeaƷcabe.

creatures. Thou didst then inform me that it was God. Then again I knew not concerning the end, until thou hadst told me that it was also God. Then said I to thee that I knew not how he governed all these creatures, but thou hast now explained it to me very clearly, as if thou hadst opened the door which I before sought. Then answered he me, and said: I know that I before reminded thee of this same argument, and now methinks that thou understandest, as the later, so the better, concerning the truth. But I would yet show thee some example as manifest as that was which I before mentioned to thee. Then said I: What is that?

§ IV. Then said he: No man can doubt this, that by the proper consent of all creatures God reigns over them, and bends their will conformably to his will. By this it is very evident that God governs everything with the helm and with the rudder of his goodness. For all creatures naturally of their own will endeavour to come to good, as we have often before said in this same book. Then said I: Indeed I cannot doubt it, for God's power would not be entirely perfect if creatures obeyed him against their will: and again the creatures would not be worthy of any thanks or any honour if they unwillingly obeyed their lord. Then said he: There is no creature which attempts to contend against its Maker's will, if it desire to retain its nature. Then said I: There is no creature which contends against its Maker's will except foolish man, or, again, the rebellious angels. Then said he: What thinkest thou? If any creature determined that it would contend against his will, what could it do against one so powerful as we have proved him? Then said I: They cannot do anything, though they will it. Then wondered he, and said: There is no being which can or will oppose so high a God. Then said I: I do not imagine that there is anything which opposes, except what we before said. Then smiled he, and said: Be assured that that is the highest good, which so

- 1 macap. ⁊ eall ðing ƷerƷeop. ⁊ eallum Ʒpa[†]Ʒeneclice[†]Ʒacap. ⁊ Ʒap
eapeli¹ce buton ælcum ƷerƷince hit eall Ʒet. Ða cƷap ic. Ʒel
me licobe ꝥ þu ær Ʒæbert. ⁊ ƷiƷer me lýt nu Ʒet² bet. ac me
Ʒeamap nu ꝥ ic hit ær ne onƷeat. Ða cƷap he. Ic Ʒat³ ꝥ þu
5 Ʒeherbirt oft Ʒeccan on eal⁴um lea⁵um Ʒpellum ꝥ te Iob
ðatun⁶ner Ʒunu Ʒceolbe beon⁷ Ʒe heh⁸ta Eob ofer ofne Eobap.
⁊ he Ʒceolbe bion ðær heofener Ʒunu. ⁊ Ʒcolbe Ʒicrian on heo-
8 Ʒenum. ⁊ Ʒcolbon Ʒigantap bion eorþan Ʒunã. ⁊ þa Ʒceolbon⁹
Ʒicrian ofer eorþan. ⁊ þa Ʒceolban⁷ hi beon⁸ ƷƷilce⁹ hý Ʒænon
14 ƷerƷýrtne¹⁰na beapn. Ʒorþæmpe¹⁰ he Ʒceolbe beon heofoner Ʒunu.
⁊ hi eorþan. Ða Ʒceolbe ðam Ʒigantum ofƷincan ꝥ he hæfþe
12 hiepa¹¹ Ʒice. Ʒolbon ða toþnecan ðone heofon unþer him. Ða
13 Ʒceolbe he Ʒenðan ðunpa¹². ⁊ lýzetu.¹² ⁊ Ʒmðar. ⁊ ƷorƷýppan eall
hwa ƷeƷeonc mið. ⁊ hi Ʒelfe ofƷlean. Ðýllice¹³ leaƷunga hi
15 Ʒorþhton. ⁊ mihton eaƷe ƷecƷan Ʒorþpell. Ʒif him þa leaƷunga
16 næpon¹⁴ ƷƷetpan. ⁊ ðeah ƷƷiþe Ʒelic Ʒurum hi mihton ƷecƷan
17 hƷýlc býrig NeƷnoð Ʒe Ʒigant Ʒorþhte. Ʒe NeƷnoð Ʒær EhuƷer
Ʒunu. EhuƷ Ʒær Ehamer Ʒunu. Eham¹⁵ Noer. Ʒe NeƷnoð bet
Ʒýncan ænne toƷ on ðam¹⁶ Ʒelba þe ðennap¹⁷ hatte. ⁊ on Ʒæpe
20 ðiobe þe Ðeipa hatte. ƷƷiþe neah Ʒæpe býrig ðe mon nu hæƷ
21 Babilonia. ꝥ hi býdon Ʒor þæm Ʒingum ꝥ¹⁸ hi Ʒolbon Ʒiton hi
heah hit Ʒæpe to þæm heƷone. ⁊ hu ðicke¹⁹ Ʒe hæƷon Ʒæpe ⁊
hu Ʒæt. oððe hƷæt Ʒær ofer Ʒæpe. Ac hit Ʒebýpebe. Ʒpa he
cýnn²⁰ Ʒar. ꝥ Ʒe Ʒoðcunba anpealb²¹ hi toƷtenete ær hi hit
25 ƷullƷýncan moƷton.²² ⁊ ƷoƷeapn þone toƷ.²³ ⁊ hwa naanigne²⁴
ofƷloƷ. ⁊ hwa ƷƷæce toðælbe on tƷa²⁵ ⁊ hunð ƷeoƷontig Ʒe-
peoba.²⁶ Ða Ʒebýpeþ ælcum ðara þe Ʒmþ Ʒiþ þæm Ʒoðcunban
anpealb²⁷. ne Ʒerex²⁸ him nan ƷeoƷƷiƷe on þæm. ac Ʒýpþ Ʒe
Ʒepanod þe hi ær hæƷbon :
30 § V.¹ Ac loca nu hƷæþen ðu Ʒille ꝥ Ʒit Ʒet ƷƷýpƷen²⁹ æƷƷep
31 ænigne ƷerƷeapƷirneƷe Ʒurþor. nu Ʒit ꝥ Ʒurumbe³⁰ habbaþ. ꝥ

¹ Beet. lib. iii. prosa 12.—Sed viam rationes ipsas, &c.

¹ Cott. ebelice. ² Cott. Ʒet. ³ Bod. hƷæt ic Ʒat. ⁴ Cott. bion.

⁵ Cott. oðnu Eobu. ⁶ Cott. Ʒceolben. ⁷ Cott. Ʒceolben. ⁸ Cott.

bion. ⁹ Cott. ƷƷelce. ¹⁰ Cott. Ʒorþæm þe. ¹¹ Bod. hiepe. ¹² Cott.

lgea. ¹³ Cott. Ðýllica. ¹⁴ Cott. næpen. ¹⁵ Bod. Ehaanier Ʒunu.

Ehaan. ¹⁶ Cott. þæm. ¹⁷ Cott. NenƷap. ¹⁸ Cott. þe. ¹⁹ Cott.

Ʒice. ²⁰ Cott. cýn. ²¹ Cott. Ʒalb. ²² Cott. moƷton. ²³ Cott.

toƷ. ²⁴ Cott. monigne. ²⁵ Cott. tu. ²⁶ Cott. Ʒeþioba. ²⁷ Cott.

anpealb. ²⁸ Cott. ƷerƷýð. ²⁹ Bod. ƷerƷýpƷen. ³⁰ Cott. funden.

powerfully does everything, and has created all things, and so widely over all ~~extends~~, and so easily without any labour disposes everything. Then said I: I well liked what thou before saidst, and this pleases me still better, but I am now ashamed that I did not know it before. Then said he: I wot thou hast often heard tell in old fables, that Jove, the son of Saturn, should be the highest god above other gods; and he should be the son of heaven, and should reign in the heavens; and the giants should be the sons of earth, and should reign over the earth; and then they should be as if they were sisters' children, for he should be the son of heaven, and they of earth. Then should it bethink the giants that he possessed their kingdom. Then were they desirous to break the heaven under him. Then should he send thunders, and lightnings, and winds, and therewith overturn all their work, and slay them. Such fictions they invented, and might easily have related true history, if the fictions had not been more agreeable to them, and yet very like to these. They might have related what folly Nimrod the giant wrought. Nimrod was the son of Cush; Cush was the son of Ham, and Ham of Noah. Nimrod gave order to erect a tower in the field which is called Shinar, and in the country which is called Dura, very near to the city which men now call Babylon. They did it for these reasons; that they wished to know how high it was to the heaven, and how thick the heaven was, and how firm, or what was over it. But it happened, as was fit, that the divine power dispersed them before they could complete it, and overthrew the tower, and slew many a one of them, and divided their speech into seventy-two languages. So happens it to every one of those who strive against the divine power. No honour accrues to them thereby, but that is diminished which they before had.

§ V. But see now whether thou art desirous that we still should seek after any argument further, now we have dis-

who

1 / pit ær sohton. ic pene þeah gif pit giet¹ uncne word to romne
 gleaþ. þ þær arprunze rum gweanca up soþærtnerre ðara þe
 pit ær ne gerasop. Ða cræþ ic. Ðo swa swa ðu wille. Ða cræþ
 4 he. Ðræt nænne mon nu ne tpeoþ þ Lof gý swa mihtiz þ he
 5 mæge wýrcan þ þ he wille. Ða cræþ ic. Ne tpeoþ þær nan² mon
 ðe lauht pat. Ða cræþ he. Ðræþen æniz mon wene³ þ lauht ne
 þær ðe Lof ðon ne mæge. Ða cræþ ic. Ic hit pat þ nauht ne
 ðær ðe he ðon ne mæge. Ða cræþ he. Wenjt þu hræþen he
 mæge æniz⁴ ýrel ðon. Ða cræþ ic. Ic pat þ he ne mæg. Ða
 10 cræþ he. Sop ðu rejt, soþam hit is nauht þær ýrel lauht
 wære þonne mihte⁵ hit Lof wýrcan, soþý hit is nauht. Ða
 12 cræþ ic. Me winc þ þu me ðwelyze and ðýþenie.⁶ swa mon cild
 ðer. lætjt me hiber j ðiber⁷ on swa þicne wudu þ ic ne mæg
 ut larebian. soþam ðu á ýmbe rticce sehtjt eft on ða ilcan
 15 swæce. þe þu ær swæce⁸ j soþlætjt eft ða ær ðu hi zeenðob
 16 habbe.⁹ j sehtjt on uncne. þý ic nat nu¹⁰ hræt þu wilt. Me
 winc þ þu hræstert ýmbuton¹¹ rume wunðerlice j seþcwe
 swæce. ýmbe þa anfealðnerre wære goðcunðnerre. Ic geman¹²
 þ þu me ær sehtert rum wunðerlice spell. þe ðam þa ðu me
 20 sehtert þ hit wære eall an geseþa j þ hehtjt goð. j cræþe þ
 ða geseþa wæron¹³ on ðam¹⁴ hehttan goðe¹⁵ sæste. j þ hehtjt
 goð wære Lof seþ.¹⁶ j he wære full ælcne geseþe. and þa
 cræþe þ ælc geseþiz mon wære Lof. j eft ðu sæðert þ Lober
 goðnerre¹⁷ j his geseþiznerre j he seþ þæt þ wære¹⁸ eall an. j þ
 25 þonne wære þe hehtta goð. j to þæm goðe ealle þa geseþta
 fundiaþ ðe heora gecýnð healbaþ. j wiliaþ þ hi¹⁹ to cumen. j
 eac ðu sæðert þ te Lof weolde²⁰ eallra his geseþta mid þam²¹
rtceornrope²² his goðnerre.²³ j eac sæðert þ ealle²⁴ geseþta
 hiora agnum pillum ungenebbe him wæron²⁵ unweþeodbe.²⁶ j
 30 nu on last þu sæðert²⁷ þ ýrel nære nauht. j eall ðir þu ge-
 3 / sehtert to soþe swipe geseaðwýlice wuton ælcne learne we
 32 ðeljan. Ða cræþ he. Ðu sæðert ær þ ic weþealde.²⁸ Ac me

¹ Bod. pit gif get. ² Cott. nænne. ³ Bod. wære. ⁴ æniz, deest
 in MS. Bod. ⁵ Cott. meahre. ⁶ Cott. ðwelle j ðýþene. ⁷ Cott.
 lærtjt me hiber j ðiber. ⁸ þe þu ær swæce, desunt in MS. Bod.
⁹ Cott. hæbbe ¹⁰ nu, deest in MS. Cott. ¹¹ Cott. ýmbe utan. ¹² Bod.
 geman. ¹³ Cott. wæron. ¹⁴ Cott. þæm. ¹⁵ Cott. goode. ¹⁶ Cott.
 goð wære Lof. ¹⁷ Cott. goðer. ¹⁸ Bod. þ þ he wære. ¹⁹ Cott.
 hý. ²⁰ Cott. weolde. ²¹ Cott. þæm. ²² Cott. rtceornrope. ²³ Cott.
 goðnerre. ²⁴ Cott. ealla. ²⁵ Cott. wæron. ²⁶ Cott. unweþeodbe.
²⁷ Cott. sæðert. ²⁸ Bod. þ weþealde.

covered what we before sought. I think, however, if we again strike our words together, there may spring out some spark of truth of those things which we have not yet observed. Then said I: Do as thou wilt. Then said he: No man doubts that God is so mighty that he is able to work whatsoever he will. Then said I: No man doubts this, who knows anything. Then said he: Does any man think that there is aught which God cannot do? Then said I: I know that there is nothing which he cannot do. Then said he: Dost thou imagine that he can do any evil? Then said I: I know that he cannot. Then said he: Thou sayest truly, for it is nothing: If evil were anything, then could God do it. Therefore it is nothing. Then said I: Methinks thou misledest and deludest me, as any one does a child: thou ledest me hither and thither in so thick a wood that I cannot find the way out. For thou always, on account of some small matter, betakest *thyself* to the same argument that thou before wert speaking of, and again leavest that before thou hast ended it, and beginnest a fresh one. Therefore I know not what thou wouldest. Methinks thou revolvest about some wonderful and extraordinary argument concerning the oneness of the divine nature. I remember that thou formerly madest to me a wonderful speech, wherein thou toldest me that it was all one, happiness and the highest good: and saidst that the felicities were fixed in the highest good, and the highest good was God himself, and he was full of all happiness. And thou saidst that every happy man was a God! And again thou saidst, that God's goodness, and his happiness, and himself, that this was all one, and was, consequently, the highest good; and to this good all creatures which retain their nature tend, and are desirous to come. And moreover thou saidst, that God governed all his creatures with the rudder of his goodness; and also saidst, that all creatures of their own will, uncompelled, were subject to him. And now, at last, thou saidst that evil was nothing! And all this thou hast proved for truth very rationally, without any ambiguity. Then said he: Thou

1 pīncp ſelfum ꝥ ic ꝥē nauht ne ſþelobe.¹ ac ſæbe ðe ſþīpe lang
 ſpell ꝥ pūndſþalic ſþīpe² geſceadlice be ðam Lobe ðe wīt unc ge-
 ſýrn to gebædon. ꝥ nu get³ ic teohhne ꝥ ic ðe hþæt hþeꝥ⁴
 uncwep geſcece be þam ilcan Lobe. Wīt iſ geſýnð ðæne zob-
 5 cūnðneſſe ꝥ hio mæg beon ungemenget wīð oþre⁵ geſceapta.
 buton oþerſþa geſceapta ſukūme. ſþa ſþa nan oþer geſceapt
 ne mæg. ne mæg nan oþer⁶ geſceapt be him ſelfum bion. ſþa
 ſþa gīo⁷ Pārmenīðer ſe ſceopgeððobe⁸ anb cþæp. ðe ælmihtga⁹
 Lob iſ eallþa ðinga ſceccenð ꝥ hē ana unapenðenðlic¹⁰ pūniap. ꝥ
 10 eallþa ðapa apenðenðlicra¹¹ pekt. Forþæm ðu ne ðearft nauht
 ſþīpe pūndſþigan ðeah þe ſþūian¹² æfter ðam¹³ þe þe ongunnon.
 12 ſþa mīð læſ forða. ſþa mīð ma. ſþæþer þe hit geſceccan mazon.
 ðeah þe nu ſculon manera ꝥ mīſtlice¹⁴ byna anb ſþīpell
 peccan. ðeah hangaþ ure Wob ealne þeꝥ on þæm þe þe æfter
 15 ſþūniap. ne ſo þe na¹⁵ on ða bīrena¹⁶ anb on bīrpell¹⁷ for ðapa
 leaſana ſþella lūpan. ac forþamþe¹⁸ þe ſolbon mīðgeþeacnīan¹⁹
 ða forþærtneſſe. ꝥ ſolbon ꝥ hit wūðe to nýtte ðam ge-
 hepenðum.²⁰ Ic gemunðe nu wūhte²¹ þæſ wīan Platoner laſa
 19 ſuma. hu hē cþæp. ꝥ²² ge mon ſe þe bīrpell ſeꝥgan²³ ſolbe. ne
 20 geolðeſſon on to ungelic bīrpell ðæne ſþnæce ðe he ðonne
 ſþnecan ſolbe. ac geþeop²⁴ nu geþýðelice hþæt ic nu ſþnecan
 wille. ðeah hit þe geſýrn ær unnýt ðuhte. hþæþer þe ſe enbe
 þader līcan wille:.

§ VI.¹ Onzan ða ſunzan. ꝥ cþæp. † Læſælyg bīp ſe mon. þe
 25 mæg geſeon. ðone hluttanþeapellm. ðæſ hehtan zobes. ꝥ of
 16 him ſelfum. aþeoppa mæg. ða ðīortno hīr Wobes. † ſe ſculon
 get of ealðum leaſum ſþellum ðe ſuma bīrpell peccan. Wīt ge-
 lamp gīo. ꝥ te an heapþe. þæſ on ðæne þeobe.²⁰ þe Thracia
 21 hætte. gīo þæſ on Epeca ſice. ſe heapþe þaſ ſþīpe. un-
 30 ſþæglīce zob.²⁶ þæſ nama þæſ Onſeuf. he hæfðe an ſþīpe ænlic
 wīf. gīo þæſ haten Eupýðice. þa onzann²⁷ monn ſeꝥgan. be þam
 32 heapþe. ꝥ he mīhte heapþian ꝥ ſe wūða²⁸ wægebe. ꝥ ða ſcanaf

¹ Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

¹ Cott. þelle.

² Cott. ꝥ ſþīpe.

³ Cott. get.

⁴ Cott. hþeꝥ.

⁵ Cott. oþra.

⁶ Cott. oþru.

⁷ gīo, deest in MS. Cott.

⁸ Cott.

⁹ Cott. ælmihtga.

¹⁰ Cott. unapenðenðlic.

¹¹ Cott.

¹² Cott. apenðenðlicra.

¹³ Cott. ſþūian.

¹⁴ Cott. mīſtlice.

¹⁵ Cott. no.

¹⁶ Cott. byna.

¹⁷ Cott. on þa bīrpel.

¹⁸ Cott. forþam þe.

¹⁹ Cott. becnan.

²⁰ Bod. gehopenðon.

²¹ Cott. wūhte.

²² Cott. þe.

²³ Cott. ſeꝥgan.

²⁴ Cott. geþeop.

²⁵ Cott. þeobe.

²⁶ Cott. zob.

²⁷ Cott. onzon.

²⁸ Cott. wūða.

+ *MS. Mel. Fox 23, 1-22.*

saidst just now that I deceived thee; but methinks that I have not deceived thee, but have stated to thee a very long and wonderful argument, very rationally, concerning that God to whom we some time ago prayed: and I still intend to teach thee something unknown concerning the same God. It is the nature of the divinity, to be able to exist unmixed with other beings, without the help of other beings, in such a way as nothing else is capable of. No other thing is able to exist of itself. Thus formerly Parmenides the poet sing, and said: The Almighty God is ruler of all things, and he alone remains unchangeable, and governs all changeable things. Therefore thou needest not greatly wonder, when we are inquiring concerning what we have begun, whether we may prove it with fewer words, or with more. Though we should produce many and various examples and fables, yet our mind always hangs on that which we are inquiring after. We do not betake ourselves to examples and fables, for love of fictitious speeches, but because we desire therewith to point out the truth, and desire that it may be useful to the hearers. I called to mind just now some instructions of the wise Plato, how he said that the man who would relate a fable, should not choose a fable unlike the subject of his discourse. But hear now patiently what I shall further say, though it formerly appeared to thee unprofitable, whether the end may better please thee.

§ VI. He began then to sing, and said: Happy is the man who can behold the clear fountain of the highest good; and can put away from himself the darkness of his mind! We will now from old fables relate to thee a story. It happened formerly that there was a harper in the country called Thrace, which was in Greece. The harper was inconceivably good. His name was Orpheus. He had a very excellent wife, who was called Eurydice. Then began men to say concerning the harper, that he could harp so that the wood moved, and the

/ hi rýnebon.¹ for þam rpege. 7 pilb ðeop.² þær polbon³ to rnan.
 7 rnanbon.⁴ rplce hi tame⁵ pæron. rpa rille. ðeah hi men.
 oððe hundar. pþ eobon. þ hi hi na ne onrcunebon. ða ræbon
 hi. þ ðær hearpener pī. rceolbe acpēlan. 7 hipe raple. mon
 5 rceolbe. læbon⁶ to helle. ða rceolbe re hearpere. peorþan rpa
 6 rapiz. þ he ne mihte. on gemonx. oþrum mannum bion. ac
 teah to ruba. 7 ræt on þæm muntum. ægþer ze ðæger. ze
 8 nihtes. peop 7 hearpode. þ þa rubarþifobon. 7 ða ea ræobon. 7
 nan heopt. ne onrcunobe. nænne leon. ne nan hara. nænne
 10 hund. ne nan near. nýrte nænne andan. ne nænne ege. to
 11 oþrum. for pæne nyrhte⁷ ðær roner. Ða ðæm hearpere þa
 12 pūhte. þ hine þa.⁸ naner ðinger ne lýrte on ðirre populbe. ða
 13 pohte he. þ he polbe gerecan. helle Lobu.⁹ 7 onxinnan him.
 14 oleccan mið hir hearpænan. 7 biððan þ. hi him azearan.¹⁰ eft hir
 15 pī. Ða he þa ðiber com. þa rceolbe cuman. pæne helle hund.
onxean hine. þær nama þær Lepuerur.¹¹ re rceolbe habban.
 17 ppió hearðu. 7 ongan ræxerman.¹² mið hir rceonte. 7 plexian¹³
 18 pþ hine. for hir hearpunga. Ða þar ðær eac. rpiþe exerlic zeat-
 19 pearb. ðær nama rceolbe beon¹⁴ Lapon. re hæfðe eac ðpió
 20 hearðu. 7 re¹⁵ þær rpiþe onealb. Ða ongan¹⁶ ðe¹⁶ hearpere.
 hine biððan. þ he hine gemunbbýrbe. þa hpile ðe he þær pæne.
 7 hine gerunðne. eft þanon bnohte. ða gehet he him þ. for-
 22 þæm he þær orlýr.¹⁷ ðær relobcūpan roner. Ða eobe he furþor
 23 op he zemette.¹⁸ ða znamen Lýðena.¹⁹ ðe folcirce men. hacaf
 25 Parcar. ða hi recgar. þ on nanum men. nýton nane ape. ac
 ælcum menn. ppecan²⁰ be hir zerpþhtum. ða hi recgar. þ
 26 pealban²¹ ælcer monner pýrbe. ða ongan²² he biððan. hioþa²³
 miltre.²⁴ þa ongunnon hi pegan mið him. Ða eobe he²⁵ fur-
 þor.²⁶ 7 him unnon ealle hellþaran onxean. 7 læbbon hine. to
 30 hioþa cýninge.²⁷ 7 ongunnon ealle rpprecan mið him. 7 biððan
 ðær þe he bæð. And þ unrcille hpeol. ðe Ixion þær²⁸ to ze-
 bunden. Lauca²⁹ cýning for hir rcýlbe. þ oþrcob. for hir
 33 hearpunga. And Tantalur re cýning. ðe on þirre populbe. un-

¹ Bod. hipegebon. ² Cott. pilbu diop. ³ Cott. rnanbon. ⁴ Cott. rnanu.
⁵ Cott. læðan. ⁶ Cott. meþge. ⁷ þa, deest in MS. Cott.
⁸ Bod. garu. ⁹ Cott. azearan. ¹⁰ Bod. Apuepnr. Cott. Lepuepue-
 pur. ¹¹ Cott. onrægnian. ¹² Bod. plegian. ¹³ Cott. bion. ¹⁴ re,
 deest in MS. Cott. ¹⁵ Cott. ongon. ¹⁶ Cott. re. ¹⁷ Bod. onlyr.
¹⁸ Cott. mette. ¹⁹ Cott. mettena. ²⁰ Cott. ppecen. ²¹ Cott. palben.
²² Cott. ongon. ²³ Cott. heopa. ²⁴ Cott. blyrre. ²⁵ Bod. hi. ²⁶ Cott.
 furþur. ²⁷ Cott. cinnige. ²⁸ þær, deest in MS. Bod. ²⁹ Cott.
 Lauca.

stones stirred themselves at the sound, and wild beasts would run thereto, and stand as if they were tame; so still, that though men or hounds pursued them, they shunned them not. Then said they, that the harper's wife should die, and her soul should be led to hell. Then should the harper become so sorrowful that he could not remain among other men, but frequented the wood, and sat on the mountains, both day and night, weeping and harping, so that the woods shook, and the rivers stood still, and no hart shunned any lion nor hare any hound; nor did cattle know any hatred, or any fear of others, for the pleasure of the sound. Then it seemed to the harper that nothing in this world pleased him. Then thought he that he would seek the gods of hell, and endeavour to allure them with his harp, and pray that they would give him back his wife. When he came thither, then should there come towards him the dog of hell, whose name was Cerberus; he should have three heads, and began to wag his tail, and play with him for his harping. Then was there also a very horrible gatekeeper, whose name should be Charon. He had also three heads, and he was very old. Then began the harper to beseech him that he would protect him while he was there, and bring him thence again safe. Then did he promise that to him, because he was desirous of the unaccustomed sound. "Then went he farther, until he met the fierce goddesses, whom the common people call Parcæ, of whom they say, that they know no respect for any man, but punish every man according to his deeds; and of whom they say, that they control every man's fortune." Then began he to implore their mercy: Then began they to weep with him. Then went he farther, and all the inhabitants of hell ran towards him, and led him to their king; and all began to speak with him, and to pray that which he prayed. And the restless wheel which Ixion the king of the Lapithæ was bound to for his guilt; that stood still for his harping. And Tantalus the king, who in this world was immoderately

/ gemetlice gifne pær. 7 him þær þ̅ ilce. yfel fylgðe.¹ þær
 gifne² pær. he gertilbe. Anð re Uufon.³ p̅ceolbe forlætan. þ̅
 he ne flac. þa lifne Týtier. ðær cýninges.⁴ þe hine ær. mid þ̅
 p̅tnobe. Anð eall hellpana. p̅tu gertilbon. þa h̅p̅le ðe he be-
 5 foran þam cýninge hearpobe. Ða he þa lange. 7 lange hear-
 pobe. þa elpobe.⁵ re hellpanana cýning. 7 c̅p̅p̅. Uton⁶ laxiran
 þæm terne h̅r p̅r. forþam⁶ he h̅. hæp̅⁷ gecapnab.⁷ mid h̅r
 hearpunga. Bebeab him ða. ðæt he geara p̅rte.⁸ þ̅ he⁹ hine
 hæp̅ne. unðerbæc ne berape. riþpan¹⁰ he þononp̅ap̅.¹¹ p̅æne. 7
 10 ræbe. gif he hine unðerbæc berape. þ̅ he p̅ceolbe. forlætan p̅t
 p̅r. Ac ða lufe mon mæg riþe uneape. oððe na¹² forbeoðan.
 12 p̅la p̅a.¹³ h̅p̅æt Onp̅euf þa. læbbe h̅r p̅r mid him. op̅pe he com.
 on þ̅ gemæne. leohtes 7 p̅eort̅p̅o. p̅a eode þ̅ p̅r lætten him. ða
 he forþ¹⁴ on þ̅ leoht com. ða befeah he hine unðerbæc. p̅
 15 ðær p̅rfe. þa lorebe¹⁵ heo¹⁶ him for̅a. Ðær learan¹⁷ p̅pell. læp̅
 gehp̅lcne m̅an. þa þa p̅e p̅lneþ. helle p̅ort̅p̅a.¹⁸ to flonne. 7 to
 p̅ær p̅oer.¹⁹ zobes lichte. to cumenne²⁰ þ̅ he hine neberio. to
 18 h̅r ealþum²¹ yfelum. p̅a þ̅ he h̅ ert. p̅a fullice fulp̅em̅e.
 p̅a he h̅ ær býðe. forþam²² p̅a h̅a p̅a. mid fullon²³ pillan. h̅r
 20 Mob pent. to ða yfelum. þe he ær forlet. 7 h̅ ðonne fulp̅em̅e.
 and he him þonne. fullice liciap̅. 7 he h̅ næp̅ne. forlætan ne
 þencp̅. þonne forl̅yt he. eall h̅r æppan zob.²⁴ buton he h̅r
 ert gebeta : . Ðer enbaþ n̅. reo þ̅aibbe boc Boetier.²⁵ and on-
 zinþ reo þ̅eop̅e : .

CAPUT XXXVI.*

25 § I. ÐA re p̅irþom ða þ̅r leop̅ p̅rfe lurchp̅enlice 7 gerceab-
 p̅rlice arungen hæfðe. þa hæfðe ic þa get²⁶ h̅p̅æt²⁶ h̅p̅e²⁷ ge-
 27 m̅ynð on minum Mobe þæne unnotnerre þe ic ær hæfðe. 7
 28 c̅p̅p̅. Gala p̅irþom. þu þe eart þoda and forp̅ynel²⁸ ðær foran
 29 leohtes. hu punþop̅lic me ðincp̅ þ̅ þ̅ þu me p̅eert. forþæm ic

* Boet. lib. iv. prosa 1.—Hæc cum Philosophia dignitate, &c.

¹ Cott. p̅lge.

² Cott. ulton.

³ Bod. cýning.

⁴ Cott. eleopobe.

⁵ Cott. p̅uron.

⁶ Cott. forþæm.

⁷ Cott. gecapnab.

⁸ Cott. geara

p̅rre. ⁹ he, deest in MS. Bod. et Cott.

¹⁰ Bod. forþam.

¹¹ Cott.

þononp̅ap̅.

¹² oððe na, desunt in MS. Bod.

¹³ Cott. p̅eila p̅a.

¹⁴ Cott. forþum.

¹⁵ Cott. lorebe.

¹⁶ Cott. h̅o.

¹⁷ learan, deest

in MS. Cott.

¹⁸ Cott. p̅ort̅p̅o.

¹⁹ Cott. ro þan.

²⁰ Cott. cumanne.

²¹ Cott. ealþan.

²² Cott. forþæm.

²³ Cott. fulle.

²⁴ Cott. zob.

²⁵ Cott. giet.

²⁶ Cott. h̅p̅le.

²⁷ Cott. h̅p̅u.

²⁸ Cott. forp̅ynel.

greedy, and whom that same vice of greediness followed there; he became quiet. And the vulture should cease, so that he tore not the liver of Tityus the king, which before therewith tormented him. And all the punishments of the inhabitants of hell were suspended, whilst he harped before the king. When he long and long had harped, then spoke the king of the inhabitants of hell, and said: Let us give the man his wife, for he has earned her by his harping. He then commanded him that he should well observe that he never looked backwards after he departed thence, and said, if he looked backwards, that he should lose the woman. But men can with great difficulty, if at all, restrain love! Well-away! what! Orpheus then led his wife with him till he came to the boundary of light and darkness. Then went his wife after him. When he came forth into the light, then looked he behind his back towards the woman. Then was she immediately lost to him. This fable teaches every man who desires to fly the darkness of hell, and to come to the light of the true good, that he look not about him to his old vices, so that he practise them again as fully as he did before. For whosoever with full will turns his mind to the vices, which he had before forsaken, and practises them, and they then fully please him, and he never thinks of forsaking them: then loses he all his former good, unless he again amend it! Here ^{now} ends the third book of Boethius, and begins the fourth.

CHAPTER XXXVI.

§ I. WHEN Wisdom had very delightfully and wisely sung this lay, then had I: as yet some little remembrance in my mind of the sorrow which I formerly had, and said: O Wisdom, thou who art the messenger and forerunner of the true light, how wonderful does that appear to me which thou

1 onzite þætte eall þ þu me ær þeahterc me þeahte¹ Loð ðurh
 þe. 7 ic hit þirte² eac ær be ſumum ðæle. ac me hæfðe þioſ
 unpoſner amepneþne. þ ic hit hæfðe mið ealle foſgiten. 7 þ
 4 iſ eac minne unpoſnerre re mæta ðæl. þ ic punðrixe foſþþý
 5 re goða³ Loð læte ænið ýfel beon.⁴ oððe gif hit þeah bion⁵
 ſýle. 7 he hit gepaſian þile. foſ hþý he hit ðonne⁶ ſona ne
 pſeccc.⁷ Þpæt þu miht⁸ ðe ſelf onzitan þ þ iſ to punðrianne.
 7 eac oþer ðing.⁹ me þincþ zet¹⁰ mape punðor. þ iſ þ te þýr¹¹
 7 unþihtwſner nu ſicraþ oþer ealne¹² miððanearþ. 7 re ſirðom
 10 7 eac oþne cræftaſ næbbap nan loſ ne nænne peoſþſcipe on
 ðiſſe poſulbe. ac liczaþ foſſepene ſpa ſpa meox¹³ unbenſeltune.
 7 ýfele men on ælcum lanbe ſinðon nu pýnþe. 7 ða goðan
 habbaþ manigfealþ ſitu. Þpa mæzfoſþæpan þ he þ ne ſioſze
 14 7 pýlcne þætte ne punðrixe. þ te æſne pýlc ýfel zetpýþþan
 15 ſceolbe unben ðæſ ælmihtigan Loðer anpealbe. nu þe ſiton þ
 he hit pæt. 7 ælc goð¹⁴ þile. Ða cræþ he. Liſ hit ſpa iſ ſpa ðu
 17 reziſ. ðonne iſ þæt egeſlicne ðonne ænið oþer þnoza. 7 iſ
 18 tenbelear punðon. ðam¹⁵ zelicoſt þe on ſumer cýningeſ hiſeþe
 19 ſien gýlðenu ſatu 7 gýlſpenu¹⁶ foſſepen. 7 tneopenu mon
 20 peoſþixe. Ðit niſ no¹⁷ ſpa ſpa þu þenſt. ac gif ðu eall þ ze-
 munan þilt þ þe ær ſpſæcon. mið ðæſ Loðer ſultume. ðe þe
 nu ýmbe¹⁸ ſpſecap. ðonne miht¹⁹ þu onzitan þ þa goðan bioþ²⁰
 ſimle pealbenbe. 7 þa ýſelan nabbap nænne anpealb.²¹ 7 þ ða
 cræftaſ ne bioþ næſne buton hepinge. ne buton ebleane. ne
 25 þa unþeapap næſne ne bioþ unþitnobe. Ac þa goðan²² bioþ
 ſimle zeſælize. 7 þa ýſelan unzeſælize. Ic ðe mæz eoſian ðæſ
 26 ſpipe manexa biſna²³ þa ðe mazon zetpýmian.²⁴ to þam²⁵ þ
 1 þu naſt hpæt þu lænz ſioſize. Ac ic ðe wille nu ziet zetæcan
 ðone þez þe ðe zelæt to þæne heoſenlican býrið. ðe þu ær of
 30 come. ſiððan þu onziterc þurh mine lane hpæt ſio ſoþe zeſælþ
 biþ. 7 hpær hio biþ. Ac ic ſceal æperc ðin Moð zeſiþerian.²⁶
 þ hit mæze hit þý ep up ahebban ær ðon hit fleozan onzime
 on ða heahnerre. þ hit mæze hal 7 onſonð fleozan to hiſ
 34 earþe. 7 foſlætæn ælce þapa zebneſebnerſa ðe hit nu þnoþap.

¹ Bod. mihte.² Cott. þirre.³ Cott. goða.⁴ Cott. bion.⁵ bion, deest in MS. Bod.⁶ þonne, deest in MS. Cott.⁷ Cott. pſeccc.⁸ Cott. meahz.⁹ Cott. þineð.¹⁰ Cott. zet.¹¹ Cott. þýr.¹² Cott. eallne.¹³ Cott. miox.¹⁴ Cott. goð.¹⁵ Cott. þam.¹⁶ Cott.¹⁷ relpenu.¹⁸ Cott. Niſ hit no.¹⁹ Cott. embe.²⁰ Cott. meahz.²¹ Cott. beoð.²² Cott. anpalb.²³ Cott. goðap.²⁴ Cott. biſna.²⁵ Bod. zetpýmian.²⁶ Cott. to þon.²⁷ Cott. zeſiþerian.

declarest to me! Therefore I am persuaded that all which thou before saidst to me, God said to me through thee! And I also knew it before in some measure; but this sorrow had distracted me, so that I had entirely forgotten it. And this, besides, is the chief part of my unhappiness, that I wonder why the good God should suffer any evil to exist: or, if it yet must exist, and he wills to permit it, why he then does not speedily punish it. Indeed, thou mayest thyself know that this is to be wondered at. And also another thing seems to me even a greater wonder, that is, that folly and wickedness now reign over all the middle-earth, and wisdom and also other virtues have no praise nor any honour in this world, but lie despised like dirt on a dunghill: and in every land wicked men are now honoured, and the good have manifold punishments. Who can forbear lamenting and wondering at such a marvel, that ever such evil should take place under the government of Almighty God, when we know that he sees it, and wills all good. Then said he: If it is as thou sayest, then is this more dreadful than any other prodigy, and is endless wonder: most like to this, that in a king's court gold and silver vessels should be despised, and men should esteem wooden ones. It is not as thou supposest. But if thou wilt call to mind all that which we have before said, then, with the help of God, concerning whom we are now speaking, thou wilt be able to understand that the good are always powerful; and the wicked have no power; and that virtues are never without praise or without reward, nor are vices ever unpunished; but the good are always happy, and the wicked unhappy. I can show thee very many examples of this which may encourage thee, so that thou mayest not know what thou any longer shouldest lament. But I will now teach thee the way which will lead thee to the heavenly city, whence thou formerly camest, since thou knowest through my instruction what the true happiness is, and where it is. But I must first give wings to thy mind, that it may the sooner raise itself up, before it begins to fly on high; in order that it may, sound and untroubled, fly to its native country, and leave behind it every one of the troubles

1 sitte him on minum hræbþæne. þocryge him on minne peg. ic bio hir lætþiop.¹

§ II.¹ Ða re ƿirþom þa ðir ƿellþaneht² hærbæ. þa onzann he³ eft rinzan 7 cƿæþ. ƿic hæbbe ƿiþe ƿiſſe ƿeþena. þ̅ ic mæx
 5 ƿliozan oſen ðone hean hƿoſ þær heoſoner. Ac þær ic nu moſte þin Moðſeribenizan miþ þam ƿiþerum. þ̅ þu mihtert
 7 miþ me ƿliozan. þonne miht ðu orenrion ealle þar eoþþicaa ƿing. Líf þu mihtert ðe clion oſen þam ƿoþope, ðonne mihtert
 9 þu ƿerion þa ƿolcnu unþen þe, 7 mihtert þe ƿliozan oſen þam
 10 ſýne þe iſ betcƿux þam iþðone 7 þæne lýſte. 7 mihtert þe ƿerian
 11 miþ þæne ƿunnan betcƿýx þam tunzlum. 7 ðonne ƿeoþþan on
 12 þam ƿoþope. 7 ƿiððan to þam cealban ƿiorþnan þe þe hatap
 13 ſaturner ƿceopna. 7e iſ eall-riſ. 7e ƿanþraþ oſen oþrum ƿceop-
 14 num uſon ðonne æniſ oſen tunzol. ƿiððon þu ðonne ƿorþ oſen
 15 þone biſt aherod. ðonne biſt þu þuþan ðam ƿriſtan ƿoþope. 7
 lætſt þonne behuþban þe þone hehtan heoſon. ƿiððan ðu miht
 habban ðinne ðæl ðær ƿoþan leohter. þær ƿicſaþ an cýning 7e
 hæþ anpealb eallra oþra cýninga. 7e ſemetſap ðone lþriþel. 7
 9 þ̅ ƿealþleþen ealles ýmbþeoſter heoſener. 7 eoþþan. 7e an
 20 ðema iſ ƿeſtæþþiſ 7 beoþht. 7e ƿiorþ þam hræbþæne eallra
 ƿerceaſta. Ac ƿiþ þu æſne cýmſt on þone ƿeg 7 to ðære ƿcepe
 þe ðu nu geot ƿoriziten haſt. þonne ƿilt þu cƿeþan. Ðir iſ min
 23 niht eþel. hionan ic ƿar ær cumen. 7 hionon ic ƿar acenned.
 heþ ic ƿille nu ƿtanþan fæſte. nelle ic nu næſſe hionon. Ic ƿat
 25 þeah ƿiþ ðe æſne ƿeþýrþ þ̅ þu ƿilt oððe moſt eft fundian þara
 26 þioſna ðirre ƿoþulbe. þonne ƿerihſt ðu nu þa unƿihtſiſan
 27 cýninga 7 ealle þa oſenmoþan ƿican bion ƿiþe unmihtige 7
 28 ƿiþe earþme ƿceccan. þa ilcan ðe þiſ earþme ſolc nu heanþort
onþræc.

30 § III.^m Ða cƿæþ ic.³ Eala ƿirþom. micel iſ þ̅ 7 ƿunþorht þ̅
 þu gehættſt. 7 ic eac naht ne cƿeoſe ðat þu hit mæge ƿe-
 31 lætan. Ac ic þe halſige þ̅ þu me no lenſ ne lette.⁴ ac ƿeoſe
 me þone ƿeg. ƿorþæm þu miht onzitan þ̅ me lýt þær ƿegſ.
 Ða cƿæþ he. Ðu ſcealt æperc onzitan þ̅ þa ƿoþan habbaþ ƿýmle
 35 anpealb and þa ýſelan næſſe nænne ne nænne ſceart. ƿor-
 36 þam hionan nan ne onzic þ̅ te. ƿoþ⁵ 7 ýſel bioþ ƿýmle ƿerþman.

¹ Boet. lib. iv. metrum 1.—Sant etenim pennae volucres, &c.

^m Boet. lib. iv. prosa 2.—Tum ego, Papæ, inquam, &c.

¹ Cott. labþeop. ² Cott. apeahſt. ³ ic, deest in MS. Cott. ⁴ Bod.
 læde. ⁵ Cott. ƿoþ.

which it now endures. Let it sit in my chariot, *and* be conducted in my path; I will be its guide.

§ II. When Wisdom had ended this speech, then began he again to sing, and said: I have very swift wings, so that I can fly over the high roof of heaven. But I must furnish thy mind with wings, that thou mayest fly with me: then mayest thou look down upon all these earthly things. *When thou art able to fly over the sky, thou mayest behold the clouds under thee, and mayest fly over the fire which is between the sky and the air; and mayest go with the sun between the stars, and then be in the sky, and afterwards near the cold star which we call Saturn's star.* It is all icy. It wanders above other stars, higher than any other heavenly body. After thou art elevated far above it, then wilt thou be above the swift sky, and wilt leave behind thee the highest heaven. After this thou mayest have thy portion of the true light. There reigns one king who has power over all other things. He regulates the bridle and the rein of all the creatures of heaven and earth. The only judge is steadfast and bright. He directs the chariot of all creatures. But if thou ever comest into the path, and to the place which thou hast now forgotten, then wilt thou say: This is my proper country: hence I formerly came, and hence was I born: here I will now stand fast; I will never go hence! But, I wot, if it ever happen to thee that thou wilt or must again explore the darkness of this world, then wilt thou observe unjust kings, and all the proud rich, to be very feeble, and very wretched exiles: the same whom this miserable people now most dreads!

§ III. Then said I: O Wisdom, great is that and wonderful which thou dost promise, and I, moreover, doubt not that thou canst perform it! But I beseech thee that thou wouldest not any longer hinder me, but teach me the way, for thou mayest perceive that I am desirous of the way. Then said he: Thou must first understand that the good always have power, and the wicked never have any, nor any ability: for none of them comprehends that good and evil are always

/ gif þa goðan¹ ðonne rimle habbaþ anpealb.² þonne nabbap þa
 yfelan næfre nænne. forþam³ þ̅ ȝob anb þ̅ yfel rint ȝriþe un-
ȝampræbe. Ac ic ðe polbe ȝet⁴ be æȝþrum ðara hræc hreȝa⁵
 ȝreotolon ȝereccan. þ̅ ðu mæȝe þ̅ȝ bet ȝelyfan⁶ ðe ic þe oþre
 5 hpile necce be þam⁷ oþrum. oþre hpile be þam⁸ oðrum. Tȝa
ðinz ȝinbon þe ælceȝ monner inȝeþanc⁹ toȝunðap. þ̅ iȝ þonne
pilla ȝ anpealb.¹⁰ ȝif ðonne hræm þara tpeȝa hræþeneȝ¹¹ pana
 biȝ. ðonne ne mæȝ he mið þam¹² oþrum nan ruht ȝnemman.¹³
 forþam¹⁴ nan nȝle onȝinnan þ̅ þ̅ he nele.¹⁵ buton he nebe¹⁶
 10 ȝcȝle. ȝ þeah he eall pille. he ne mæȝ. ȝif he þær ȝinȝe an-
 pealb¹⁷ næfþ. be þæm þu miht¹⁸ ȝreotole onȝitan. ȝif þu ænigne¹⁹
 12 mon ȝerihȝt pillnian²⁰ þær þe he næfþ. þ̅ þam biȝ anpealb
 pana.²¹ Ða cȝæp ic. Ðæt iȝ ȝoþ. ne mæȝ ic þær oþracan. Ða
 cȝæp he. Liȝ þu þonne hræne²² ȝerihȝt²³ þe mæȝ ðon þ̅ þ̅ he
 15 ðon pile. ne þe ðonne nauht ne tpeoþ þ̅ ȝe hæbbe anpealb. Ða
 17 cȝæp ic. Ne tpeoþ me þær nauht. Ða cȝæp he. Ælc mon biȝ
pealbenð þær þe he ȝelt. næfþ he nanne anpealb þær þe he ne
 19 ȝelt. Ða cȝæp ic. Ðær ic eom ȝeþara. Ða cȝæp he. Ðræþen þu
 nu ȝet²⁴ mæȝe ȝemunan þ̅ ic þe ær ȝehte.²⁵ þ̅ ȝaȝ þ̅ te ælceȝ
 20 monner inȝeþanc pilnap to þære ȝoþan ȝerælpæ to cumenne.²⁶
 ðeah he unȝelice hiopa eapnige.²⁷ Ða cȝæp ic. Ðæt ic ȝeman.
 ȝenoz ȝreotole me iȝ þ̅ ȝeræb. Ða cȝæp he. ȝemunȝt þu þ̅ ic
 þe ær²⁸ ȝæbe þ̅ hit pære eall an ȝob²⁹ ȝ ȝerælpæ. ȝe þe ȝerælpæ
 ȝeð. he ȝeçþ ȝob.³⁰ Ða cȝæp ic. Ic hæbbe ȝenoz ȝerte on ȝe-
 25 mȝnðe. Ða cȝæp he. Calle men ȝe ȝobe³¹ ȝe yfele pilniap to
 cumanne to ȝobe.³² þeah hi hiȝ miȝtlice³³ pillniȝen.³⁴ Ða cȝæp
 27 ic. Ðæt iȝ ȝoþ þ̅ þu ȝeȝt. Ða cȝæp he. ȝenoz ȝreotol þ̅ iȝ þ̅
 te for þ̅ȝ rint ȝobe men ȝobe.³⁵ ðe hi ȝob³⁶ ȝemetap. Ða cȝæp
 ic. ȝenoz open hit iȝ. Ða cȝæp he. Ða ȝoban³⁷ beȝitaþ þ̅
 30 ȝob³⁸ þ̅ hi pillniap. Ða cȝæp ic. ȝpa me ȝinç. Ða cȝæp he. Ða

¹ Cott. goðan. ² Cott. anpalb. ³ Cott. forþæm. ⁴ Cott. ȝet.
⁵ Cott. hpuȝu. ⁶ Cott. ȝelefan. ⁷ Cott. þæm. ⁸ Cott. þæm. ⁹ Cott.
 inȝeþonc. ¹⁰ Cott. anpalb. ¹¹ Cott. hræþeneȝ. ¹² Cott. þæm.
¹³ Cott. fullȝnemman. ¹⁴ Cott. forþæm. ¹⁵ Cott. nȝle. ¹⁶ Bod. ne.
¹⁷ Cott. anpalb. ¹⁸ Cott. meahȝt. ¹⁹ Cott. ænigne. ²⁰ Cott. pilnian.
²¹ Cott. an palber pana. ²² Cott. hpone. ²³ Bod. ȝerihȝt. ²⁴ Cott.
 ȝet. ²⁵ Cott. peahȝe. ²⁶ Cott. cumanne. ²⁷ Cott. eapmen.
²⁸ æp, deest in MS. Cott. ²⁹ Cott. ȝoob. ³⁰ Cott. ȝoob. ³¹ Cott.
 ȝoob. ³² Cott. ȝoob. ³³ Cott. miȝtlice. ³⁴ Cott. pilmen. ³⁵ Cott.
 ȝoobe. ³⁶ Bod. ȝobe. ³⁷ Cott. goðan. ³⁸ Cott. ȝoob.

enemies. If, therefore, the good always have power, then the wicked never have any, because good and evil are very incongruous. But I would inform thee somewhat more distinctly concerning each of them, that thou mayest the better believe what I shall sometimes tell thee concerning the one, and sometimes concerning the other. There are two things which every man's intention requires, that is, will and power. If, therefore, there is to any man a deficiency of either of the two, he cannot with the other effect anything. For no one will undertake what he is unwilling *to do*, unless he needs must: and though he fully wills he cannot *perform it*, if he has not power of that thing. Hence thou mayest clearly know, when thou seest any man desirous of that which he has not, that to him power is wanting. Then said I: That is true: I cannot deny it. Then said he: But if thou seest any one who can do what he desires to do, then there is no doubt to thee that he has power. Then said I: I have no doubt of it. Then said he: Every man is powerful so far as he exercises power: he has no power when he does not exercise power. Then said I: Of that I am convinced. Then said he: Canst thou now call to mind what I before told thee, that is, that the mind of every man desires to arrive at the true happiness, though they pursue it differently? Then said I: That I remember; it is clearly enough proved to me. Then said he: Dost thou remember that I before said to thee, that it was all one, good and happiness? He who seeks happiness seeks good. Then said I: I have it sufficiently fixed in *my* memory. Then said he: All men, both good and evil, desire to come to good, though they desire it variously. Then said I: That is true which thou sayest. Then said he: It is sufficiently evident that good men are good because they find good. Then said I: It is evident enough. Then said he: The good obtain the good which they desire. Then said I: So methinks. Then said he: The wicked would not be wicked if they found the good

1 ýrelan næpon na¹ ýfele. gif hi gemetan þ gob² þ hi pilnap. ac
for þý hi rint ýfele pe³ hi hit ne gemetap. 4 7 for þý hi hit ne
gemetap. 5 ða hi hit on riht ne recap. ða cræp ic. þra hit if
1 þra ðu feȝt. ða cræp he. forþæm hit if nan cræo þ þa
5 goban⁶ biop rimleþalbenbe. 7 þa ýrelan nabbap nænne anpealb. 7
for þý ða goban⁶ þ gob on riht recap. 7 ða ýrelan on poh. ða
cræp ic. se þa penþ þ þif for ne rie. ðonne ne zeleþp¹⁰ he
naner forþe. :

§ IV.ⁿ ða cræp he. þræþen penþ þu nu. gif crægen men
10 fundap to anne reora. 7 habbap temn micelne willan to to
cumenne. 7 oper hæp hi fora anpealb þ he mæg gan þær he
pile¹¹ þra þra eallum monnum gecýnbe þære þ hi mihzon. 12
oper nærþ hi fora repealb þ he mæge gan. 7 pilnap peah
to þanenne. 13 7 onȝinþ forþan¹⁴ on ðone ilcan peȝ. hpræþen
15 ðara cræȝna¹⁵ þincþ þe mihȝna. 16 ða cræp ic. Nif þ ȝelic.
re hiþ mihȝna re ðe ȝeþ. ðonne re þe forþp. 17 for
þam¹⁸ he mæg cuman eþ þiber¹⁹ ða he pile ðonne re oper.
reȝe²⁰ eller þ ðu pille. þ pat salc man. 21 ða cræp he. þra
ȝelice²² beoþ²³ þam. gobum²⁴ 7 ðam²⁵ ýrelum. æȝþær hiopa²⁶
20 pilnap for gecýnbe þæt he cume to þam hehtan gobe. Ac re
goba mæg cuman þýþen he pilnap. forþam he hi on riht
pilnap. 7 re ýpala ne mæg cuman to þam²⁷ þe he pilnap. for
þam he hit on poh²⁸ reþ. ic nat peah þe eller hpræc ðince. ða
cræp ic. Ne þincþ me nauht opner of þinum rellum. ða cræp
25 he. Lenoȝ þýhte þu hit onȝit. 7 þ if eac tacn ðinne hæle. 29
þra þra læca ȝepuna if þ he creþaþ ðonne hio reocne³⁰ mon ȝe
30 riop. ȝe he hpealc³¹ unfæȝlic³² tacn him on ȝeþop. me þincþ
nu. þ þin gecýnb. 7 ðin ȝepuna lice riþe riþlice riþ ðam
ðýȝe. :

30 § V.^o ic habbe nu onȝitan þ ðu eapt. ȝeap to onȝitanne
31 mine lape. 33 forþp. ic þe polba ȝeȝæþerȝan manȝu rell 7

ⁿ Boet. lib. iv. prosa 2.—Rursus inquit: Si duo sint, &c.

^o Boet. lib. iv. prosa 2.—Sed quoniam te ad intelligendum, &c.

¹¹ Cott. no. ¹² Cott. goob. ¹³ Bod. þ. ¹⁴ Cott. metað. ¹⁵ Cott. metað. ¹⁶ Cott. gooban. ¹⁷ Cott. anpalb. ¹⁸ Cott. gooban. ¹⁹ Cott. Se þe ne penð þ þif roð rie. ²⁰ Cott. gelyrð. ²¹ þær he pile, desunt in MS. Bod. ²² Cott. meahthen. ²³ Cott. repanne. ²⁴ Cott. forþæm. ²⁵ Cott. trega. ²⁶ Cott. mehtȝna. ²⁷ Cott. cneþð. ²⁸ Cott. forþæm. ²⁹ Cott. þýþen. ³⁰ Cott. raga. ³¹ Cott. mon. ³² Cott. ilce. ³³ Cott. bið. ³⁴ Cott. goobum. ³⁵ Cott. þæm. ³⁶ Cott. heopa. ³⁷ Cott. þæm. ³⁸ Cott. poȝ. ³⁹ Cott. hælo. ⁴⁰ Cott. he riocne. ⁴¹ Cott. hi hþic. ⁴² Cott. ungeræȝlic. ⁴³ Cott. mina lapa.

which they desire; but they are wicked because they do not find it, and they do not find it because they do not seek it rightly. Then said I: So it is as thou sayest. Then said he: Therefore there is no doubt that the good are always powerful, and the wicked have no power, because the good seek good rightly, and the wicked wrongly. Then said I: He who thinks that this is not true, then believes he no truth.

§ IV. Then said he: Whether dost thou think? if two men are going to one place, and have equally great desire to arrive there, and one has the use of his feet, so that he may go where he will, as it were natural to all men that they could; and the other has not the use of his feet that he can go, and yet is desirous to go, and begins to creep the same way, whether of the two dost thou think the more powerful? Then said I: There is no comparison. He is more powerful who goes than he who creeps, because he can more easily come whither he will than the other. Say what else thou wilt, every man knows that. Then said he: In like manner it is with the good and with the wicked. Each of them desires naturally that he may come to the highest good. But the good is able to come whither he desires, because he desires it rightly, and the wicked cannot come to that which he desires, because he seeks it wrongly. I know not but thou mayest think differently. Then said I: I do not think at all differently from what thou sayest. Then said he: Very rightly thou understandest it: and that is also a token of thy health; as it is the custom of physicians to say, when they see a sick man, if they perceive in him any healthy token. Methinks now that thy nature and thy habit contends very powerfully against error.

§ V. I have now found that thou art prompt to understand my doctrine: therefore I am desirous to collect for thee many

/ manega biſna. be þam ꝥ ðu mihter¹ þý eð onſitan hƿæt ic
 geſcan wille. Onſit nu hu unmihtige þa ýſelan men beoƿ.²
 nu hi ne maƿon cuman ƿider. ðider ða unſerittigan ſerſearta
 -/ ƿilniaſ³ to to cumanne.⁴ 7 hu micle unmihtegnan⁵ hi ƿæron.
 5 ƿiſ hi hiſ nan ſecýnde næſdon.⁶ behealb nu mið hu heſigne
 ƿacentan⁷ býrige 7 unſeræla hi ſint gebundene. ƿræt þa cýlb.
 þonne hi ſurþum ƿan maƿon. 7 eac ða ealban ceoplaſ. ða hƿile
 þe hi ƿan maƿon. ƿilniaſ ſumer ƿeopþſiceſ 7 ſumne mæppe.
 Ða cýlb ƿiðað on heora ſearum. 7 manigſealbne plexan plexiaſ.
 10 ðær hi onhýriaſ⁷ ealþum mómnum. 7 ða býreƿan nan ƿuht
 nýllaþ onſinnan. ðær þe hi⁸ him aþþer mægen⁹ toƿenan oððe
 12 loſeſ oððe leana. ac boþ ꝥ ƿýpſe iſ. ƿnaþ hiber 7 ðider¹⁰ toþoli-
 zenbe under þam hƿoſe eallra ſerſearta. 7 ꝥ te þa unſeritte-
 zan¹⁰ ſerſearta ƿiton. ꝥ nýton þa býreƿan men. ſorþý ſint ða
 15 ſnæſtar berpan ðonne ða unſeapaſ. ſorþam ðe ælc mon ſeal
 16 bioſ ſeapaſ. ſam he wille ſam he nýlle. ꝥ re ſeſanƿalðeƿort¹¹
 þe mæƿ becuman to þam hehſtan hƿoſe eallra ſerſearta. ꝥ iſ
 18 Loð. ðam niſ nan ƿuht buſan. ne nan ƿuht benýpan. ne
 ýmbutan. ac ealle ðing ſint binnan him on hiſ anpealbe. ſe
 20 Loð iſ ſpípe to luſienne. Ðu ne cƿæbe þu ær ꝥ ſe ƿære an
 7 ſebe mihtigort ſe þe mihte ƿan. ðeah he ƿolbe. oþ þiſſe eorþan
 enbe. ſƿa ƿæt te nan bæł ðiſſe eorþan oſer ꝥ næpe. ꝥ ilce þu
 miht ſepencan be Loðe. ſƿa ſƿa þe ær cƿædon. ꝥ ſe biþ mihti-
 gort. þe to him cumon mæƿ. ſorþam he no hƿider oſer ꝥ
 25 cumon ne mæƿ :
 § VI.^p Be eallum þiſum ƿacum þu miht onſitan ꝥ þa ƿoðan
 bioþ ſimle mihtige. 7 ýſelan bioþ ælceſ mægeneſ 7 ælceſ
 cƿæſter heðæłbe. hƿý ƿenſt þu ðonne ꝥ hi ſoſlætan ða cƿæſter
 7 ſoſlian ðam unſeapum. Ic ƿene ðeah ꝥ þu wille ſeſcan ꝥ hi
 30 ſe ſor býrige ꝥ hi hi ne cunnon toſcnapan. Ac hƿæt ſeƿt ðu
 ðonne ꝥ ſe ſor cýpne. ðonne ſio unſeræabſiſneſ. hƿi ſeapaſ
 hi ꝥ hi bioð býrige. hƿý nýllað hi ſƿýriƿan æſter cƿæſtum 7
 æſter ſiſðome. Ic ƿæt þeah ꝥ ſƿonƿorneſ hi oſſit 7 hi mið
 32 ræpbe oſerſýmþ. 7 ƿitunƿ hi ablent. ƿit cƿædon ðeah ær ꝥ
 35 nan ƿuht næpe ƿýpſe þonne unſeræabſiſneſ. Ac hƿæt ƿillaþ
 36 þe nu¹² cƿeþan. ƿiſ ða ſerſeabſiſan habbaþ unſeapaſ 7 nullaþ

^p Boet. lib. iv. proſa 2.—Ex quo fit, quod huic objacet, &c.

¹ Cott. meahſe. ² Cott. bioð. ³ Bod. ƿillað. ⁴ Cott. cumanne.

⁵ Bod. ungemihtpan. ⁶ Cott. næſden. ⁷ Cott. hýriað. ⁸ Bod. et
 Cott. hiſ. ⁹ Cott. hiber þiðneſ. ¹⁰ Cott. ſerittigan. ¹¹ Bod.

anpealbe heƿort. ¹² Cott. ƿit nu ƿit.

arguments and many examples, so that thou mayest the more easily understand what I am about to say. Observe now, how feeble wicked men are, when they cannot come thither where *even* irrational creatures are desirous to come; and how much more feeble they would be if they had no natural inclination to it. Behold with how heavy a chain of folly and unhappiness they are bound! Even children, when they can just go, and also old men, as long as they can go, are desirous of some honour and some praise. Children ride on their sticks, and play at various sorts of play, wherein they imitate old men. But the unwise are not willing to attempt anything from which they may expect to themselves praise or rewards. But *they* do what is worse; *they* run erring hither and thither under the roof of all things; and that which irrational creatures know, unwise men do not know. Therefore the virtues are better than the vices. For every man must be convinced, whether he will, or whether he will not, that he is the most powerful who is able to arrive at the highest roof of all things, that is God; whom nothing is above, nor anything beneath, nor about, but all things are in him, in his power. God is greatly to be loved. Didst thou not before say, that he was most powerful in walking who could go, if he would, to the end of this earth, so that no part of this earth were beyond it? The same thou mayest conceive with regard to God, as we before said, that he is most powerful who can come to him, because he nowhere beyond that can come!

§ VI. From all these arguments thou mayest understand that the good are always powerful, and the wicked are destitute of all power and all ability. Why, then, dost thou think they forsake virtues and follow vices? But I suppose thou wilt say, that it is through ignorance that they are not able to distinguish them. But what wilt thou then say is worse than this want of reason? Why do they allow themselves to be ignorant? Why will they not inquire after virtues and after wisdom? But I know that drowsiness oppresses them, and overcomes them with sloth, and covetousness blinds them. We have before said, that nothing was worse than ignorance. But what shall we now say, if the intelligent have vices, and

1 / gryman¹ ærþen ƿiðþome 7 ærþen cƿæstm. Ic ƿat ðeah ꝥ þu
 2 ƿilt cƿeþan ꝥ ƿrænnen ſun gemet 7 ærþen hi ofſette. Ac hƿæt
 3 iſ ðonne unſtremgne² ðonne ſe mon þe bioð³ to ungemetlice
 4 oþerſƿæþes mið þam⁴ teþnan plæſce. buƿon he eft geſƿice 7
 5 ƿinne ƿiþ þa unþearƿa ƿƿa he ƿiþoſt mæge. Ac hƿæt ƿilt ðu
 6 þonne cƿeþan. 7iſ hƿa ƿuht nýlle ƿiþ ƿinnan. ac mið fullan⁵
 7 ƿillan ƿoſlæt ælc ƿob 7 ƿulgeþ þam ýfele. 7 biþ ðeah ƿeƿceab-
 8 ƿiſe. Ic ſecge ſie unmihtig 7 eac ealles nauht. ƿoſþam ƿƿa hƿa
 9 ƿƿa ðone gemænan ƿob eallra ƿoba ƿoſlæt. buƿon tƿeonne biþ
 10 ſe nauht. Ac ƿƿa hƿa ƿƿa ƿillnaþ ꝥ he ƿeƿceaz ſie. he ƿillnaþ ꝥ
 11 he ƿiſ ſie.⁶ ƿƿa hƿa ƿƿa þonne ƿeƿceaz biþ. he biþ ƿiſ. 7 ſe ðe
 12 ƿiſ biþ. he biþ ƿob.⁷ ſe þe ðonne ƿob biþ. ſe biþ ƿeƿceaz. 7 ſe
 13 ðe ƿeƿceaz biþ. ſe biþ eadig. 7 ſe þe eadig biþ. ſe biþ Eob.⁸ be
 14 þam⁹ bæle ðe ƿe ær ƿehton¹⁰ on ƿiſſe ilcan bec. Ac ic ƿene nu
 15 hƿonne ꝥ ðýrige men ƿillon ƿunþrian þæs þe ic ær ſæbe. ꝥ ƿa
 16 ꝥ te ýfele men næſon¹¹ nauhta. ƿoþæmþe þara iſ ma ðonne
 17 þara oþra. Ac ðeah hi hiſ nu næſne ne ƿeleſan. þeah ic iſ ƿƿa.
 18 ne maƿon þe næſne ƿeƿccan þone ýfelan mon clænne 7 un-
 19 tƿiſealbne. þe¹² ma þe þe mazon hatan oððe habban ðeabne
 20 mon ƿoſ cƿucene. ne biþ ſe cƿuca ðonne nýttſa þe ſe ðeaba.
 21 7iſ hiſ hiſ ýfel ne hƿeopp. Ac ſe þe unƿeodlice hoſaþ. 7 hiſ
 22 ƿecýnð nýle healdan. ne biþ ſe nauht :

§ VII.^a Ic ƿene ðeah ꝥ þu ƿille cƿeþan ꝥ hit ne ſie ealles
 ƿƿa ƿelic. ꝥ ſe ýfela mæge ðon ýfel ðeah he ƿob ne mæge. 7 ſe
 23 ðeaba ne mæge nauþen ðon. ac ic ðe ſecge þæt ſe anƿealb¹³
 24 þara ýflena ne cýmþ of nanum cƿæſte. ac of unþearƿam. ac 7iſ
 25 þa ýfelan ƿýmle ƿobe¹⁴ ƿænon.¹⁵ ðonne ne ðýðon hi nan ýfel.
 26 ne biþ¹⁶ ꝥ nane mihta ꝥ mon mæge ýfel ðon. ac¹⁷ beoþ un-
 27 mihta. 7iſ ꝥ ƿoþ iſ ꝥ þe ær ƿeſým þehta¹⁸ ꝥ ꝥ ýfel nauht ne
 28 ſie. þonne ne ƿýncþ ſe nauht. ſe ðe ýfel ƿýncþ. Ða cƿæþ ic.
 29 Enoz ƿoþ ꝥ iſ ꝥ þu ƿeƿt.¹⁹ Ða cƿæþ he. Ðu ne ƿehton²⁰ þe
 30 ær ꝥ nan ƿuht næſne mihtaƿa ðonne ꝥ hehte ƿob.²¹ Ða cƿæþ
 31 ic. Ða hit iſ ƿƿa ðu ƿeƿt.²² Ða cƿæþ he. Ne hit þeah ne mæg

^a Boet. lib. iv. prosa 2.—Sed possunt, inquit, mali, &c.

¹ Bod. gryman.

² Cott. unſtremgna.

³ Cott. bioð.

⁴ Cott.

þæm.

⁵ Cott. fülle.

⁶ Bod. ƿiſſe.

⁷ Cott. ƿoob.

⁸ Bod. ƿob.

⁹ Cott. þæm.

¹⁰ Cott. ƿehton.

¹¹ Cott. næſen.

¹² Cott. þon.

¹³ Cott. anƿalb.

¹⁴ Cott. ƿoobe.

¹⁵ Cott. ƿænen.

¹⁶ Cott. bioð.

¹⁷ Bod. 7.

¹⁸ Cott. ƿehton.

¹⁹ Cott. ƿeƿt.

²⁰ Cott. ƿehton.

²¹ Cott. ƿoob.

²² Cott. ƿeƿt.

will not inquire after wisdom and after virtues? I know, however, that thou wilt say that luxury and intemperance oppress them. But what is weaker than the man who is utterly overcome by the frail flesh, unless he afterwards desist, and contend against vices as he best may? But what wilt thou say if any creature will not contend against *them*, but with full will forsakes all good, and does evil, and is nevertheless intelligent? I say that he is feeble, and moreover altogether nothing! For whosoever forsakes the universal good of all goods, without doubt he is nothing. But whosoever desires that he may be virtuous, desires that he may be wise. Whosoever, then, is virtuous is wise: and he who is wise is good; he then who is good is happy; and he who is happy is blessed; and he who is blessed is a god, so far as we have before mentioned in this same book. But I rather think that foolish men will wonder at that which I have just now said, that is, that wicked men were nothing; because there is a greater number of them than of the others. But though they never believe it, yet it is so. We can never reckon the wicked man pure and sincere, any more than we can call or esteem a dead man living. Nor indeed is the living better than the dead, if he repent not of his evil. But he who lives recklessly, and will not preserve his nature, is not he nothing?

§ VII. I think, however, thou wilt say that this is not altogether so likely, because the wicked can do evil, though he cannot *do* good, and the dead can do neither. But I say to thee that the power of the wicked does not come from any virtues, but from vices. But if the evil were always good, then would they do no evil. It is not from power that any one is able to do evil, but it is from weakness. If that is true which one some time ago asserted, that evil is nothing, then he works nothing who works evil. Then said I: Very true is that which thou sayest. Then said he: Did we not prove before that nothing was more powerful than the highest good? Then said I: So it is as thou sayest. Then said he: Yet it

1 nan ýfel bon. Ða cræp ic. Ðæt iſ ƿop. Ða cræp he. Ðræper
 æniz mon pene ꝥ æniz mon ƿie ƿra mihtiz ꝥ he mæge bon eall
 ꝥ þæt he ƿille. Ða cræp ic. Ne ƿenþ ðær nan mon ðe hiſ ƿerit
 hæfþ. Ða cræp he. Ðræt ýfele men mazon ðeah ýfel bon.
 5 Ða cræp ic. Eala ꝥ¹ hi ne mihton. Ða cræp he. Ðit iſ ƿreotol
 ꝥ hi mazon bon ýfel. 7 ne mazon nan zob. ꝥ iſ ƿorþam ðe ꝥ
 ýfel niſ nauht. ac þa zoban.² ƿiſ hi fulne anpealb habbaþ. hi
 mazon bon to zobes³ ꝥ hi ƿillaþ. ƿorþý iſ re fulla anpealb⁴ to
 tellanne to þam⁵ hehtum zobum.⁶ ƿorþam⁷ æƿþer ƿe re an-
 10 pealb.⁸ ƿe þa oþru zob.⁹ and þa cræftaſ. þe ƿe longe ær
 nembon. ƿinbon fæſte on þam hehtan zob.¹⁰ ƿra ƿra ælceſ
 hureſ ƿah biþ fæſt æƿþer ƿe on ðæneſelone. ƿe on þæm hrofe.
 ƿra biþ ælc zob¹¹ on Lode fæſt. ƿorþam he iſ ælceſ zobes
 æƿþer ƿe hroſ ƿeſlor. Ðý iſ á to ƿilnianne þær anpealber. ꝥ
 15 mon mæge zob¹² bon. ƿorþam ꝥ iſ re betſta anpealb.¹³ ꝥ mon
 16 mæge 7 ƿille ƿell¹⁴ bon. ƿra læſſan ƿrebum ƿra mapan. ƿræþer
 he hæbbe. ƿorþam ƿra hpa ƿra ƿillaþ¹⁵ zob¹⁶ to ðonne. he ƿillnaþ
 zob¹⁷ to habbenne.¹⁸ 7 mið zobes to bionne. ƿor þiſ¹⁹ iſ re
 20 to zobes²⁰ ꝥ hi ƿilniaþ.²¹ ða ýfelan mazon onginnon ꝥ hi ƿilniaþ.
 Ic nat nu þeah ðu ƿille cpeþan ꝥ ða zoban onginnon hƿilum ꝥ
 hi ne mazon ƿorþbrunzan. Ac ic cpeþe. ꝥ²² hi hit bƿinzaþ ƿimle
 ƿorþ. þeah hi ꝥ ƿeopc ne mægen fulſnemman. hi habbaþ ðeah
 fulne ƿillan. 7 re untƿeoſealba ƿilla biop²³ to tellenne²⁴ ƿor
 25 fullnemob ƿeopc. ƿorþam²⁵ he næfne ne ƿorþlýrt ðam leanum
 oððe heþ. oððe þær. oððe æƿþær. þeah ƿillaþ ða ýfelan ƿýncan
 ꝥ hi hi lýrt. ðeah hit nu ne ƿie²⁶ nýt. ne ƿorleoſaþ hi eac þone
 ƿillan. ac habbaþ hiſ ƿite. oþþe heþ. oððe eller hƿær. oððe
 æƿþer. re ýfla ƿilla²⁷ to þonne hioþa pelt. ƿorþý hi ne mazon
 30 beƿitan ꝥ zob²⁸ ꝥ hi ƿillniaþ.²⁹ ƿor ðý hi hit ðuph³⁰ ðone ƿillan
 recap. naler þuph ƿihtne ƿeƿ.³¹ Se ýfela³² ƿilla næfþ nænne ƿe-
 ferſcipe ƿiþ þa ƿeælþa. Ða re ƿiſdom þa ðiſ ƿpell aþeht hæfþe.
 33 ða ongan he eft ƿinzan and ðuſ cræp.

¹ Bod. þap. Cott. þæp. ² Cott. gooban. ³ Cott. goobe. ⁴ Cott. anpalb.
⁵ Cott. þæm. ⁶ Cott. goobum. ⁷ Cott. ƿorþæm. ⁸ Cott. anpalb.
⁹ Cott. goob. ¹⁰ Cott. goobe. ¹¹ Cott. goob. ¹² Cott. goob.
¹³ Cott. anpalb. ¹⁴ Cott. pel. ¹⁵ Cott. ƿilnað. ¹⁶ Cott. goob.
¹⁷ Cott. goob. ¹⁸ Cott. habbanne. ¹⁹ Cott. ƿorþý. ²⁰ Cott. goobe.
²¹ Cott. ƿillað. ²² Bod. þeah. ²³ Cott. brð. ²⁴ Cott. tællanne.
²⁵ Cott. ƿorþæm. ²⁶ Cott. hit nýt ne ƿie. ²⁷ Bod. ƿilla ýfel. ²⁸ Cott. goob.
²⁹ Cott. ƿilniað. ³⁰ Cott. þupg. ³¹ Bod. nallær þuphtne ƿeƿ.
³² Cott. ýfla. ³³ Cott. aþeht.

cannot do any evil. Then said I: That is true. Then said he: Does any one think that any man can be so powerful that he is able to do all that he wills? Then said I: No man thinks it who has his senses. Then said he: But wicked men, nevertheless, can do evil. Then said I: O that they were not able! Then said he: It is evident that they can do evil, and cannot do any good. That is because evil is nothing. But the good, if they have full power, are able to do whatsoever good they will. Therefore full power is to be reckoned among the highest goods; for both power and the other goods and excellences, which we long ago mentioned, are fixed in the highest good. As the wall of every house is fixed both to the floor and to the roof, so is every good fixed in God, for he is both the roof and floor of every good. Therefore is the power that man may do good, ever to be desired: for that is the best power, that any one is able and willing to do well, whether with less means or with greater, whichever he may have. For whosoever wills to do good, is desirous to have good, and to be with good. Therefore is Plato's saying very true, which he said: The wise alone can do the good which they desire; the wicked can only attempt what they desire. I know not, however, but thou wilt say that the good sometimes begin what they cannot accomplish. But I say that they always accomplish it. Though they may not perfect the work, they have nevertheless full will, and the sincere will is to be reckoned for the perfect work. Therefore they never fail of rewards either here or there, or both. If the wicked have will to work what they list, though it is not now perfect, they lose not also the will, but have its punishment either here or elsewhere, or both. So greatly does the evil will control them! For this reason they cannot obtain the good which they desire, because they seek it through this will, *and* not through the right way. The evil will has no fellowship with happiness. When Wisdom had finished this speech, then began he again to sing, and thus said:

CAPUT XXXVII.¹

1 § I. LEPER nu an rpell be þam ofermobum 7 þam unriht-
 2 pirum cýningum. þa þe gerioþ ſittan on þam hehrtan heahret-
 3 lum. þa ſcinap on manegra cýnna hræglum. 7 bioþ uton
 4 ymbſtanbenbe miþ miclon zeſenſcipe hiora þegna. 7 þa bioþ
 5 miþ ſetlum. 7 miþ gýlbenum hýlt ſpeorþum. 7 miþ manig-
 6 ſealþum heſegetum ſehýnſte. 7 þreacþ eall moncýnnan
 7 hiora þrymme. 7 ſe ðe hiora ſelt. ne munnþ nauþen ne ſmenþ
 8 ne ſienþ. þe ma ðe ſebenbe hund. ac bioþ ſſipe ungetrehtlice
 9 ſupaharen on hij ðode forþam ungetrehtlican anpealde. Ac
 10 him mon þonne aſint of þaſclapaſ. 7 him ſortihþ þana þenunga
 11 7 þær anpealþeſ. ðonne miht þu gereon þ he bioþ ſſipe anþe
 12 þana hij þegna ſumum ðe him ðar þeniaþ. buton he forþþa ſe.
 13 Anþ gif him nu þear geþýneþ þ him vþrþ ſume hpile þana
 14 þenunga of tohen. 7 þana ſclapa. 7 þær anpealþeſ. þonne þincþ
 15 him þ he ſe on cancenne geþroht. oððe on ſacentum. forþam
 16 of þam unmetta. 7 þam ungetrehtlican zegeþelan. of þam ſet-
 17 mettum. 7 of mihtlicum þryncum þær liþeſ. on þæcnaþ ſo
 18 roþe þnaþ þæne þænneſſe. 7 geþneſþ hiora ðode ſſipe ſſþlice.
 19 þonne þeaxaþ eac þa ofermetta 7 ungetrehtneſ. 7 þonne hi
 20 þeorþaþ geþolgen. ðonne vþrþ þ ðode þeſþunzen miþ þam þelme
 21 þæne harþeortneſſe. oppæt hi þeorþaþ zeþæſte miþ þæne un-
 22 notneſſe. 7 ſpa zehæſte. Siððan þ ðonne geþon liþ. ðonne
 23 onginþ him leogan ſe tohopa þæne þæce. 7 ſpa hþeſ ſpa hij
 24 ſþunz pillap. ðonne gehet him þæſ hij þeceleſt. Ic þe ſæbe
 25 zeþýrn ær on þýſſe ilcan bec. þ ealle zeſceapra þillnoþon ſumer
 26 gobeſ. for zeþýnþe. ac ða unrihtþra cýnzer ne mazon naa
 27 gob ðon. for þam ic þe nu ſæbe. aſ þ nan þunþor. forþam hi
 28 hi unþerþeodap eallum þam unþeapum þe ic ðe ær neamþe. ſeal
 29 ðonne neþe to þana hlaþonþa ðome þe he hine ær unþerþeodþe.
 30 7 þ te vþrþe ſſ. þ he him nýle ſunþum þþýnnan. þær he hit
 31 anginnan polþe. 7 ðonne on þam zeþinne þunþþunian mihte.
 32 þonne næþþe he hij nane ſcýlþe.

34 § II.² Ða ſe ſiþþom ða þiſ leop aſunzen hæſþe. þa ongan he
 35 eſt rpellian 7 þuſ cþæþ. Leſihrt ðu nu on hu miclum. 7 on hu

¹ Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.

² Boet. lib. iv. prosa 3.—Videsne igitur, quanto in cæno, &c.

CHAPTER XXXVII.

§ I. **HEAR** now a discourse concerning proud and unjust kings, whom we see sitting on the highest thrones; who shine in clothes of many kinds, and are surrounded by a great company of their thanes, who are adorned with belts and golden-hilted swords, and with manifold weapons, and terrify all mankind with their greatness. And he who governs them regards neither friend nor foe, any more than a mad hound; but is inconceivably lifted up in his mind, through unbounded power. But if any man should strip off from him the clothes, and deprive him of the retinue and the power, then wouldest thou see that he is very like to any one of those his thanes who serve him, unless he be worse. And moreover, if it by chance happen unto him that he at any time is deprived of the retinue, and of the clothes, and of the power, then it seems to him that he is brought to prison or to chains. Because from excess, and from immoderate clothing, and from dainty food, and from various drinks of the cup, the fury of lust is excited, and disquiets their minds very greatly: then increases also arrogance and wickedness; and when they are offended, then is the mind scourged with the heat of anger, until they are distracted with unhappiness, and so enslaved! After this takes place, the hope of revenge begins to deceive them, and whatsoever his anger wills his recklessness promises him. I said to thee long before, in this same book, that all creatures were naturally desirous of some good: but unjust kings can do no good, for the reason I have now given thee. That is no wonder, for they subject themselves to all the vices which I have already named to thee. *Every one of them*, therefore, necessarily must submit to the judgment of the lords, to whom he has already subjected himself; and what is still worse, that he will not even strive against them. If he were willing to attempt it, and then were able to persevere in the contest, then would he be free from his guilt.

§ II. When Wisdom had sung this lay, then began he again to speak, and thus said: Seest thou in how great, and

/diopum. 7 on hu ðiortrum hopareabe¹ þara unþeapa þa ýfel-
 pillenðan 7cicraþ. 7 hu ða zoban² 7cicnaþ beophrtor þonne runne.
 forþam³ þa zoban⁴ næfne ne beoþ bebæleþa þara ebleana hioþa
 zobes.⁵ ne þa ýfelan næfne þara 7ita ðe hi geeapnaþ. Ælc 7ing
 5 þe on ði7re porulþe 7eðon biþ. hæfþ eblean. 7ýnce hwa þ þ he
 /7ýnce. oððe ðo þ þ he ðo. á he hæfð þ þ he learnap.⁶ Ni7 þ
 eac nauht un7ieht⁷ 7pa 7pa 7io Romana þear 7ær.⁸ 7 7et⁹ i7 on
 manezum ðeodum.¹⁰ þ mon heþ ænne hearoðbeah¹¹ 7ýlþenne
 æt rumer¹² 7ænnere7e7e ende. 7ærþ þonne miçel folc to. 7 7pnaþ¹³
 10 ealle endeme7.¹⁴ ða þe hioþa 7ænnin7e7e 7ne7ap. 7 7pa h7ilc 7pa
 æp7e7 to ðam beaze cýmþ. þonne mot 7e hine habban him. ælc
 7ilnaþ þ he 7cýle æp7e7 to cuman 7 hine habban. ac anum he
 ðeah 7ebýnap.¹⁵ 7pa ðe7 eall moncýnn. on 7ý7 anb7eapðan life
 7pnaþ. and onettap. and 7illniað ealle¹⁶ þær heh7tan zobes.¹⁷
 15 ac hit i7 nanum¹⁸ men 7etiohhod. ac i7 eallum monnum. for-
 þæm i7 ælcum þearf þ he hi7ie eallan¹⁹ mæ7ne²⁰ æ7te7 þære
 mebe. þære mebe ne 7ýrþ næfne nan zob²¹ man bebæleþ. ne
 mæ7 hine mon no mið 7ihte hatan 7e 7ooba. 7i7 he biþ þær
 heh7tan 7oobes bebæleþ.²² forþæm nan zob²³ þeop ne biþ
 20 buton 7obum²⁴ ebleanum. ðon ða ýfelan þ þ hi ðon. 7ýmle biþ
 7e beah²⁵ zobes²⁶ ebleaner þam 7obum²⁷ 7ehealþen on ecne7e.
 ne mæ7 þara ýfelena ýfel þam zoban²⁸ beniman heopa 7oobes
 7 hioþa 7lite7. ac 7i7 hi þ 7oob buton him7elfum hæfþen.
 ðonne meah7e hi mon hi7 beniman.²⁹ oþe7 7pe7a oððe 7e ðe
 25 hit æp 7ealþe. oððe oþe7 mon.³⁰ Ac þonne forliet zob³¹ man
 hi7 leanum.³² ðonne he hi7 zob forlæt. Ongit nu þ te ælcum
 men hi7 azen zob³³ 7i7þ 7oob eblean. þ 7ob þ te oninnan him
 7elfum biþ. 7pa 7i7pa monna 7ile cpeþan þ æni7 zob man 7e
 bebæleþ ðær heh7tan zobes. forþam he 7imle æ7te7 þam
 30 7pincþ. Ac 7emun ðu 7imle ðær miçlan 7 þær 7æ77an ebleaner.

1 Cott. hopo 7eapa. 2 Cott. zoban. 3 Cott. forþæm. 4 Cott.
 gooban. 5 Cott. zobes. 6 Cott. geeapnað. 7 Cott. un7ieht. 8 Bod.
 Romana þear 7ær. 9 Cott. 7iet. 10 Cott. þeodum. 11 Cott. bea-
 12 Cott. 7pnað. 13 Bod. endemert. 14 Cott. 7ebýneð. 15 Cott.
 ealle. 16 Cott. goober. 17 Cott. anum. 18 Cott. ealle. 19 Cott.
 mæ7ene. 20 Cott. goob. 21 Cott. ne mæ7 hine mon no mið 7ihte
 hatan 7e 7ooba. 7i7 he bið þær heh7tan goober bebæleþ. 22 Cott.
 goob. 23 Cott. goobum. 24 Cott. beaz. 25 Cott. goober. 26 Cott.
 goobum. 27 Cott. zoban. 28 Bod. hioþa zob. buton him7elfum
 næfþen. þonne mihte hi mon hi beniman. 29 Bod. 7ealþe oðþa oþe7
 ma. 30 Cott. goob. 31 Bod. 7eleanan. 32 Cott. goob.

in how deep, and in how dark a sink of vices the evil-willing are involved, and how the good shine brighter than the sun? For the good are never destitute of the rewards of their good, nor the wicked ever of the punishments which they deserve. Everything which is done in this world has recompense. Let any one work what he may, or do what he may, he will ever have that which he earns. Moreover, it is not unjust, as was formerly the custom of the Romans, and still is in many nations, that man should have a golden crown at the end of some course. Many people then come thereto, and all run equally, those who have confidence in their running; and whichever first arrives at the crown, then may he have it to himself. Every one desires that he may first arrive, and have it; but nevertheless it falls to one. So does all mankind in this present life,—runs and hastens, and is desirous of the highest good. But it is offered to no one man, but is *offered* to all men. Therefore it is needful to every one that he strive with all his power after the reward. Of the reward no good man is ever deprived. A man cannot rightly call himself good if he be destitute of the highest good, for no good servant is without good rewards. Let the wicked do what they may, the crown of good reward will always be possessed by the good for ever. The evil of the wicked cannot deprive the good of their good, and of their excellence. But if they had that good from without them, then might some one deprive them of it; either he who formerly bestowed it, or another man. But a good man then loses his rewards when he forsakes his good. Understand, then, that to every man his own good gives ~~good reward~~; that good which is in himself. What-wise man will say, that any good man is destitute of the highest good? for he always labours after it. But meditate thou always on the great and the fair reward,

1 forþam¹ ꝥ eblean iſ oſap ealle oppe² lean to luſienne.³ 7/ðo
 2 þær lean to þam forþſpecenan goðum⁴ þe ic ða ær tealde on
 oþrabban bec. þonne hi þonne gegaderude⁵ bioþ. ðonne miht⁶
 þu onſitan ꝥ þa geſælþa 7 ꝥ hehte. goð⁷ biþ eall an. 7 ꝥ biþ
 5 Loð. 7 þonne ðu miht⁸ eac onſitan ꝥ ælc goð⁹ man biþ eabiſ.
 7 ꝥ ealle geſælþe men beoþ¹⁰ Loðar. 7 habbaþ ecu eblean
 huora¹¹ goðer : .¹²

§ III.^t Forþam¹³ ne ðearf nænne ƿiſne mon tƿeoſan. ꝥ ða
 ƿſelan nabban eac ece¹⁴ eblean heora ƿſeler. ꝥ biþ ece ƿite.
 10 ðeah ðu nu ƿene. ꝥ hiora hƿylc¹⁵ geſeliſ.¹⁶ ƿie heſ for. ƿoſulða.
 he hæfþ ðeah ƿiſle¹⁷ hiſ ƿſel. mið huan. 7 eac þær ƿſeler¹⁸
 eblean ða hƿile þe hit him liap. Niſ nu nan ƿiſ man ꝥ nýte ꝥ
 13 te goð¹⁹ 7 ƿſel bioþ ƿiſle²⁰ unſeppene betƿux²¹ him. 7 ƿiſle²²
 14 on tƿa²³ ƿillaþ. 7 ſƿa ſƿa ðær goðan goðneſ biþ hiſ aſen goð²⁴ 7
 15 hiſ aſen eblean. ſƿa biþ eac þær ƿſelan ƿſel hiſ aſen ƿſel. 7 hiſ
 eblean. 7 hiſ aſen ƿite. ne tƿeoþ nænne mon ƿiſ he ƿite hæfþ.
 ꝥ he næbbe ƿſel. Ðƿæt ƿenaþ þa ƿſelan ꝥ he beon bebæbe
 ðara ƿita 7 ƿiſt fulle ælceſ ƿſeler. nallaſ²⁵ no ꝥ an. ꝥ hi bioþ
 aſylbe. ac forneah to nauhte gebone. Onſit nu be þam goðum
 20 hu miſel ƿite þa ƿſelan ƿiſle habbaþ. 7 zehƿr zyt²⁶ ƿum
 biſpell. 7 zeheald þa ƿel þe ic þe ær ſæbe. Eall ꝥ. ꝥ te annette
 hæfþ. ꝥ þe ſecgaþ þæt te ƿie. ða. hƿile þe hit æt ſomne biþ. 7
 25 ða ſamneæbneſſe þe haraþ goð. Ðƿa ſƿa an man biþ man. ða
 hƿile ðe ƿioſaþ 7 ſe lichoma biþ ætſomne.²⁷ þonne hi þonne
 25 geſindnebe bioþ ðonne²⁸ ne bið he ꝥ ꝥ he ær ƿær. ꝥ ilce þa
 miht²⁹ geſencan be ðam lichoman 7 be hiſ lumaum. ƿiſ þara
 27 luma hƿilc³⁰ of biþ. ðonne ne biþ hit no full mon ſƿa hit ær
 ƿær. ƿiſ eac hƿylc goð³¹ man ſƿom goðe geƿite. ðonne ne biþ he
 þe³² ma ſullice goð. ƿiſ he eallunga ſƿom goðe³³ geƿite. þonan
 30 hit gebýraþ ꝥ ða ƿſelan. ſoſlaetaþ ꝥ ꝥ hi ær biðon³⁴ ne³⁵ bioþ

^t Boet. lib. iv. proſa 3.—Quæ cum ita ſint, &c.

¹ Cott. forþam. ² Cott. oðru. ³ Cott. luſianne. ⁴ Cott. goðum.
⁵ Cott. gegaderubu. ⁶ Cott. meahz. ⁷ Cott. goð. ⁸ Cott. meahz.
⁹ Cott. goð. ¹⁰ Cott. bioð. ¹¹ Cott. heora. ¹² Cott. goðer. ¹³ Cott.
 forþam. ¹⁴ Cott. næbben eac ecu. ¹⁵ hƿylc, deest in MS. Bod.
¹⁶ Bod. geſælþe. ¹⁷ Cott. ƿiſle. ¹⁸ Cott. ƿſel. ¹⁹ Cott. goð.
²⁰ Cott. ƿiſle. ²¹ Cott. betƿox. ²² Cott. ƿiſle. ²³ Cott. tu.
²⁴ Cott. goð. ²⁵ Cott. nallaſ. ²⁶ Cott. zet. ²⁷ Cott. ætſomne
 bioð. ²⁸ hi þonne geſindnebe bioð þonne, deſunt in MS. Bod. ²⁹ Cott.
 meahz. ³⁰ Cott. hƿylc. ³¹ Cott. goð. ³² Cott. þon. ³³ goðe,
 deest in MS. Cott. ³⁴ Cott. biðon. ³⁵ Cott. 7 ne.

for that reward is above all other rewards to be loved: and add that reward to the before-mentioned goods which I formerly recounted to thee in the third book. When they are added together, then mayest thou perceive that happiness and the highest good are all one, and that is God. And then thou mayest also perceive that every good man is happy, and that all happy men are gods, and have eternal reward of their good!

§ III. Therefore no wise man needs to doubt that the evil have also eternal recompense of their evil, that is, eternal punishment. Though thou mayest think that any of them is happy here in respect of the world, he nevertheless has always his evil with him, and also the recompense of the evil, *even* whilst it gives him pleasure. There is no wise man who is ignorant that good and evil are always discordant between themselves, and always are at variance in their wishes. And as the goodness of the good is his own good, and his own reward, so is also the evil of the wicked his own evil, and his reward, and his own punishment. No man if he has punishment, doubts that he has evil. What! do the wicked think that they are exempted from punishments, and *yet* are full of all evil? Not only are they foul, but almost brought to nothing. Understand, therefore, from the good, how great punishment the wicked always have: and hear, moreover, an example; and well retain those which I before mentioned to thee. Whatsoever has unity, that we say exists while it remains together; and this unity we call good. Thus a man is a man whilst the soul and the body are together. But when they are separated, then is he not that which he was before. The same thou mayest conceive concerning the body, and concerning its limbs. If any of the limbs is off, then it is not full man, as it ~~was~~ before. So if any good man depart from good, then is he not any more fully good, if he at all depart from good. When it happens that the wicked leave off what they before did, *they* are not what they before were.

1 þ þ hi ær pæron. Ac þonne hi þ ȝob¹ foplætap ȝ peopþap
 ȝfele. ðonne ne beop² hi nauhtap būton anlicneȝ. þ mon mæȝ
 ȝerion þ hi ȝio men pæron.³ ac hi habbaþ þær menniſceȝ
 ðonne þone heſſtan ðæl foplopen. ȝ þone fopcupertan⁴ ȝe-
 5 healbēn. hi foplætap þ ȝecȳnðelice ȝob. þ⁵ rint menniſchice
 þeapap. ȝ habbaþ þeah manneȝ anlicneȝre ða hpile þe hi
 libbaþ.:

§ IV.^u Ac ȝpa ȝpa manna ȝobneȝ⁶ hi ahefþ ofen þa men-
 niſcan ȝecȳnð. to þam⁷ þ hi beop ȝobar[†] ȝenemneðe.⁸ ȝpa eac
 10 hioþa ȝfelneȝ apȳpþ hi unþen ða menniſcan ȝecȳnð. to þam⁹
 þ hi biþ ȝfele ȝehatene. þ þe cpeþap ȝie nauht. Forþam ȝif
 ðu ȝpa foplætne mon metȝ þ he biþ fahpenreð ȝnom ȝobe¹⁰ to
 ȝfele. ne miht¹¹ ðu hine na mið ȝihte nemnan man. ac neaȝ.
 Liȝ þu þonne¹² on hpicum men onȝitȝ. þ he biþ ȝitȝe ȝ
 15 neaȝe. ne ȝcealt þu hine na hatan man. ac ȝulȝ. Anð þone
 neþan þe biþ ppeonteme. þu ȝcealt hatan hunð. nallaȝ¹³ mann.
 17 Anð ðone leaȝan ȝȝeȝan. þu ȝcealt hatan fox. næȝ mann. Anð
 ðone unȝemetlice moðeȝan ȝ ȝȝrienðan.¹⁴ ðe to micelne anþan
 hæfþ. ðu ȝcealt hatan leo. næȝ mann. Anð þone ȝænan. þe biþ
 20 to ȝlap. ðu ȝcealt hatan aȝra ma þonne man. Anð þone unȝe-
 metlice eaȝan. þe him onðræt mape¹⁵ þonne he þupȝe.¹⁶ þu
 miht¹⁷ hatan hapa. ma ðonne man. Anð þam¹⁸ unȝertæbbeȝan
 ȝ ðam¹⁹ hæȝan.²⁰ þu miht²¹ rectȝan²² þ hi biþ ȝinðe ȝelcȝa.
 oððe unȝtillum ȝuȝelum. ðonne ȝemetȝætum monnum. Anð
 25 þam þe ðu onȝitȝ þ he hi²³ on hiȝ lichaman luȝtum. þ he bið
 anlicorȝ fecttum ȝȝinum. þe ȝimle pillnaȝ²⁴ licȝan on ȝulum
 27 ȝolum. ȝ hi nȝllaȝ fapȝȝȝan²⁵ on hluttum pæteȝum.²⁶ ac
 þeah hi ȝelbum hþonne berpemeðe peopþon. ðonne ȝleaȝ he eft
 on þa ȝolu ȝ þeþealȝap þær on. Ða ȝe ȝiȝðom þa þiȝ ȝpell
 30 aȝent hæfþe. ða onȝan he ȝinȝan ȝ þuȝ cpeþ.

^u Boet. lib. iv. prosa 3.—Sed cum ultra homines, &c.

¹ Cott. ȝobð. ² Cott. bioð. ³ Cott. pæpen. ⁴ Bod. fopcupertan.
⁵ Bod. ȝ. ⁶ Cott. ȝobneȝ. ⁷ Cott. þon. ⁸ Cott. ȝenemneðe. ⁹ Cott.
 þon. ¹⁰ Cott. ȝoobe. ¹¹ Cott. meahȝ. ¹² þonne, deest in MS. Cott.
¹³ Cott. nalleȝ. ¹⁴ Bod. ȝȝrienðe. ¹⁵ Cott. ma. ¹⁶ Cott. þupȝe.
¹⁷ Cott. meahȝ. ¹⁸ Cott. þæm. ¹⁹ Cott. þæm. ²⁰ Cott. ȝalan.
²¹ Cott. meahȝ. ²² Cott. rectȝan. ²³ Cott. liȝð. ²⁴ Cott. ȝimle
 pillað. ²⁵ Cott. næȝpe nellað fapȝȝȝan. ²⁶ Cott. pæteȝum.

But when men forsake good, and become wicked, then are they nothing but a resemblance; so that one may see that they formerly were men, but they have lost the best part of humanity, and kept the worst. They forsake the good of their nature, that is human manners, and have nevertheless the likeness of man while they live.

§ IV. But as the goodness of men raises them above human nature, so far that they are named gods; so also their wickedness degrades them below human nature, so far that they are called evil, which we say is nothing. Therefore if thou shouldest meet a man so debased that he is turned from good to evil, thou canst not rightly name him man, but beast. If then thou observest with respect to any man, that he is a rapacious man, and a spoiler, thou shouldest not call him a man, but a wolf. And the fierce *man* who is a brawler, thou shouldest call a hound, not a man. And the deceitful, crafty *man*, thou shouldest call a fox, not a man. And the immoderately proud and angry *man*, who has great malice, thou shalt call a lion, not a man. And the dull *man* who is too slow, thou shouldest call an ass more than a man. And the excessively timid *man* who is more fearful than he needs, thou mayest call a hare more than a man. And to the inconstant and the light, thou mayest say, that they are more like the wind, or restless birds, than modest men. And to him whom thou observest that he is lying in the lusts of his body, thou mayest say, that he is most like to fat swine, which always desire to lie in foul mire, and will not wash themselves in pure waters; but if they sometimes rarely are made to swim, then cast they *themselves* again into the mire, and wallow therein. When Wisdom had ended this speech, then began he again to sing, and thus said:

CAPUT XXXVIII.

1 § I. AIL ðe¹ mæg peccan of ealðum leaſum ſpellum ſum
 ſiþe anlic ſpell þæne ſppæce þe wit nu ymbe ſppæcon. Ðit ge-
 býnebeſig on Troiana Ʒepinne ꝥ þær wæs an cýning þær nama
 4 Aulixer. Ʒe hæfde twa dioba under þam Karene. Ða dioba
 5 wæron hatene Iþacize 7 Retie. 7 ðær Karener nama wæs Aga-
 memnon. Ða Ʒe Aulixer mið þam Karene to þam Ʒeriohte for-
 7 ða hæfde he ſume hundreð ſcipa. ða wæron hi ſume ten Ʒear
 on þam Ʒepinne. Ða Ʒe cýning eft ham cefde from þam Karene;
 7 hi ꝥ land hæfðon Ʒepunnen. Ða næfde ma ſcipa þonne an. ꝥ
 10 wæs ðeah þne neþne. Ða Ʒertob hine heah weþen 7 toþm Ʒæ.
 // weaþ ða forþwitan on an Ʒlonb ut on² ðæne Venel-ſæ. þa
 wæs þær Apolliner dohton. Iohel ſuna. Ʒe Iob wæs hioþa
 cýning. 7 licette ꝥ he ſceolde bion Ʒe hehta Gob. 7 ꝥ ðýrige
 ſolc him Ʒelyrðe. forþamþe he wæs cýne cýnner. 7 hi nýrton
 15 nænne oþerne Gob on ðæne timan. buton hioþa cýningas hi
 weorðodon for Gobas. Ða ſceolde wæs Iohel ræðen beon eac
 Gob. þær nama wæs Saturnur. 7 hiſ ſpa ilce eal cýn³ hi hæfðon
 for Gob. þaſpar hioþa an Ʒe Apollinur ðe we ær ymb ſppæcon.
 þær Apolliner dohton ſceolde bion Ʒýdene. þæne nama wæs
 20 Kynke. Ðio hi ræðon ſceolde bion ſiþe ðnýrcræftiƷu. 7 Ðio
 21 wunode on ðam Ʒlande þe Ʒe cýning on forþwiten weaþ ðe we
 ær ymbe ſppæcon. Ðio hæfde ðær ſiþe micle weþode hine
 ðegna. 7 eac oþerra mæðena. Sona ſpa hio Ʒereah ðone for-
 þwitenan cýning þe we ær ymbſppæcon. þær nama wæs Aulixer.
 25 Ða ongan hio hine lufian. 7 hioþa æƷþer oþerne ſiþe unge-
 metlice. ſpa ꝥ te he for hine lufan forlæt hiſ rice eall. 7 hiſ
 30 cýnnen. 7 wunode mið hine oþ ðone timre ꝥ hiſ weƷnas him ne
 mihton lenƷ mið Ʒepunian. ac for hioþa earðer lufan 7 for
 29 ðæne wƷace tihoðon hine to forlætann. Ða ongunnon leaſe
 30 men wƷcan ſpell. 7 ræðon ꝥ hio ſceolde mið hine ðnýrcræft.
 31 þa men forþneban. ð weorpan hi an wiððeoþa lic. 7 riððan
 ſlean on þa naccentan 7 on corpar. Sume hi ræðon, ꝥ hio
 32 ſceolde forſceorpan to lēon, 7 ðonne weð ſceolde ſppæcan.
 þonne wýnbe hio. Sume ſceolðan bion ſeronar, 7 ðonne hi
 35 ſceolðan hioþa ſar riððan. þonne Ʒwýmceððan hi. Sume
 36 wunðon to wulfan. Ða ðuton. ðonne hi ſppæcan ſceolðon.

¹ Boet. lib. iv. metrum 8.—Vela Neritii duci, &c.

² Bod et Cott. ba.

³ Bod. et Cott. uton.

⁴ Bod. et Cott. ælcine.

CHAPTER XXXVIII.

§ I. I CAN relate to thee, from ancient fables, a story very like to the subject which we have just now spoken about. It happened formerly in the Trojan war, that there was a king whose name *was* Ulysses, who had two countries under the Cæsar. The countries were called Ithaca and Retia, and the Cæsar's name was Agamemnon. When Ulysses went with the Cæsar to the battle, he had some hundred ships. Then were they some ten years in that war. When the king again returned homeward from the Cæsar, and they had conquered the land, *he* had not more ships than one; but that was *a ship* with three rows of oars. Then opposed him a great tempest and a stormy sea. He was then driven on an island out in the Wendel sea. Then was there the daughter of Apollo, the son of Jove. Jove was their king, and pretended that he should be the highest god, and that foolish people believed him because he was of royal lineage, and they knew not any other God at that time, but worshipped their kings for gods. Then should the father of Jove be also a god, whose name was Saturn; and likewise all his kindred they held for gods. Then was one of them the Apollo whom we before mentioned. . . . Apollo's daughter should be a goddess, whose name was Circe. She, they said, should be very skilful in sorcery; and she dwelt in the island on which the king was driven, about whom we before spoke. She had then a very great company of her servants, and also of other maidens. As soon as she saw the king driven *thither*, whom we before mentioned, whose name was Ulysses, then began she to love him, and each of them the other, beyond measure; so that he for love of her neglected all his kingdom, and his family, and dwelt with her until the time that his thanes would no longer remain with him; but for love of their country, and on account of exile, determined to leave him. Then began false men to work spells. And they said that she should by her sorcery overthrow the men, and cast them into the bodies of wild beasts, and afterwards throw them into chains and fetters. Some, they said, she should transform to lions, and when ~~they~~ *they* should speak then ~~they~~ *they* roared. Some should be wild boars, and when they should lament their misfortune then they grunted. Some became wolves. These howled

- / Sume ƿurdon to þam ðeorcýnne þe mon hæf tigrif. Ða ƿeopð eall ƿe Ʒeƿerſcipe ƿorþƿerſes to mihtlicum ðeorcýnnum. ælc to ſumum ðione. buton þam cýninge anum. Ælcne mete hi onſcunebon þe men etap. 7 ƿilnodon ðara þe ðeop etap.
- 5 Næfbon hi nane anlicneſſe manna ne on lichoman ne on ſtemme. 7 ælc ƿiſſte ðeah hi Ʒeƿit ſƿa ſƿa he ær ƿiſſte. þ Ʒeƿit ƿaſ ſƿiþe ſonſienbe ſor þam ermpum ðe hi ðrozan. Ðræt þa menn ðe þýrum leaſungum Ʒeleſbon. ðeah ƿiſſton þæt hio mið þam ðrýcneſſe ne mihte ðara manna Mōdon ƿendan.
- 10 þeah hio ða lichoman onpenbe. Eala þ hit iſ micel cræft ðær Mōeſ ſor ðone lichoman. Be ſƿilcum 7 be ſƿilcum þu miht onſitan þ ƿe cræft þær lichoman biþ on þam Mōbe. 7 þ ƿe ælcum men ma ðerap hiſ Mōeſ unþeap. ðær Mōeſ trōþ eallne þone lichoman to him. 7 þær lichoman mettrumneſ ne
- 15 mæg þ Mōð eallunga to him Ʒetion.
- § II.^w Ða cræp ic. Ic eom Ʒeƿara þ þ iſ ƿop. þ þu ær Ʒæbeſt. þ þær þ hit nauht unſiht ƿære þæt mon ða ýfel-
- 18 pillendan men hete netenu. oððe ƿilþeop.¹ ðeah hi manneſ onlicneſſe hæbben. Ac Ʒif ic hæfðe ſƿilcne anpealb.² ſƿýlce ƿe
- 20 ælmihteza Gōð hæfð. ðonne ne lete io no ða ýfelan ðerian ðam³ Ʒoðum⁴ ſƿa ſƿiþe ſƿa hi nu ðop. Ða cræp he. Niſ hit him no ſƿa longe alefeð ſƿa þe ðýncp. ac ðu miht onſitan þ him
- 23 biþ ſƿiþe hƿæðlice Ʒeƿtƿeð⁵ hioþa onſonſneſſe ſƿa ic þe nu nihte ƿeczan ƿille. ðeah ic Ʒet ſemtan⁶ næbbe ſor oƿerpe⁷
- 25 ſƿræce. ðær hi ðone unnýttan anpealb⁸ næfðen þe hi ƿenap þ hi habbaþ.⁹ ðonne næfðon hi ſƿa micel ƿite ſƿa hi habban ſculon. Ða ýfelan biþ micle¹⁰ unſeæliznan þonne. ðonne¹¹ hi magan ƿurhtion¹² þæt ýfel þ hi lýt. þonne hi þonne bion. þonne hi hit ðon ne mazon. ðeah ðiſ¹³ ðýrize men ne Ʒelepan.¹⁴
- 30 Ðit iſ ſƿiþe ýfel þ mon¹⁵ ýfel ƿille. 7 hit¹⁶ iſ þeah micle ƿýrre þ hit mon mæg ðon.¹⁷ ſorþæm¹⁸ ƿe ýfela¹⁹ ƿilla biþ tortenceb. ſƿa þe ƿecely²⁰ beſoran ſýne. Ʒif mon þ ƿeop ƿurhtion²¹ ne²²
- 33 mæg. Ac ða ýfelan²³ habbaþ hƿilum ðrið unſeælpa.²⁴ an iſ þ
- 34 hi ýfel ƿillaþ. oƿer þ þ hi mazon. þriððe þ hi hit ƿurhtioþ.²⁵

^w Boet. lib. iv. proſa 4.—Tum ego, Fateor, inquam, &c.

¹ Cott. ƿilþioþ.

² Cott. anpaľb.

³ Cott. þæm.

⁴ Cott. Ʒoðum.

⁵ Cott. Ʒeƿtƿeð.

⁶ Cott. æmettan.

⁷ Cott. oðpe.

⁸ Cott. un-

nettan anpaľb.

⁹ Cott. hæbben.

¹⁰ Cott. bioð ſýmle.

¹¹ Bod. þone.

¹² Cott. mazon ƿurhtion.

¹³ Cott. hiſ.

¹⁴ Cott. Ʒelepan.

¹⁵ Cott.

mon þ.

¹⁶ Bod. he.

¹⁷ ðon, deest in MS. Cott.

¹⁸ Cott. ſorþæm

ſorþæm.

¹⁹ Cott. ýrla.

²⁰ Cott. þær pec.

²¹ Cott. ƿurhtion.

²² ne,

deest in MS. Bod.

²³ Cott. ýrlan.

²⁴ Cott. unſeælpa.

²⁵ Cott.

þ ƿurhtioð.

when they should speak. Some became that kind of wild beast that man calls tiger. Thus was all the company turned to wild beasts of various kinds; each to some beast, except the king alone. Every meat they refused which men eat, and were desirous of those which beasts eat. They had no resemblance of men either in body or in voice, yet every one knew his mind, as he before knew *it*. That mind was very sorrowful through the miseries which they suffered. Indeed, the men who believed these fictions, nevertheless knew that she by sorcery could not change the minds of men, though she changed the bodies. How great an excellence is that of the mind in comparison of the body! By these *things*, and the like thou mayest learn, that the excellence of the body is in the mind; and that to every man the vices of his mind are more hurtful. *Those* of the mind draw all the body to them, and the infirmity of the body cannot entirely draw the mind to it.

§ II. Then said I: I am convinced that that is true which thou before saidst, that is, that it would not be unfit that we should call evil-willing men cattle, or wild beasts, though they have the resemblance of man. But if I had such power as the Almighty God has, then would I not let the wicked injure the good so much as they now do. Then said he: It is not permitted to them so long as thou supposest. But thou mayest be assured that their prosperity will very soon be removed, as I will shortly inform thee, though I have not leisure now on account of other discourse. If they had not the vain power, which they think they have, then would they not have so great punishment as they shall have. The wicked are much more unhappy when they are able to accomplish the evil which they list, than they are when they are unable to do it; though these foolish men do not believe it. It is very wicked that any man wills evil, and it is still much worse that he is able to do it, for the evil will is dispersed like incense before the fire, if man is not able to accomplish the work. But the wicked have sometimes three misfortunes: one is, that they will evil; the second, that they are able *to do it*; the third,

1 forþam¹ ƿes hæfþ ƿetiohhod to ƿellenne² ƿitu 7 ermba
 þam ƿfelum³ monnum for hiora ƿflum ƿeorcum. Ða cƿæp ic.
 3 Ðra hit iſ ſƿa ðu reƿrt. 7 þeah ic polbe ƿæpſcan. ƿif ic mihte.⁴
 þ hi næfðon þa heafðſaþa þ hi mihton ƿfel bon. Ða cƿæp he.
 5 Ic ƿene þeah þ hi loſige ſe anƿealb⁵ ær þonne ðu polbert.⁶
 oððe hi ƿenen. forþæm nan ƿiht nſ lanƿ⁷ fæner on þiſ and-
 ƿearðan liſe. þeah monnum ƿſnce þ hit lanƿ ſe. Ac ſƿiþe oſt
 ſe micla anƿealb⁸ ðara ƿfelena ƿehurt. ſƿiþe færllice. ſƿa ſƿa
 9 ƿneat beam on ƿyða⁹ ƿſncþ hliðne ðſnt ðonne men lært
 10 ƿenap. 7 forþam¹⁰ ege hi bioþ¹¹ ſimle ſƿiþe earne. Liſ hi
 ðonne hiora ƿfel earne ƿeðeð. hu ne biþ þonne ſimle þ lanƿe
 12 ƿfel ƿſpre ðonne þ rconſe. Ðeah nu þa ƿflan næfne ne ƿur-
 ðon¹² ðeabe. Ðeah ic¹³ polbe cƿeþan þ hi ƿæron¹⁴ eanmorte.¹⁵
 Liſ þa ƿeanmba ealle¹⁶ ſoþe¹⁷ ſint. ðe ƿe lanƿe¹⁸ ær ƿmbe
 15 ƿeahton.¹⁹ þ ða ƿflan²⁰ heſ on ƿoþulbe²¹ habban ſceolðan.²²
 þonne iſ ƿæt ſƿeotol. þ þa ƿeanmba beoþ²³ ſenðeſare ƿe ece²⁴
 bioþ. Ða cƿæp ic. Ðæt iſ ƿunðorlic þ ðu reƿrt.²⁵ 7 ſƿiþe ear-
 ſorlic ðſregum monnum to onƿitanne. Ac ic onƿite þeah þ
 hit belimþþ ƿenog ƿel to ƿæne ſƿæce ƿe ƿit ær ƿmbe ſƿæcon.
 20 Ða cƿæp he. Ic ne ſƿnece nu no to ðſregum monnum. ac
 ſƿnece to þam ƿe ƿilniap²⁶ ſiſðom onƿitan. forþæm þ biþ
taen ſiſðomeſ. þ hine mon ƿilniƿe²⁷ ƿeþeþan²⁸ 7 onƿitan. Ac
 ƿif ðſſiſra hƿone tƿeƿe²⁹ æniƿer ðara ſƿella. ðe ƿe ær ƿmbe³⁰
 ſƿæcon on þiſe ilcan bec. ðonne ƿeƿeþe he. ƿif he mæƿe.
 25 oþer tƿeƿa oððe þara ſƿella ſum leaſ oððe ungelic ðære ſƿæce
 26 ƿe ƿit æfter ſƿſnaþ. oððe þriððe ƿenð onƿite 7 ƿeleſe þ ƿe
 on ƿiht ſƿiſen.³¹ ƿif he þara nan ne ðeþ.³² ðonne nat he
 hƿæſ³³ he menþ.³⁴

§ III.^x Ac ic ðe mæƿ ƿet³⁵ taſcan oþer ðiſ ƿe ðſregum
 30 monnum ƿle ðincan ƿet³⁶ unƿeleſenðlicne.³⁷ 7 iſ ðeah ƿenog

^x Boet. lib. iv. proſa 4.—Nam hoc quoque quod dicam, &c.

¹ Cott. forþæmbe. ² Cott. ƿellanne. ³ Cott. ƿflum. ⁴ Cott. meah. ⁵ Cott. anpalb. ⁶ Cott. polbe. ⁷ Cott. long. ⁸ Cott. anpalb. ⁹ Cott. ƿyða. ¹⁰ Cott. forþæm. ¹¹ Cott. beoð. ¹² Cott. ƿunðen. ¹³ x, deest in MS. Cott. ¹⁴ Cott. ƿæpen. ¹⁵ Cott. eanmorte 7 unƿeal-
 gorte. ¹⁶ Cott. ealla. ¹⁷ Cott. roþa. ¹⁸ Cott. longe. ¹⁹ Cott. ƿeahton. ²⁰ Cott. ƿflan. ²¹ Cott. ƿeopulbe. ²² Cott. ſceolðen. ²³ Cott. ƿmbe bioð. ²⁴ Cott. eac. ²⁵ Cott. reƿrt. ²⁶ Cott. ƿel ƿilniap. ²⁷ Cott. ƿelniƿe. ²⁸ Bod. ƿeþan. ²⁹ Cott. tƿeƿe. ³⁰ Cott. ƿmbe. ³¹ Cott. ſƿſniƿen. ³² Cott. nſte. ³³ Cott. nan þara hƿæſ. ³⁴ Cott. mænð. ³⁵ Cott. ƿet. ³⁶ Cott. ƿet. ³⁷ Cott. unƿele-
 ſenðlicne.

that they accomplish it. For God has decreed to give punishments and miseries to wicked men for their wicked works. Then said I: So it is as thou sayest; and yet I would wish, if I might, that they had not the unhappiness of being able to do evil. Then said he: I think, however, that that power will be lost to them sooner than *either* thou or they would expect. For nothing is of long duration in this present life, though it seem to men that it be long. But very frequently the great power of the wicked falls very suddenly, even as a great tree in a wood makes a loud crash when men least expect; and through fear they are always very miserable. But if their wickedness makes them miserable, is not then the long evil always worse than the short? Though the wicked never died, I should still say that they were most miserable. If the miseries are all true, which we long ago discoursed about, that the wicked should have in this world, then is it evident that those miseries are infinite which are eternal. Then said I: That is wonderful which thou sayest, and very difficult to be understood by foolish men. But I nevertheless perceive that it appertains well enough to the discourse which we were before holding. Then said he: I am not now speaking to foolish men, but am speaking to those who desire to understand wisdom; for it is a token of wisdom that any one is willing to hear and understand it. But if any of the foolish doubt any of the reasonings which we have already uttered in this same book, let him show, if he can, some one of the arguments *which* is either false, or inapplicable to the subject about which we are inquiring; or thirdly, let him turn, understand, and believe that we argue rightly. If he will do none of these *things*, then he knows not what he means.

§ III. But I can still teach thee another thing, which to foolish men will seem yet more incredible, and is nevertheless suitable enough to the argument which we are holding. Then

/ gelic þam spelle ðe wit sæter spýriap. Ða cwear ic. Ðwæt is þ
 + la ðinga. Ða cwear he. Wit is þ þ ða yfelan¹ biop micle gesealg-
 þan ðe on ðisse worulde² habbaþ micelne wean 7 manigreals
 wite³ for hyra⁴ yfelum.⁵ Ðonne þa sien þe nane swæce nabbap.
 5 ne nan wite on þisse worulde for hiora yfele. Ne wene ðeah nan
 mon þ ic for þæm anum ðýllic swæce. ðe ic wolbe unweap-
 7 tælan. 7 goðe herian. 7 mid ðære byrne⁶ men ðreatian 7
 tihthan⁷ to godum ðearum. forþam⁸ ege ðær wite. ac for
 oþrum þingum⁹ ic hit swæce¹⁰ zet spýpor. Ða cwear ic. For
 10 hwylcum¹¹ oþrum ðingum woldeþ¹² ðu þ swæcan.¹³ buton for-
 þam¹⁴ ðe þu nu sædeþ. Ða cwear he. Lemun¹⁵ ðu þ wit ær
 swæcon. þ wæs þ þa goðan¹⁶ hæfben¹⁷ rýmle anweald¹⁸ 7 ge-
 sælpa. 7 þa yfelan¹⁹ næfben næfre naufer. Ða cwear ic. Ðæt
 ic geman. Ða cwear he. Ðwæt wenst ðu nu. gif þu geseht
 15 hwýlcne swipe ungesælgne mon. 7 ongest ðeah hwæt hwegu²⁰
 16 goðe²¹ on him. hwæþer he sie swa ungesælg. swa se þe nan riht
 goðe²² næfþ. Ða cwear ic. Se me wýncþ gesælgna. ðe hwæt
 hwegu²³ hæfþ. Ða cwear he. Ac hu wýncþ ðe þonne be þam²⁴ þe
 20 nan riht goðe²⁵ næfþ. gif he hæfþ²⁶ sumne eacan yfele. se þu
 21 wilt secgan þonne zet²⁷ sie ungesælgna ðonne se oþer. for þær
 yfele²⁸ eacan. Ða cwear ic. Ðri ne sceolbe me swa ðincan.²⁹
 Ða cwear he. Telo þonne þ ðe swa wýncþ.³⁰ ongest ðonne mid
 innepearþan³¹ Mobe þ þa yfelan³² habbaþ sumle³³ hwæt hwegu³⁴
 goðe on gemong hiora yfel. þ is hiora wite þ mon mæg riðe
 25 eaðe gereccan mid rihte him to goðe.³⁵ Ac þa se him biþ un-
 wýtnobe eall hiora yfel on ðisse worulde. habbaþ sum yfel
 hefigne 7 swecendlicne þonne ænig³⁶ wite sie on þisse worulde.
 26 þ is þ him biþ ungewýtnobe³⁷ hiora yfel on þisse worulde.³⁸ þ
 27 is þ sweotolost tæc³⁹ þær mærcan yfele on þisse worulde.⁴⁰

¹ Cott. yfelan.² Cott. worulde.³ Cott. wite.⁴ Cott. hiora.⁵ yfelum, deest in MS. Cott.⁶ Cott. byrne.⁷ Cott. þreatian 7⁸ tihthan.⁹ Cott. forþam.¹⁰ Cott. þingum.¹¹ Cott. swæc.¹² Cott. hwylcum.¹³ Cott. woldeþ.¹⁴ Cott. swæcan.¹⁵ Cott. forþam.¹⁶ Cott. geman.¹⁷ Cott. goðan.¹⁸ Cott. hæfben.¹⁹ Cott.²⁰ anweald.²¹ Cott. yfelan.²² Cott. hwegu.²³ Cott. goðe.²⁴ goðe.²⁵ Cott. hwegu.²⁶ Cott. wæs.²⁷ Cott. goðe.²⁸ Bod.²⁹ næfþ.³⁰ Cott. zet.³¹ Cott. yfel.³² Cott. wýncan.³³ Ða³⁴ cwear he. Telo þonne þ se swa wýncþ, desunt in MS. Cott.³⁵ Cott. in-³⁶ nepearþe.³⁷ Cott. yfelan.³⁸ Cott. rýmle.³⁹ Cott. hwegu.⁴⁰ goðe.⁴¹ Bod. tani.⁴² Cott. ungewýtnob.⁴³ Cott. worulde.⁴⁴ Cott.⁴⁵ tacen.⁴⁶ Cott. worulde.

said I: What thing is that? Then said he: It is this, that those wicked persons are much happier who in this world have great misery, and manifold punishment for their evil, than those are who have no suffering nor punishment in this world for their guilt. Let no one, however, think that I speak thus merely because I would reprove vices, and praise virtue, and by the example urge and persuade men to good conduct through fear of punishment: but I speak it still more for other reasons. Then said I: For what other reasons wouldest thou speak it, except what thou hast just mentioned? Then said he: Dost thou recollect what we before said, that is, that the good always had power and happiness, and the wicked never had either? Then said I: That I remember. Then said he: But what thinkest thou, if thou seest any man very unhappy, and yet perceivest something of good in him; is he as unhappy as the man who has no good *in him*? Then said I: He appears to me happier, who has something of good. Then said he: But what then dost thou think concerning him who has no good, if he has some addition of evil? He, thou wilt say, is still more unhappy than the other, through the addition of evil. Then said I: Why should not I think so? Then said he: Consider that it so appears to thee, *and* understand with inward mind that the wicked have always something of good among their evil, that is their punishment, which we may very easily, and justly reckon to them as good. But those whose evil is all unpunished in this world, have an evil heavier and more dangerous than any punishment in this world is; that is, that their evil is unpunished in this world, which is the most evident token of the greatest evil in this world, and of the worst recompense

1 / 7 þær pýpstan¹ ebleaner æfter ðisse worulde. Ða cwæð ic. Ne
 mæg ic ðær ofracan. Ða cwæp he. Forþæm sint ungerælyhnan
 þa ýfelan. forþæm him biþ buton geryhtum forgyfen hiopa
 ýfel ðonne þa sien þe him biþ hiopa ýfel geleanob be
 5 heopa³ geryhtum. forþæm hit is riht þ mon ýfelize
 þa ýfelan.⁴ 7 hit is riht⁵ þ hi mon læte unritnobe. Ða
 cwæp ic. Ðra ofræcþ þær. Ða cwæp he. Ne mæg nan man
 ofracan þ hit ne sie eall goð⁶ þ te riht biþ.⁷ 7 eall ýfel þ te
 riht biþ. Ða cwæp ic. Ic eom riþe geþreow mid ðisse spræce.
 10 7 punðrige⁸ forhp⁹ swa rihtwyr ðema ænige unrihte gife wille
 forgyfan. Ða cwæp he. Be hwam¹⁰ cwezt þu þ. Ða cwæp ic.
 Forþamþe¹¹ ðu ær cwæste þ he unriht byðe. þ he lete unrit-
 nob¹² þa ýfelan. Ða cwæp he. Ðæt is his weofod. þ he swa
 gýfol¹³ is. 7 swa nimeslice gýð. þ is micel gýfu¹⁴ þ he geþe
 15 oððæt ða ýfelan¹⁵ ongytaþ hýra¹⁶ ýfel 7 gecýrraþ¹⁷ to goðe.¹⁸
 Ða cwæp ic. Nu ic ongyte þ hit nis ece gýfu þ he gýf þam¹⁹
 ýrlum. ac is hwæt hwezu²⁰ felbunz²¹ 7 anbrið þær hehtan ðe man
 Forþam²² anbriðe 7 forþam²³ geryhte me wrecþ þ he sie þe
 19 riþer forgyfen. 7 beah me licap ðis swoll genox well. 7 þýnþ
 20 me genox gelic²⁴ þæm þe ðu ær sæbert :
 § IV.²⁵ Ac ic ðe halrige²⁵ zet²⁶ þ ðu me regeze²⁷ hwæpen ðu
 pene þ þa ýfelan²⁸ habban ænig wite æfter ðisse worulde.²⁹
 oððe þa goban³⁰ ænig eblean heopa³¹ gober.³² Ða cwæp he. Ðu
 ne sæste ic ðe ær þ þa goban³³ habbaþ eblean hiopa³⁴ gober.³⁵
 25 ægþer ge her. ge on ecnesse. 7 ða ýfelan³⁶ eac habbaþ eblean
 heopa³⁷ ýfeler.³⁸ ægþer ge her. ge eft on ecnesse. Ac ic wille
 ðælan ða ýfelan³⁹ ðam ýfelum⁴⁰ nu on tpa.⁴¹ forþamþe⁴² ofer
 ðæl þara ýfelena⁴³ hæfð ece wite. forþam hi manne midheort-
 29 nesse ne gecarnobon. ofer ðæl sceal beon geclænroð.⁴⁴ and ða

7 Boet. lib. iv. prosa 4.—Sed, quæso, inquam, te, &c.

¹ Cott. pýpstan. ² Ne, deest in MS. Bod. ³ Cott. hiopa. ⁴ Cott.
 ýrlige þa ýrlan. ⁵ Cott. poð. ⁶ Cott. goð. ⁷ bið, deest in MS. Cott.
⁸ Cott. punðrie. ⁹ Cott. forhpý. ¹⁰ Cott. hwæm. ¹¹ cwezt þu þ.
 Ða cwæð ic forþam, desunt in MS. Cott. ¹² Cott. unritnob. ¹³ Cott.
 gýfol. ¹⁴ Cott. gýfo. ¹⁵ Cott. ýrlan. ¹⁶ Cott. hiopa. ¹⁷ Cott.
 gecieppað. ¹⁸ Cott. goode. ¹⁹ Cott. þæm. ²⁰ Cott. hwilc hwæp.
²¹ Cott. felbunz. ²² Cott. forþæm. ²³ Cott. forþæm. ²⁴ Cott.
 gegongelic. ²⁵ Cott. healrige. ²⁶ Cott. giet. ²⁷ Cott. regeze. ²⁸ Cott.
 ýrlan. ²⁹ Cott. weofode. ³⁰ goban, deest in MS. Cott. ³¹ Cott.
 hiopa. ³² Cott. goober. ³³ Cott. goðan. ³⁴ Cott. heopa. ³⁵ Cott.
 goober. ³⁶ Cott. ýrlan. ³⁷ Cott. hiopa. ³⁸ Cott. ýfeler. ³⁹ Cott.
 ýrlan. ⁴⁰ þam ýfelum, desunt in MS. Cott. ⁴¹ Cott. tpa. ⁴² Cott.
 forþæm þe. ⁴³ Cott. ýrlena. ⁴⁴ Cott. geclænroð.

after this world. Then said I: I cannot deny this. Then said he: Therefore the wicked are more unhappy, because their wickedness is undeservedly forgiven them, than they are if their wickedness is recompensed according to their deserts. Therefore it is right that evil should be inflicted on the wicked, and it is wrong that they should be suffered to go unpunished. Then said I: Who denies this? Then said he: No man can deny that everything is good which is right, and everything evil which is wrong. Then said I: I am very much troubled with this discourse, and wonder why so righteous a judge should bestow any unjust gift. Then said he: Wherefore sayest thou that? Then said I: Because thou before saidst that he did wrong, inasmuch as he left the wicked unpunished. Then said he: That is his glory, that he is so bountiful, and bestows so abundantly. It is a great gift that he waits till the wicked are sensible of their evil and turn to good. Then said I: Now I understand that it is not an eternal gift which he gives to the wicked, but is rather the delay and waiting of the highest judge. On account of *his* waiting and forbearance, methinks he is the more despised; and yet this argument pleases me well enough, and seems to me like enough to what thou before saidst.

§ IV. But I beseech thee, now, that thou wouldest tell me whether thou thinkest that the wicked have any punishment after this world; or the good any reward for their goodness? Then said he: Did I not say to thee before, that the good have recompense for their goodness both here and for ever; and the wicked also have recompense for their evil, both here, and also for ever? But I will now divide the wicked from the wicked in two parts. For one part of the wicked shall have eternal punishment, because they have deserved no mercy; and the other part shall be cleansed and proved in the

1 amereþ on þam¹ heofonlicon fýne. gpa her biþ rylfop.² for-
þam³ he hæfþ gume geeapnunga gumepe milþheoptneffe. for-
þam⁴ he mot cuman æfter þam⁵ earfopum to ecne ape. Lit
ic þe mihte peccan mare.⁶ ægher ge be þam⁷ goðum.⁸ ge be
5 þam⁹ ýflum. gif¹⁰ ic nu æmtan¹¹ hæfþe. Ac ic onðræde þ
ic forlete¹² þ þit ær æfter arpynebon.¹³ þ þær þ þit polbon
gepeccan þ ðu ongeate þ þa ýflan næfbon¹⁴ nænne anpealb.¹⁵
ne nænne peopþrice. ne on ðigge populbe.¹⁶ ne on þæne to-
pearþan. forþæm þe þuhte ær þ þeallna ðinga rýnnet þ þu
10 penber¹⁷ þ hi hæfbon¹⁸ to micelne. 7 þ ealne þe¹⁹ ríofober²⁰
þ hi ealne þe²¹ næron on wite. 7 ic þe fæbe ealne²² þe þ hi
næfne ne bioþ buton wite. þeah ðe gpa ne ðince. Ac ic wac
ðeah þ þu wilt ríofian þ hi gpa langne²³ fýrht habbaþ leaþ²⁴ ýfel
to ðonne. 7 ic þe fæbe ealne þe þe fýrht biþ riþe lýtle hyle.
15 anb ic ðe gecge get.²⁵ gpa gpa he lengra biþ. gpa hi bioþ unge-
fæliþan. þ him wæne ealna mært ungelþ þ²⁶ þe fýrht wæne
oþ ðomef bæþ. Anþ ic ðe fæbe eac þ ða wæron ungelæliþan
ðe him unrihtlice hiora ýfel forþonen wæne. þonne þa wæren
þe him²⁷ hiora²⁸ ýfel rihtlice ongeþneccen wæne. get²⁹ hit ge-
20 býneþ þ ðe þincþ þ þa onfongan biþ³⁰ gefæliþan³¹ ðonne³² þa
geþitnoban :

§ V.^a Ða cwæþ ic. Ne ðincþ me næfne nanriht gpa rihtlic
1 gpa me þincþ ðin³³ rpell þæm timum³⁴ þe ic þa gehene. Ac gif
ic me wende to ðigef folcef ðome. þonne niþ hit no þ an þ hi
25 nýllaþ þigge ðinne pace geþeþan. ac hi hit nellap³⁵ furþum ge-
hiþan.³⁶ Ða cwæþ he. Niþ þ nan runþor. Ðwæt þu wact þ þa
men þe habbaþ unhale eazan. ne mazon ful-eape locian onþean
þa runnan ðonne hio beophtort³⁷ ríunþ. ne furþum on fýne.³⁸
29 ne on nan riht beophter³⁹ hi ne lýrt locian. gif ge æppel lef

^a Boet. lib. iv. prosa 4.—Tum ego, Cum tuas, inquam, &c.

¹ Cott. þæm.

² Cott. reolþop.

³ Cott. forþæm.

⁴ Cott. forþæm.

⁵ Cott. þæm.

⁶ Cott. meahthe mape peccan.

⁷ Cott. þæm.

⁸ Cott. goðum.

⁹ Cott. þæm.

¹⁰ Cott. þæm.

¹¹ Cott. æmtan.

¹² Cott. forlete.

¹³ Cott. rpynebon.

¹⁴ Cott. næfben.

¹⁵ Cott.

¹⁶ Cott. anpealb.

¹⁷ Cott. peopulbe.

¹⁸ Cott. penber.

¹⁹ Cott. hæfben.

²⁰ Cott. þeall þe.

²¹ Cott. ríofober.

²² Cott. þeall þe.

²³ Cott.

²⁴ Cott. ealne.

²⁵ Cott. longne.

²⁶ Cott. leaþe.

²⁷ Cott. get.

²⁸ þ, deest

in MS. Cott. ²⁹ þe him, desunt in MS. Cott. ³⁰ Cott. heopa.

³¹ Cott. get.

³² Cott. bioð.

³³ Bod. et Cott. ungelæliþan.

³⁴ Cott. þonne

³⁵ Cott. þonne

³⁶ Cott. þonne.

³⁷ Cott. þincað þine.

³⁸ Cott. timum.

³⁹ Cott. nýllað.

⁴⁰ Cott. gehēpan.

⁴¹ Cott. beophtort.

⁴² Cott. ofýr.

⁴³ Cott.

beophter.

heavenly fire, as silver here is, because it has some deserving of some mercy, wherefore it may come after these troubles to everlasting honour. Still I could instruct thee more both concerning the good and concerning the evil, if I now had leisure. But I fear that I should neglect what we were before seeking after, that is, that we would argue so that thou mightest perceive that the wicked have no power, nor any honour, either in this world or in that to come. For formerly this appeared to thee the worst of all things, that thou thoughtest they had too much; and thou always didst lament that they were not always punished: and I always said to thee, that they never are without punishment, though it appear not so to thee. But I know, however, that thou wilt lament that they have so long time permission to do evil; and I have always said to thee, that the time is a very little while; and I now say to thee, that the longer it is, the more unhappy they are, and it would be to them the greatest unhappiness of all, that the time continued till doomsday. And I said to thee also, that they would be more unhappy if their evil were unjustly passed over, than they would be if their evil were justly punished. Yet it so happens that thou thinkest those who have impunity are happier than those who are punished.

§ V. Then said I: Nothing ever appears to me so true as thy arguments appear to me, at the times when I hear them. But if I turn myself to the judgment of this people, they not only are unwilling to believe this thy doctrine, but they will not even hear it. Then said he: That is no wonder. Thou knowest that the men who have unsound eyes cannot very easily look at the sun when she shines brightest, nor indeed do they choose to look on fire, or on anything bright, though if the apple of the eye be left. In like manner the sinful minds

were.

1 biþ. ƿpa biop¹ ƿa ƿynnfullan Moð tablenb mið hioƿa² ƿſelan³
 ƿillan. ꝥ hi ne maƿon ƿerion ꝥ leoht⁴ ƿæne beophtan ƿoƿſært-
 neſſe. ꝥ iſ ƿe hehƿta ƿiſdom. Ac him biþ ƿpa ƿæm ƿuƿlum. 7
 ƿæm biopum. ƿe maƿon⁵ bet locian on niht ðonne on ðæg. 7e
 5 ðæg⁶ blent 7 ðioſcƿap hioƿa eazan. 7 ðæne nihte ƿioſcƿo hi
 onlihtaþ. Forþy ƿenap ða tablenban Moð. ꝥ ꝥ ƿie ƿio mæſte ƿe-
 7 ƿælp ꝥ men ſeo aſeſeb ƿſel to ðonne. 7 ƿio ðæb him mote bion
 unſcnoð. ƿoƿſæm hi ne⁶ lȳt ƿſiƿian æfter ælcpe ƿſæce ƿpa
 lange oð he ꝥ ƿȳht ƿiton. ac ƿenap on hioƿa unſuhtan⁷ ƿillan
 10 7 ƿſſuſaþ æfter ƿæm. Ðȳ ic nat hu nȳta⁸ ƿu me tæhƿt to
 ƿæm ðȳſegum monnum. ðe næſſe æfter me ne ƿſſuſiaþ. Ic
 ne ƿſſece næſſe to ƿæm. Ac ic ƿſſece to ðe. ƿoƿſæm ðu
 13 tæohhta ꝥ ðu ƿſſuſige æfter me. 7 ƿſiƿon ƿſincſt on ƿam
 ƿſone ðonne hi ðon. Ne ſece ic hƿæt hi ðeman. Ic læte nu
 15 to ðinum ðome ma þonne to hioƿa. ƿoƿſam hi ealle lociaþ mið
 ham⁹ eazum on ƿar eopplican ðing. 7 hi him hciaþ eallunga.
 æƿer 7e on ƿær Moðer eazum: 7e on ƿær lichoman. Ac ðu
 ana hƿilum bercȳlt mið ðſne eazan on ƿa heoſenhiƿan ƿing.
 20 mið oðpe¹⁰ ƿu locart nu 7et on ƿar eopplican. ƿoƿſæm ƿenap
 ƿa ðȳſan ꝥ ælc mon ƿie blind ƿpa hi ſint. 7 ꝥ nan mon ne
 mæge ſeon¹¹ ꝥ hi 7erion ne maƿon¹² Ðæt ðȳſ iſ anhecoſt ƿe
 rum cild ƿie full hal 7 full tælcæpe 7ebonen. 7 ƿpa fullice ðionbe
 on eallum cȳſtum 7 cſæctum. ƿa hƿile ƿe hit on cnihtcabe
 24 biop.¹² 7 ƿpa ƿoƿſ ƿalpe ðonne 7ioƿoþ hað. oþ ƿe he ƿȳp ælceſ
 25 cſæfter meðeme. 7 ðonne lȳtle æſ hiſ miðſenhiþe ƿeoþe¹³
 bæm¹⁴ eazum blind. 7 eac ƿær Moðer eazan ƿeoþan ƿpa ab-
 lenbe ꝥ he¹⁵ nanſuht ne gemune ƿær ðe he æſſe æſ 7eſeah
 oððe 7ehenbe. 7 pene þeah ꝥ he ƿie ælceſ ðing 7e ƿpa meðeme
 ƿpa he æſſe meðemaſt¹⁶ ƿæne. 7 ƿenþ ꝥ ælcum men ƿie ƿpa ƿpa
 30 him ſi. 7 ælcum men¹⁷ ƿynce¹⁸ ƿpa ƿpa him ƿincþ. þeah þe¹⁹ he
 ðonne ƿpa ðȳſ ƿie ꝥ he ƿær pene. hƿæþen ƿe ðonne ƿillon²⁰
 ealle penan ðæg ƿe he ƿenþ. ic pene þeah ꝥ ƿe nȳllen.²¹ Ac
 33 ƿolbe ƿitan hu ƿe þuhte be ƿam²² monnum ðe ƿit æſ cſæðon

1 Cott. beoð. 2 Cott. heopa. 3 Cott. ȳſlan. 4 Cott. leoht. 5 Bod.
 ƿa maƿ. 6 Bod. et Cott. hine. 7 Cott. unnettan. 8 Cott. nȳt.
 9 Cott. bæm. 10 mið oðpe, desunt in MS. Cott. 11 Cott. 7erion.
 12 Cott. brð. 13 ƿeoþe, deest in MS. Bod. 14 Bod. bam. 15 Cott.
 hie. 16 Cott. meðomaſt. 17 ƿie ƿpa him ſi. 7 ælcum men, desunt
 in MS. Cott. 18 Cott. ƿince. 19 þeah þe, desunt in MS. Cott. 20 Cott.
 ƿillen. 21 Bod. nȳllað. 22 Cott. bæm.

are blinded by their evil will, so that they are not able to behold the light of bright truth, which is the highest wisdom. But it is with them, as with the birds and the beasts which can see better by night than by day. The day blinds and darkens their eyes, and the darkness of the night enlightens them. Therefore the blinded minds think that this is the greatest happiness, that a man should be permitted to do evil, and his deed should be unpunished. For they are not desirous to inquire after every instruction, until they know what is right, but turn to their evil will, and seek after it. Therefore I know not to what purpose thou teachest me to the foolish men who never inquire after me. I never speak to them; but I speak to thee, because thou art inclined to seek after me, and labourest more in the pursuit than they do. I care not what they judge. I approve thy judgment more than theirs, for they all look with both eyes, as well with the eyes of the mind as with *those* of the body, on these earthly things, which excessively delight them. But thou alone sometimes lookest with ~~one~~ eye on the heavenly things, and with the other thou lookest as yet on these earthly things. For the foolish think that every man is as blind as they are, and that no man is able to see what they cannot behold. Such folly is most like to *this*; that a child should be born full sound and full healthy, and so flourishing in all excellences and virtues, during childhood and afterwards throughout youth, that he becomes capable of every art; and then a little before his middle-age, he should become blind in both eyes, and also the eyes of the mind should become so blinded, that he remembers nothing which he ever before saw or heard: and nevertheless he should think that he is as capable of everything as he ever was when most capable: and should think that it is with every man as it is with him; and that it seems to every man as it seems to him. But though he were so foolish as to think so, should we all think as he thinks? I think, however, that we should not. But I wish to know what thou thinkest concerning the men of whom we before

1 / þ̅ unc þuhte þ̅ p̅ænon¹ p̅ilbionum zelicpan ðonne monnum. hu
micelne ſiſbom þa hæfbon.² me p̅incp̅ ðeah þ̅ hi næbbæn³
nænne:

§ VI.^a Ic ðe¹ polbe zet¹ peccan, ^{write nisse taca} ~~þa me p̅incp̅ p̅æne~~⁵ Ac ic
5 pat þ̅ þiſ folc hiſ nyle⁶ zelean.⁷ þ̅ iſ þ̅ þa biop̅ zezaleſpan þe
6 mon p̅itnōp̅.⁸ ðonne p̅alþion þe hi p̅itnōp̅. Ða p̅unþnobe ic p̅ær
7 cp̅æp̅. Ic polbe þ̅ þu me zep̅eahte⁹ hu¹⁰ hit ſpa bion mihte.¹¹
Ða cp̅æp̅ he. Ðp̅æþen þu onzite þ̅ ælc yfelpillenbe mon 7 ælc
yfelþyncenbe ſie p̅iter p̅ynbe. Ða cp̅æp̅ ic. Lenoz ſpeotole ic þ̅
10 onzite. Ða cp̅æp̅ he. Ðu ne iſ ſe þonne yfelpillenbe and yfel-
þyncenbe ðe þone unrcylbz̅an p̅itnōp̅.¹² Ða cp̅æp̅ ic. Sp̅a hit iſ
ſpa þu rez̅rt̅.¹³ Ða cp̅æp̅ he. Ðp̅æþen þu p̅ene þ̅ þa ſien eap̅me
13 7 ungerælige þe p̅iter p̅ynbe biop̅. Ða cp̅æp̅ ic. Ne p̅ene ic hiſ
no. ac pat zeara.¹⁴ Ða cp̅æp̅ he. Liſ þu nu ðeman moſte.¹⁵
15 Ðp̅æþenne polber̅t̅¹⁶ þu ðeman p̅iter p̅ynþpan. ðe þone un-
rcylbz̅an¹⁷ p̅itnōbe. þe ðone þe þ̅ p̅ite polobe.¹⁸ Ða cp̅æp̅ ic. Niſ
17 þ̅ zelic. ic polbe helpan þær þe ðæn unrcylbz̅ p̅æne. and thenan
þone¹⁹ þe hine yfelobe.²⁰ Ða cp̅æp̅ he. Ðonne þe p̅incp̅ ſe
eap̅mra ſe þ̅ yfel þep̅. ðonne ſe þe hit p̅aſap̅. Ða cp̅æp̅ ic. Ðær
20 ic zelean þ̅ te ælc unriht p̅itnūnz̅ ſie þær yfel þe hit þep̅. næſ
þær þe hit p̅aſap̅. ſop̅þam²¹ hiſ yfel hine zebep̅ eap̅mne. 7 ic
onzite þ̅ þiſ iſ ſp̅iþe²² niht pacu þ̅ þu nu pec̅rt̅. 7 ſp̅iþe anlic
þæm þe ðu æp̅ nehteſt̅.²³ ac ic pat þeah þ̅ þyſ²⁴ folce ſpa ne
p̅incp̅:

25 § VII.^b Ða cp̅æp̅ he. Fel þu hit onz̅rt̅. Ac p̅alþinzerap̅
p̅inziap̅ nu h̅ælum þæm ðe læſſan þearfe ahton. p̅inziap̅ þæm
þe²⁵ þær man yfelap̅. 7 ne p̅inziap̅ þam²⁶ þe þ̅ yfel ðop̅. þæm
þæne mane þearf̅. þe þa op̅ne unrcylbz̅ige yfelap̅.²⁷ þ̅ him mon
20 þyngode to þam²⁸ p̅icūm. 7 bæbe þ̅ him²⁹ mon ðyðe ſpa micel
30 p̅ite ſpa hi ðam³⁰ op̅pum unrcylbz̅egum ðyðon. ſpa ſpa ſe ſioca

^a Boet. lib. iv. prosa 4.—Nam ne illud quidem, &c.

^b Boet. lib. iv. prosa 4.—Atqui nunc, ait, contra faciunt, &c.

¹ Cott. p̅æpen. ² Cott. hæſben. ³ Cott. næbben. ⁴ Cott. giet.

⁵ Cott. ſp̅iþe nihte paca. ⁶ Cott. nele. ⁷ Cott. zelýran. ⁸ Cott.

p̅itnað. ⁹ Bod. zep̅eherte. ¹⁰ Bod. hi. ¹¹ Cott. meahzte. ¹² Cott.

p̅itnað. ¹³ Cott. ræg̅rt̅. ¹⁴ Cott. geape. ¹⁵ Bod. moſtoſt̅. ¹⁶ Cott.

polber̅t̅. ¹⁷ Bod. nonercylbz̅an. ¹⁸ Cott. polobe. ¹⁹ Bod. þonne.

²⁰ Cott. yfelobe. ²¹ Cott. ſop̅þæm. ²² Bod. ſpa. ²³ Cott. p̅eahzte.

²⁴ Cott. þiſ. ²⁵ þe, deest in MS. Cott. ²⁶ Cott. þæm. ²⁷ Cott. yfelap̅.

²⁸ Cott. þæm. ²⁹ Bod. þam þ̅. ³⁰ Cott. þæm.

said, that it appeared to us that they were more like wild beasts than men? How much wisdom had they? Methinks, however, they have none.

§ VI. I would now ~~utter to thee a true~~ ^{very high speaking} observation, but I know that this people will not believe it: that is, that those persons whom men injure are happier than those are who injure them. Then wondered I at this, and said: I wish that thou wouldest explain to me how it can be so. Then said he: Dost thou understand that every evil-willing man and every evil-doing man is deserving of punishment? Then said I: Clearly enough I understand that. Then said he: Is he not then evil-willing and evil-doing, who injures the innocent? Then said I: So it is as thou sayest. Then said he: Dost thou think that they are miserable and unhappy, who are deserving of punishment? Then said I: I not only think it, but know it very well. Then said he: If thou wert now to judge, which wouldest thou judge more deserving of punishment, him who injured the innocent, or him who suffered the injury? Then said I: There is no comparison. I would help him who was innocent, and oppose him who injured him. Then said he: Then, in thy opinion, he is more miserable who does the evil, than he who suffers it. Then said I: This I believe, that every unjust punishment is the evil of him who inflicts it, not of him who suffers it; therefore his evil makes him miserable. And I perceive that this is a very just observation which thou now makest, and very agreeable to those which thou madest before; but I nevertheless know that this people will not think so.

§ VII. Then said he: Thou understandest it well. But advocates now-a-days plead for those who have less need of it. They plead for those who are injured, and do not plead for those who do the injury. It were more needful to those who injure others who are innocent, that some one should plead for them before the magistrates, and pray that as great hurt might be done to them, as they had done to other innocent persons. As the sick man has need that some one should

/ ah þearfe þ̅ hīne mon læbe to þam¹ læce. þ̅ he hīr tilige. ꝥa
 ah ꝥe þe² þ̅ ŷfel ðeꝥ. þ̅ hīne mon læbe to þam² ꝥicum þ̅ mon
 þær mæxe riðan ꝥ þærnan hīr unþearꝥ. Ne cꝥeþe ic na þ̅ þ̅
 ŷfel ꝥe þ̅ mon helpe þær unꝥylbigan⁴ ꝥ him ꝥoneþingie. Ac ic
 5 cꝥeþe þ̅ hit iꝥ beþne⁵ þ̅ mon ꝥneze þone ꝥylbigan.⁶ ꝥ ic ꝥeꝥe
 þ̅ riolꝥoneꝥneac neþbꝥe⁷ nauber ne þam⁸ ꝥylbigan.⁹ ne þam¹⁰
 7 þe him ꝥoneþingap. ꝥiꝥ hi þær ꝥilniap þ̅ him hiona¹¹ ŷfel un-
 ꝥeꝥen ꝥe be þær ꝥylteꝥ anberne. Ac ic ꝥæꝥ ꝥiꝥ þa ꝥylbigan¹²
 ænigne ꝥpeapcan ꝥiꝥomeꝥ hæꝥbon¹³ ꝥ be ænꝥum ðæle on-
 10 ꝥitan.¹⁴ þ̅ hi mihtan¹⁵ hiona ꝥylða þurh¹⁶ ꝥte¹⁷ zeþetan. þe
 him hæꝥ on ꝥopulbe¹⁸ on become. ðonne nolbon hi na cꝥeþan
 þ̅ hit ƿæne ꝥte. ac ƿolbon cꝥæþan þ̅ hit ƿæne hiona¹⁹ clæn-
 12 runꝥ. ꝥ heopa beþrunꝥ. ꝥ nolbon nænne þingene ꝥecan.²⁰ ac
 14 luꝥlice hi ƿolbon lætan ða ꝥican hie tucian æꝥen hiona
 15 ænꝥum ƿillan. ƥoppæm ne ꝥcyle nan ƿiꝥ man nænne mannan
 hatian. ne hatap nan mon þone goban. buðon ꝥe eallꝥa²¹ ðýre-
 17 gortæ.²² ne þ̅ miꝥ nan ƿiht: þ̅ mon þone ŷfelan hatize. ac hit iꝥ
 19 ƿihtne þæꝥ him mon milbꝥize.²³ þ̅ iꝥ þonne hiona milbꝥunꝥ. þ̅
 mon ꝥnece hiona unþearꝥ be hiona ꝥeꝥꝥhtum.²⁴ Ne ꝥeal²⁵
 20 nan mon ƥoone monnan²⁶ ꝥeꝥanꝥobne²⁷ ꝥꝥeacan. ac hīne mon
 ꝥeolbe²⁸ læban to ðam²⁹ læce þ̅ he hīr tilige. Ða ꝥe ꝥiꝥom
 þa ðiꝥ ꝥpell aꝥeahꝥ hæꝥbe. ða onꝥan he eꝥ ꝥinꝥan ꝥ þ̅
 23 cꝥæþ.

CAPUT XXXIX.º

24 § I. **FORÐFI**ðneꝥe ꝥe: eoꝥꝥu Moð mið unꝥihtne[†] ƥounze
 25 ꝥa ꝥa ŷþa ƥꝥiꝥ ƥinbe þa ƥæ hꝥeap, oððe ƥon hꝥý æþꝥe. ꝥe
 eoꝥeꝥne ƥýnbe þ̅ hio nan ꝥealbe nah. oððe hꝥi ne mæꝥon ꝥe
 zeþiban. ꝥeꝥýnheleceꝥ ðeaðeꝥ. nu he eoꝥ ælce ðæꝥ ꝥeapbe
 onet. Ðꝥi ne mæꝥon ꝥe ꝥeꝥon þ̅ he ƥꝥýnap ælce ðæꝥ æꝥeꝥ
 29 ƥuꝥlum ꝥ æꝥeꝥ ðioꝥum. ꝥ æꝥeꝥ monnum. ꝥ ne ƥoꝥlæt nan

º Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

¹ Cott. þæm. ² þe, deest in MS. Cott. ³ Cott. þæm. ⁴ Cott.

unꝥylbigan. ⁵ Cott. beþene. ⁶ Cott. ꝥylbigan. ⁷ Bod. ðýrge.

⁸ Cott. þæm. ⁹ Cott. ꝥylbigan. ¹⁰ Cott. þæm. ¹¹ Cott. heopa.

¹² Cott. ꝥylbigan. ¹³ Cott. hæꝥben. ¹⁴ Cott. ongeaten. ¹⁵ Cott.

meahthen. ¹⁶ Cott. þurꝥ. ¹⁷ Cott. þ̅ ƥte. ¹⁸ Cott. ƥeopulbe. ¹⁹ Cott.

heopa. ²⁰ Cott. ꝥeꝥcan. ²¹ Cott. eallꝥa. ²² Cott. ðýrgorta. ²³ Cott.

milbꝥize. ²⁴ Cott. unꝥꝥhtum. ²⁵ Cott. ꝥcyle. ²⁶ Bod. monna.

²⁷ Cott. ꝥeꝥanꝥobne. ²⁸ Cott. ꝥeal. ²⁹ Cott. þæm.

† Bod. Met. For. 27, 1-66.

lead him to the physician, that he may cure him; so has he who does evil, that some one should lead him to the magistrates, that they may cut off and burn his vices. I do not say that it is wrong that men should help the innocent, and defend him; but I say that it is better that we should accuse the guilty; and I say that the defence does no good either to the guilty or to him who pleads for him, if they wish that their evil should not be punished in proportion to its guilt. But I know that if the guilty had any spark of wisdom, and in any measure knew that they might make amends for their crimes by punishment, which came upon them here in this world, then they would not say that it was punishment, but would say that it was their purification and their amendment; and would seek no advocate, but they would cheerfully suffer the magistrates to punish them according to their own will. Hence no wise man ought to hate any one. No one hates the good, except the most foolish of all. Nor is it right that we hate the wicked; but it is more right that we have mercy on him. This then is mercy to them, that we punish their vices according to their deservings. No one ought to afflict a sick person *who is* troubled; but we should lead him to a physician, that he may cure him. When Wisdom had finished this discourse, then began he again to sing, and thus said:

CHAPTER XXXIX.

§ I. WHEREFORE vex ye your minds with evil hatred, as waves through the wind agitate the sea? Or wherefore upbraid ye your fortune, that she has no power? Or why cannot ye wait for natural death, when he every day hastens towards you? Why cannot ye observe that he seeks every day after birds, and after beasts, and after men, and forsakes

1 ƿræp ær he ƿereþ þ̅ þ̅ he æfter ƿrýneþ. Ƴala þa þ̅ þa un-
 2 ƿælƿan menn ne maƿon ƿebibon hƿonne he him to cume. ac
 3 ƿonrceotaþ hine ƿonan. ƿra ƿra ƿilbe ðeop. ƿillnaþ oƿen to ac-
 4 pellenne. Ac hit næpe no manna ƿýht þ̅ hƿona ænig oƿerne
 5 ƿiobe. Ac þ̅ ƿæpe ƿýht. þ̅ hƿona ælcƿulbe oppum eblean ælcer
 6 ƿeopcer æfter hiƿ ƿepýrhtum. þ̅ iƿ þ̅ mon lufoðe þone ƿoban.
 7 ƿra ƿra ƿiht iƿ þ̅ mon ðo. ƿ milðrige þam ýfelum. ƿra þe ær
 8 ƿræbon. luƿe þone man. ƿ haƿize hiƿ unƿearƿ. ceopre him of
 9 ƿra he ƿrþort mæg :-
 10 § II.⁴ Ða he þa þiƿ leop aƿunƿen hæfðe þa ƿerƿeoƿode¹ he
 11 ane hƿile. Ða ƿræp ic. Nu ic onƿite openlice þ̅ ƿio ƿoðe ƿe-
 12 ƿælþ ƿent on ƿobra monna ƿe eapnunga. ƿ ƿio unƿælþ ƿent
 13 on ýfelra monna ƿe eapnungum. Ac ic ƿecƿge ƿet þ̅ me ne
 14 þincþ nauht lýtel ƿob² þiƿter andƿearðan liƿer ƿeƿælþa. ne eac
 15 nauht lýtel ýfel hiƿ unƿeƿælþa. ƿonþæm ic næfne ne ƿereah ne
 16 ƿehýrðe nænne ƿiƿne mon þe ma ƿolbe bion ƿrecca. ƿ ƿeanu. ƿ
 17 ælbioðix.³ ƿ ƿonrepen. ðonne ƿeliƿ. ƿ ƿeopþ. ƿ ƿice. ƿ ƿonemaþne
 18 on hiƿ aƿnum eapbe. ƿonþæm hi ƿecƿaþ⁴ þ̅ hi mæƿen⁵ þ̅ eƿ
 19 hƿona ƿiƿðome/ƿulƿan ƿ hine ƿehealðan. ƿiƿ hƿona anƿealb biþ
 20 ƿullice oƿen þ̅ ƿolc þe him unðen biþ. ƿ eac on⁶ ƿumum ðeale
 21 oƿen þa ðe him on neaperte biþ ýmbuƿon.⁸ ƿonþam⁹ þ̅ hi
 22 mæƿen¹⁰ thenan ða ýrlan. and ƿiƿþƿuan.¹¹ þa ƿoban.¹² ƿonþæm ƿe
 23 ƿoba¹³ biþ ƿimle aƿƿýrþe. æƿþer ƿe on þiƿ andƿearðan liƿe. ƿe
 24 on ðam¹⁴ toƿearðan. ƿ ƿe ýfela. þe mon hiƿ ýƿer¹⁵ ƿerƿýƿan ne
 25 mæg. biþ ƿimle ƿiƿer ƿýrþe. ƿe on þiƿte ƿoƿulbe. ƿe on þæpe
 26 toƿearðan. Ac ic ƿunðrige ƿiƿe ƿiƿlice ƿon hiƿ hit ƿra ƿent
 27 ƿra hit nu oft ðeþ. þ̅ iƿ þ̅ miƿtlice ƿiƿa¹⁶ ƿ manigƿealb¹⁷
 28 eapfoþa¹⁸ cumað to ðam¹⁹ ƿobum ƿra hi to þam²⁰ ýfelum
 29 ƿeolðon. ƿ ða ƿob²¹ þe ƿeolðon bion eblean ƿobum monnum
 30 ƿobra ƿeopca. cumað to ýrlum monnum. ƿonþæm ic ƿolbe
 31 ƿiƿan nu æt þe hu þe liƿe þ̅ ƿeƿiƿile. Ic hiƿ ƿunðroðe miƿle
 32 þ̅ liƿe. ƿiƿ ic ƿiƿte²² þ̅ hit ƿeƿ ƿebýnebe buƿon ƿober ƿillan ƿ
 33 buƿon hiƿ ƿeƿitneƿte. Ac ƿe ælmihta²³ ƿob hæfþ ƿeceð

⁴ Boet. lib. iv. prosa 5.—Hic ego, video, inquam, &c.

¹ Cott. ƿerƿeoƿode. ² Cott. ƿob. ³ Cott. ælbioðix. ⁴ Cott. ƿeƿealb.
⁵ hi mæƿen desunt in MS. Bod. ⁶ Cott. þe. ⁷ Cott. be. ⁸ Cott.
 bioð ýmbuƿan. ⁹ Cott. ƿonþæm. ¹⁰ Cott. mæƿen. ¹¹ Cott. ƿiƿþƿan.
¹² Cott. ƿoðan. ¹³ Cott. ƿoba. ¹⁴ Cott. þæm. ¹⁵ Bod. ýfel. ¹⁶ Cott.
 miƿlicu ƿiƿa. ¹⁷ Cott. manigƿealb. ¹⁸ Cott. eapfoþu. ¹⁹ Cott.
 þæm. ²⁰ Cott. þæm. ²¹ Cott. ƿob. ²² Cott. ƿiƿte. ²³ Cott.
 ælmehta.

no track till he seizes that which he pursues? Alas! that unhappy men cannot wait till he comes to them, but anticipate him, as wild beasts wish to destroy each other! But it would not be right in men, that any one of them should hate another. But this would be right, that every one of them should render to another recompense of every work according to his deserts; that is, that one should love the good, as it is right that we should do, and should have mercy on the wicked, as we before said; should love the man, and hate his vices; and cut them off, as we best may.

§ II. When he had sung this lay, then was he silent for some time. Then said I: Now I clearly understand that true happiness is founded on the deservings of good men, and misery is founded on the deservings of wicked men. But I will yet say that methinks the happiness of this present life is no little good, and its unhappiness no little evil. For I never saw nor heard of any wise man who would rather be an exile, and miserable, and foreign, and despised, than wealthy, and honourable, and powerful, and eminent in his own country. For they say that they can the better fulfil their wisdom, and observe it, if their power be ample over the people that are under them, and also in some measure over those who are in the neighbourhood round about them, ^{that} because they ^{may} ~~are able to~~ ^{oppress} the ^{evil} wicked, and ^{further} promote the good. For the good is always to be honoured, both in this present life and in that to come; and the wicked, whom man cannot restrain from his evil, is always deserving of punishment, both in this world and in that to come. But I very much wonder why it should so fall out, as it now often does; that is, that various punishments and manifold misfortunes come to the good, as they should to the wicked; and the blessings which should be a reward to good men for good works, come to wicked men. Therefore I would now know from thee, how that course of events were approved by thee. I should wonder at it much less, if I knew that it happened by chance, without God's will, and without his knowledge. But the Almighty God has increased my

1 minne ege 7 mine þasunga mið ðigum þingum. forþæm he
 hþilum seþ ða geærla ðæm goðum.¹ 7 þæm yrlum ungelra.
 swa hit riht wære þ he rihte² dyde. hþilum he eft geþaraþ þ þa
 goðan³ habbaþ ungelra 7 ungelimp on mænegum þingum. 7 ða
 5 yrelan habbaþ geærla. 7 him gelimpp⁴ oft æfter hiora agnum
 willan. þy ic ne mæg nan oþer gepencan. buton hit wear swa ge-
 byrge. buton ðu me get þy geſceablicor oþer gepewce. Ða
 andſparode he ymbe long 7 cwæþ. Niſ hit nan punþor ðeah
 hwa wene þ ſwylceſ hwæt⁵ unmyndliſa gebyrige.⁶ þonne he ne
 10 can⁷ ongan 7 gepewcan for hwi goð ſwylc⁸ geþaraþ. Ac ðu ne
 11 ſealt no trowan⁹ þ ſwa goð¹⁰ geowpenð 7 ſealbend¹¹ eallra ge-
 12 ſceapra rihtlice geow¹² eall þ he geow.¹³ 7 rihte demþ 7
 13 ſealt¹⁴ ealles. weah þu nyte for hwi¹⁴ he ſwa 7 ſwa do :

§ III. Ða he ða þir ſpellſneht¹⁵ hæbbe. Ða ongan he ſingan
 15 7 cwæþ. Ðwa unlæweþra ne punþraþ þæt troþeneſ ſænelber 7
 16 hwi rihtſnehte. hu he ælce dæg uton ymbhryrd ealne ðirne
 midbaneand. oððe swa ne punþraþ þ he rihte tunglu habbaþ
 17 geſcyntran hwiſt ðonne rihte habban. swa swa tunglu habbaþ
 þe þe hwaþ wæneſ ðirle for þy hi habbaþ swa geowtne ymbh-
 20 ryrd, forþi hi riht swa neah ðam nonþende weneſeaxe. Ðe eall
 þeſ roþor on hweſt. oððe hwa ne waraþ þæt. buton ða ane þe
 hit witon. þ rihte tunglu habbaþ lenſnan ymbhryrd. þonne
 23 rihte habban. 7 Ða lenſetne þe ymb weaxe midþearne
 hweapraþ. swa nu Boetier dæp. 7 Saturnus ge geowra. ne cymþ
 25 þæt ær ymb þittig rintra þæt he ær wæſ. Oððe hwa ne
 punþraþ dæg þ rihte geowran geowraþ unþer þa ræ. swa swa
 rihte men wenaþ þ rihte rihte do ðonne hio to ſetle gæp. Ac
 hio ne biþ ðeah þy neap wære ræ þe hio biþ on midne dæg.
 Ðwa ne waraþ dæg ðonne geſtulla mona ryrð ſeowtogen mið
 30 þortnum. oððe eft þ ða geowran ſcinaþ beowran þam monan.
 7 neſcinaþ beowran wære runnan. ðirer hi punþraþ 7 maner
 þylliceſ. 7 ne punþraþ na þe men 7 ealle cwa pahta habbaþ
 rihtlice 7 unnytne anþan becwuh him. Oððe hwi ne punþraþ
 hi wæſ þ hit hþilum punþraþ. hþilum na ne ongan. oððe eft ge-
 35 winneſ ræ. 7 winða. 7 yþa. 7 lanðeſ. oððe hwi þæt weoneþe 7 eft

° Boet. lib. iv. metrum 5.—Si quis Arcturi sidera nescit, &c.

¹ Cott. goðum.

² Cott. rihte.

³ Cott. goðan.

⁴ Cott. limpð.

⁵ Cott. gehwæt.

⁶ Cott. geþrige.

⁷ Cott. con.

⁸ Cott. for hwi

⁹ Cott. goð.

¹⁰ Cott. on trowan.

¹¹ Cott. goð.

¹² Cott. ſealbend.

¹³ Cott. geow.

¹⁴ Cott. pelt.

¹⁵ Cott. hwi.

¹⁶ Cott. aþeah.

† *Phil. Met. For 281-164.*

fear and my astonishment by these things. For he sometimes gives felicities to the good, and infelicities to the wicked, as it were right that he always did. Sometimes again he permits that the good have infelicities and misfortunes in many things; and the wicked have happiness, and it frequently happens to them according to their own desire. Hence I cannot think otherwise but that it so happens by chance, unless thou still more rationally show me the contrary. Then answered he, after a long time, and said: It is no wonder if any one think that something of this kind happens undesignedly, when he cannot understand and explain wherefore God so permits. But thou oughtest not to doubt that so good a creator and governor of all things, rightly made all that he has made, and rightly judges and rules *it* all, though thou knowest not why he so and so may do.

§ III. When he had made this speech, then began he to sing, and said: Who of the unlearned wonders not at the course of the sky, and its swiftness; how it every day revolves about all this middle-earth? Or who wonders not that some stars have a shorter ^{circuit} ~~circuit~~ than others have, ^{as the} ~~as the~~ stars have which we call the waggon's shafts? They have so short a ^{circuit} ~~circuit~~, because they are so near the north end of the axis, on which all the sky turns. Or who is not astonished at this, except those only who know it, that some stars have a longer circuit than others have, and these the longest which revolve midward about the axis, as Bootes does? And that the star Saturn does not come where it before was till about thirty winters? Or who wonders not at this, that some stars depart under the sea, as some men think the sun does when she sets? But she nevertheless is not nearer to the sea than she is at mid-day! Who is not astonished when the full moon is covered over with darkness? or again, that the stars shine before the moon, and do not shine before the sun? At this and many a like thing they wonder, and wonder not that men and all living creatures have continual and useless enmity with each other. Or why wonder they not at this, that it sometimes thunders, and sometimes begins not? Or, again, at the strife of sea and winds, and waves and land? or why

1 for þære runna ſciman to hir agnum gecýnbe peorþe. Ac þ
 ungetæddige folc punþraþ þær þe hit ſelbort Ʒerhþ. ðeah hit
 læſſe punþor ſie. Ʒ þenap þ þ ne¹ ſie ealb Ʒerceart. ac ſie þear
 Ʒeorþden nſane. Ac ða þeſſinnet-Ʒeorþne peorþaþ Ʒ onƷinnap
 5 þonne leornian. Ʒif him Ʒodſaprit of þam Mobe þ þýrſ þ hit
 ær miþ ſorenþriſen þær. ðonne ne punþraþ hi no ſela þær þe
 hi nu punþraþ :

§ IV.² Ða ſe Ʒiſbom þa þiſ leoþ aſunſen hæſbe. ða Ʒe-
 ƷruƷobe he ane lýtle hpile. Ða cƷæþ ic. Ða hit iſ ſƷa ðu ſeƷt.²
 10 Ac ic polbe Ʒet þ þu me hƷæt hƷeƷu³ openlicor Ʒeneahte⁴ be
 þære ſiſan þe min Mobe ſƷiþort Ʒeþneſeb hæſþ. þ iſ þ ic ðe ær
 ýmb acraþe. forþam hit þær ſimble⁵ Ʒet þin Ʒeuna þ ðu
 polbeſt ælcum Mobe ðiſlu ðing tæcan Ʒ ſelcþe.⁶ Ða
 14 ongan he rmeapcian Ʒ cƷæþ to me. Ðu ſpenſt⁷ me on ða
 15 mærtan ſƷnæce Ʒ on ða earþrobertan to Ʒeſceanne. þa nace
 ſohton ealle uppitan Ʒ ſiþe ſiþe ýmbſuncon. Ʒ uneape
 æniſ com to enbe þære ſƷnæce. forþam⁸ hit iſ þear þære
 18 ſƷnæce Ʒ ðære aſcunſe.⁹ þ te ſimle¹⁰ þonne ðær an tƷea
 19 oraþon biþ. þonne biþ ðær unſim aſcýneþ. ſƷa ſƷa mon on ealb
 20 Ʒellum reſþ¹¹ þ an næþne þære ðe hæſbe nſan¹² hearþu. Ʒ
 ſimle¹³ Ʒif mon anna hpile orloþ.¹⁴ þonne þeoxon þær ſioþon
 of þam¹⁵ anum hearþe. ða þeþneþe¹⁶ hit þæt þær com ſe
 23 ſonemæna Ʒnculuſ to. ſe þær loþer runu. þa ne mihte he Ʒe-
 þencan hu he hi miþ ænre Ʒnæſþe oþercuman ſeolþe. ær he
 25 hi þeæx miþ ruþa uſþ. Ʒ forþenþe¹⁷ ða miþ ſýne. Ða iſ
 ðiſſe ſƷnæce þe ðu me æſceþarcart.¹⁸ uneape hýſe cýmþ æniſ
 mon of. Ʒif he æþert on cýmþ.¹⁹ ne cýmþ he næſſe to openum
 28 enbe. buton he hæbbe ſƷa ſceapþandƷet²⁰ ſƷa þ ſýn. forþam
 9 ſe ðe ýmb þ aſcian ſile. he ſceal æþert ſitan hƷæt ſie ſio
 30 anſealþe ſonercæþunſ Ʒoþer. Ʒ hƷæt ſýnþ ſie. Ʒ hƷæt þear Ʒe-
 býrſe. Ʒ hƷæt ſie Ʒoþcunþ andƷit. Ʒ Ʒoþcunþ ſonetiþhhuſ.
 and hƷæt monna ſneobom ſie. Nu ðu miht onƷitan. hu heſƷ
 33 Ʒ huſ Ʒeanroþe²¹ þiſ iſ eall to Ʒeſceanne. Ac ic ſceal þeah

¹ Boet. lib. iv. proſa 6.—Ita eſt, inquam, &c.

² ne, deest in MS. Bod. et Cott.

³ Cott. hƷeƷu.

⁴ Bod. Ʒenehtert.

⁵ Cott. ſýmle.

⁶ Cott. ſelcþe.

⁷ Cott. ſƷnæſþe.

⁸ Cott. forþæm.

⁹ Cott. aſcunſe.

¹⁰ Cott. ſýmle.

¹¹ Cott. ſeƷþ.

¹² Cott. nſon.

¹³ Cott. ſýmle.

¹⁴ Cott. hpileſoſarlog.

¹⁵ Cott.

þæm.

¹⁶ Cott. Ʒeþeþe.

¹⁷ Cott. forþenþe.

¹⁸ Cott. acſart.

¹⁹ Cott. cemþ.

²⁰ Cott. andƷit.

²¹ Cott. Ʒeanroþe.

ice is formed, and again by the shining of the sun returns to its own nature? But the inconstant people wonder at that which it most seldom sees, though it be less wonderful; and thinks that, that is not the old creation, but has by chance newly happened. But they who are very inquisitive and endeavour to learn, if God removes from their mind the folly with which it was before covered, then will they not wonder at many *things* which they now wonder at.

§ IV. When Wisdom had sung this lay, then was he silent a little while. Then said I: So it is as thou sayest. But I am still desirous that thou wouldest instruct me somewhat more distinctly concerning the thing which has chiefly troubled my mind, that is, what I before asked thee. For it was always hitherto thy wont that thou wouldest teach every mind abstruse and unknown things. Then began he to smile, and said to me: Thou urgest me to the greatest argument, and the most difficult to explain. This explanation all philosophers have sought, and very diligently laboured about, and scarcely any one has come to the end of the discussion. For it is the nature of the discussion and of the inquiry, that always when there is one doubt removed, then is there an innumerable multitude raised. So men in old tales say, that there was a serpent which had nine heads, and whenever any one of them was cut off, then grew there seven from that one head. Then happened it that the celebrated Hercules came there, who was the son of Jove. Then could not he imagine how he by any art might overcome them, until he surrounded them with wood, and then burned them with fire. So is this argument which thou askest about: with difficulty comes any man out of it, if he enter into it. He never comes to a clear end, unless he have an understanding as sharp as the fire. For he who will inquire concerning this ought first to know what the simple providence of God is, and what fate is, and what happens by chance, and what the divine knowledge is, and the divine predestination, and what the freedom of men is. Now thou mayest perceive how weighty and difficult all this is to explain. But I will nevertheless endeavour to

/ hƿæt hƿeƿa¹ hƿ onƿinnan þe to tæcanne. forþæm² ic habbe on-
giten þ̅ hit iſ ƿiþe micel læcebom ðinre ƿorðe. ƿiſ þu ƿiſe
auht onƿitſt. ðeah hit me lang to lærenne iſe. forþæm hit iſ
neah þæne tibe ðe ic ƿetiohhob hæfþe on oðen weorc toforðne.

5 ƿ ƿet næbbe ðiſ ƿebon. 7 me ðincþ eac þ̅ þu ſaðe hƿæt
hƿeƿnunƿe³ and þe ƿincen toforðenre ƿar langan ƿeall. ƿeall
ðe nu lȳſte leopa.⁴ ic ƿæt eac þ̅ ðe heora⁵ lȳſt. Ac ðu ſcealt
þeah ƿebolian ſume hƿile. ic ne mæg hit nu ƿra hƿaþe aſingan.

9 neſæmtan⁶ nabbe. forþæm hit iſ ƿiþe long ƿeall. Ða cƿæþ ic.

10 Ðo ƿræþen þu ƿille : .⁷

§ V.⁸ Ða onƿon he ƿræcan ƿiþe ƿeornan ſymbutan. ƿiſce
12 he na þa ƿræce ne mænþe. 7 tiohhode hit þeah ƿiþe ƿeornan
7 cƿæþ. Ealle⁹ ƿerceanra. ƿerepenlice and unƿerepenlice.⁹ ƿiſlu
7 unƿiſlu¹⁰ on ƿorð æt þæm ƿiſlan.¹¹ 7 æt þam ƿerceanra ƿiſan. 7

15 æt þam¹² anƿealdan Lobe. enbeƿrðneſſe. 7 anƿiſtan. 7 ƿe-
metƿunre. 7 forþæm hit ƿra ƿerceanen ƿæſ. forþæm he ƿæt

17 þȳ¹³ he ƿercean eall þ̅ he ƿercean. niſ him nan ƿuht¹⁴ unniht
þæſ ðe he ƿercean. Ðe Lob ƿunaþ ſumle¹⁵ on þæne hean ceapne
hƿ anƿealdneſſe 7 bileƿitneſſe. Ðonan he ðælp manega 7 miſ-

20 lice¹⁶ ƿemetƿunra eallum hƿ ƿerceanum. and þonan¹⁷ he ƿelt
eallra. Ac þ̅. þ̅ te þe hatap Lober ƿoneþonc 7 hƿ ƿoneſceapne.
þ̅ biþ. Ða hƿile þe hit ƿær mid him biþ. on hƿ Wode. ærþam¹⁸
þe hit ƿerfemeþ ƿeorþe. Ða hƿile þe hit ƿeorht biþ. Ac ƿiððan
hit fullfemeþ biþ. Ðonne hatap þe hit ƿȳnð. Be þȳ mæg ælc

25 mon ƿitan þ̅ hi¹⁹ ſint æƿþen ƿe ƿrezen naman. ƿe ƿra ðin.²⁰

11 ƿoneþonc 7 ƿȳnð. Ðe ƿoneþonc iſ ƿio ƿobcunðe ƿerceanum.
ƿio iſ ƿærft on þam hean ƿeorþenbe²¹ þe eall ƿoneþonc hu hit
ƿeorþan ſceal ær ær hit ƿeorþe. Ac þ̅ þ̅ þe ƿȳnð hatap. þ̅

30 biþ Lober ƿeorc þe he ælce ðæg ƿȳncþ. æƿþen ƿe þær þe þe ƿe
ƿeorþ. ƿe þær þe uſ unƿerepenlic biþ. Ac ƿe ƿobcunðe ƿoneþonc.
heapenap ealle ƿerceanra þ̅ hi ne moton toſlupan of heora
enbeƿrðneſſe.²² Ðio ƿȳnð ðonne ðælp eallum ƿerceanum and

33 ƿiſtan. 7 ƿra. 7 ƿra. 7 ƿemetƿunra. Ac ƿio ƿȳnð cȳmþ of

⁸ Boet. lib. iv. prosa 6.—Tum velut ab alio orsa principio, &c.

¹ Cott. hpugu. ² Cott. forþæm. ³ Cott. hpugununƿe. ⁴ Cott.
hopa. ⁵ Cott. hioþa. ⁶ Cott. æmettan. ⁷ Cott. ƿolþe. ⁸ Cott.

Ealla. ⁹ Cott. ƿerepenlica and unƿerepenlica. ¹⁰ Bod. ƿille 7 unƿille.

¹¹ Bod. unƿiſlan. ¹² Cott. þæm. ¹³ Cott. hȳ. ¹⁴ Cott. ƿht.

¹⁵ Cott. ƿȳmle. ¹⁶ Cott. miſleca. ¹⁷ Cott. þonan. ¹⁸ Cott. ærþæm.

¹⁹ Bod. et Cott. hit. ²⁰ Cott. þincg. ²¹ Cott. ƿeorþenbe. ²² Bod.

ƿȳnðneſſe.

teach thee a little of it, because I have conceived it to be a very powerful remedy for thy sorrow, if thou learn something of this, though it be long for me to teach. For it is near the time when I had intended to ~~begin~~ ^{begin} other work, and I have not yet finished this: and methinks, too, thou art rather weary, and these long discourses appear to thee too lengthy, so that thou art now desirous of *my* songs. I know, too, that they give thee pleasure. But thou must nevertheless bear *with me* for some time. I cannot so readily sing it, nor have I leisure, for it is a very long argument. Then said I: Do as thou wilt.

§ V. Then began he to speak very far about, as if he intended not that discourse, and nevertheless approached thitherward, and said: All creatures visible and invisible, still and moving, receive from the immovable, and from the steadfast, and from the singly-existing God, order, and form, and measure; and therefore it was so ordained, because he knew wherefore he made all that he made. Nothing of that which he has created is useless to him. God dwells always in the high city of his unity and simplicity. Thence he distributes many and various measures to all his creatures, and thence he governs *them* all. But that which we call God's providence and foreknowledge, is *such* while it is with him, in his mind, before it is fulfilled, *and* so long as it is designed; but after it is fulfilled, then we call it fate. Hence may every man know that these are both two names, and two things, providence and fate. Providence is the divine intelligence which is fixed in the high Creator, who foreknows all, how it shall come to pass, before it happens. But that which we call fate, is God's work which he every day works, both what we see, and what is invisible to us. But the divine providence restrains all creatures, so that they cannot slip from their order. Fate, then, distributes to all creatures, forms, and places, and times, and measures. But fate comes from

/þam¹ ȝepitte ȝ of þam¹ foneþonce þær ælmihtigan² Lober. ȝe
pȝncþ æfter hīr unareczenblicum³ foneþonce þonne³ ȝpa hƿæt
ȝpa he⁴ ȝile:.

§ VI.^h Spa ȝpa ælc fneortea þenç ȝ meancap hīr peonc on
5 hīr Mobe ær ær he ic ȝȝce. ȝ pȝncþ ȝiððan eall. þioȝ panb-
rienbe pȝnb þe pe pȝnb hatap. fæpþ æfter hīr foneþonce. ȝ
æfter hīr ȝeƿeahte. ȝpa ȝpa he⁵ tiohhap þ hit ȝie. þeah hit ȝ
manigrealblic ðince. ȝum ȝob.⁵ ȝum ȝfel. hit ȝ þeah him anfealb
ȝob.⁶ fopþam⁶ he hit eall to ȝobum enbe bȝingþ.⁷ ȝ fop ȝobes⁸
10 beþ eall þ þ he beþ. Siþpan þe hit hatap⁹ ȝiððan hit ȝe-
pohht biþ. ær hit þær Lober⁹ foneþonc ȝ hīr fone tiohhunz. Ða
pȝnb he ðonne pȝncþ. oððe þurh ða ȝoban¹⁰ englar. oððe þurh
monna ȝapla. oððe þurh oþerra ȝerceanra liȝ. oððe þurh heo-
fener tunzl. oþþe þurh ðara ȝuccena¹¹ miȝlice loȝpencar.
15 hƿilum þurh an þara. hƿilum þurh eall ða. Ac þ ȝ ȝ openlice
16 cup. þ ȝio ȝobcunbe fone tceohhunz ȝ anfealb ȝ unapenbenblic.¹²
ȝ pelt ælceȝ ȝingȝ enbeþȝnblice. and eall ȝingȝ ȝenȝap. Ðume¹³
ȝing þonne on ðiȝre ȝopulbe¹⁴ ȝint unbeþȝieb þære pȝnbe. ȝume
hīre nane¹⁵ ȝiht unbeþȝiebe¹⁶ ne ȝint. ac ȝio pȝnb. ȝ eall þa
20 ðing þe hīre unbeþȝieb ȝint. ȝint unbeþȝieb þam¹⁷ ȝobcunban
foneþonce. be þam¹⁷ ic þe mæȝ ȝum biȝpell ȝecȝan. þ ðu miht¹⁸
ðȝ ȝreotolon ongitan hƿylce men biop unbeþȝieb þære pȝnbe.
21 hƿylce¹⁹ ne biop. Eall²⁰ ðioȝ unȝille ȝerceanȝ ȝ þeoȝ²¹ hƿear-
rienbe hƿearpaȝ²² on ðam²³ ȝtillan Lobe. ȝ on þam ȝerceanðe-
25 ȝan. ȝ on þam²³ anfealban. ȝ he pelt eallra ȝerceanra ȝpa ȝpa
he æt ȝuman ȝetihhoð hæbbe ȝ ȝet hæfþ:.

27 § VII.¹ Spa ȝpa on pæner leaxel hƿearpaȝ²⁴ þa hƿeol. ȝ ȝio leax
ȝtent ȝille. ȝ bȝnþ þeah eallne²⁵ ðone pæn. and pelt eallȝ þær
fænelber.²⁶ þ hƿeol hƿenþ. ȝmbutan.²⁷ ȝ ȝio naȝa²⁸ nehtc ðære
30 eaxe ȝio fæp micle færclicon ȝ on fonglicon ðonne þa fæp.
31 ðon. ȝfelce ȝio leax ȝie þ hehtc ȝob. þe þe nemnaþ Lob. ȝ

^h Boet. lib. iv. prosa 6.—Sicut enim artifex, faciendæ rei, &c.

¹ Boet. lib. iv. prosa 6.—Nam ut orbium circa eundem, &c.

¹ Cott. þæm. ² Cott. ælmehtigan. ³ þonne, deest in MS. Cott.

⁴ Cott. hƿa. ⁵ Cott. ȝood. ⁶ Cott. fopþam. ⁷ Cott. bȝengð. ⁸ Cott. ȝoobe.

⁹ Cott. Loober. ¹⁰ Cott. ȝoodan. ¹¹ Bod. ȝuccena lot.

¹² Cott. unanþpenblic. ¹³ Cott. Sumu. ¹⁴ Cott. ȝeopulbe. ¹⁵ Cott. nan.

¹⁶ Cott. unbeþȝieb. ¹⁷ Cott. þæm. ¹⁸ Cott. meeht. ¹⁹ hƿylce, deest in MS. Bod.

²⁰ Bod. eal. ²¹ Cott. þioȝ. ²² Bod. hƿearpob.

²³ Cott. þæm. ²⁴ Cott. hƿearpaȝ. ²⁵ Cott. ælne. ²⁶ Cott. fænelȝer.

²⁷ Cott. ȝmbutan. ²⁸ Cott. naȝa. ²⁹ Cott. fælga.

the mind, and from the providence of Almighty God. He, therefore, works after his unspeakable providence, whatsoever he wills.

§ VI. As every artificer considers and marks out his work in his mind before he executes it, and afterwards executes it all; this varying fortune which we call fate, proceeds after his providence and after his counsel, as he intends that it should be. Though it appear to us complicated, partly good, and partly evil, it is nevertheless to him singly good, because he brings it all to a good end, and does for good all that which he does. Afterwards, when it is wrought, we call it fate; before, it was God's providence and his predestination. He therefore directs fortune, either through good angels, or through the souls of men, or through the life of other creatures, or through the stars of heaven, or through the various deceits of devils; sometimes through one of them, sometimes through them all. But this is evidently known, that the divine predestination is simple and unchangeable, and governs everything according to order, and fashions everything. Some things, therefore, in this world are subject to fate, others are not at all subject to it. But fate, and all the things which are subject to it, are subject to the divine providence. Concerning this, I can mention to thee an example, whereby thou mayest the more clearly understand which men are subject to fate, and which are not. All this moving and this changeable creation revolves on the immovable, and on the steadfast, and on the singly-existing God; and he governs all creatures as he at the beginning had, and still has determined.

§ VII. As on the axle-tree of a waggon the wheel turns, and the axle-tree stands still, and nevertheless supports all the waggon, and regulates all its progress—the wheel turns round, and the nave, *being* nearest to the axle-tree, goes much more firmly and more securely than the fellies do—so the axle-tree may be the highest good which we call God, and

1 ða selestan men sapan neht Lobe. gpa gpa gpa naru senþ neht
þæne eaxe. and þa midmærtan gpa gpa gpacan. forþæmpe² ælce
 3 gpacan biþ open enbe sært on þæne nare. open on ðæne fælgæ.
gpa biþ þam³ midmærtan monnum. opne hpile he gmeap on hif
 5 Mobe ymb þi eorþlice lif.⁴ opne hpile ymb þ godcunðlice.
gpelece⁵ he locie mid opne eazan to heoronum. mid opne to
 7 eorþan. gpa gpa þa⁶ gpacan gmeap⁷ open enbe on þæne fælgæ.
open on þæne nare. middepearþ ge gpaca⁸ bið ægðrum emn
neah. þeah open enbe bio sært on þæne nare. open on þæne
 10 fælgæ. gpa biop ða midmærtan⁹ men on midban þam gpacan. ⁊
þa betpan¹⁰ near þæne nare. ⁊ þa mærtan¹¹ near þam¹² fælgum.
biop þeah særte. on þæne nare.¹³ ⁊ ge nara on þæne eaxe.
 12 Dræt ða fælgæ ðeah hanþap¹⁴ on ðam gpacan. þeah hi eallunga
 14 pealorþan on þæne eorþan. gpa ðop þa mærtan men on þam
 15 midmærtum. ⁊ þa midmærtan¹⁵ on þam. betpan. ⁊ ða betpan
on Lobe. Ðeah þa mærtan ealle hiora lufe penben to ðisse
populde. hi ne magon þær onþunian. ne to nauhte ne peorþap.
gif hi be nanum ðæle ne biop gefæstnobe to Lobe. þon ma þe
þær hpeohler¹⁶ fælgæ magon bion on¹⁷ þam fænelæc.¹⁸ gif hi ne
 20 biop særte on þam¹⁹ gpacum.²⁰ ⁊ ða gpacan on þæne eaxe. Ða
fælgæ²¹ biop fýppert þæne eaxe. forþæm hi parað ungerþe-
licort.²² gpa naru særþ neht ðæne eaxe. forþy hio fæstige-
 23 gundfullicort.²³ gpa ðop ða selestan men. gpa hi hiora lufe near
Lobe lætap. and gpiþor þar eorþlican ðing forþeop.²⁴ gpa hi biop
 25 onþorþan.²⁵ ⁊ læf peccap. hu gpa fýpþ panþrige. oððe hæt
 26 hi²⁶ brænge. gpa gpa gpa naru bið fimele²⁷ gpa gerund. hnæppen
ða fælgæ on þe ðe hi hnæppen. ⁊ ðeah biþ gpa naru hær huxu
tobæleb fnom þæne eaxe. Be þy ðu miht²⁸ ongitan þe ge²⁹ pæn
biþ micle leng gerund þe læf biþ tobæleb fnom þæne eaxe. gpa
 30 biop ða men eallra onþorþorte³⁰ ægþen ge ðiger andþearþan
liþe eapþe.³¹ ge ðær toþearþan. þa ðe særte biop on Lobe.
 32 ac gpa hi gpiþor³² biop arýndnobe³³ fram Lobe. gpa hi gpiþor³⁴

1 Cott. neahrt. 2 Cott. forþæmpe. 3 Cott. þæm. 4 lif, deest in MS. Cott. 5 Cott. gpelece. 6 Bod. þær. 7 Cott. gmeap. 8 Bod. middepearþne gpaca. 9 Bod. mærtan. 10 Bod. betpan. 11 Bod. et Cott. mærtan. 12 Cott. þæm. 13 Cott. nære. 14 Cott. hongiað. 15 Cott. mærtan. 16 Cott. hpeoler. 17 on, deest in MS. Bod. 18 Cott. þæm fænelce. 19 Cott. þæm. 20 Bod. gpacatum. 21 Cott. fælgæ. 22 Cott. ungerþelicort. 23 Cott. gerundlicort. 24 and gpiþor þar eorþlican þing forþeop, desunt in MS. Cott. 25 Cott. onþorþan. 26 Cott. hi. 27 Cott. fimele. 28 Cott. meht. 29 Cott. þe. 30 Cott. onþorþerte. 31 Cott. eapþe. 32 Cott. gpiþor. 33 Cott. arýndpede. 34 Cott. gpiþor.

the best men go nearest to God, as the nave goes nearest to the axle-tree; and the middle *class of men* as the spokes. For of every spoke, one end is fixed in the nave, and the other in the felly. So is it with respect to the middle *class of men*. One while he meditates in his mind concerning this earthly life, another while concerning the heavenly: as if he should look with one eye to the heavens, and with the other to the earth. As the spokes stick, one end in the felly, and the other in the nave, and the spoke is midward, equally near to both, though one end be fixed in the nave, and the other in the felly; so are the middle *class of men* in the middle of the spokes, and the better nearer to the nave, and the most numerous *class* nearer to the fellies. They are nevertheless fixed in the nave, and the nave on the axle-tree. But the fellies depend on the spokes, though they wholly roll upon the earth. So do the most numerous *class of men* depend on the middle *class*, and the middle *class* on the best, and the best on God. Though the most numerous *class* turn all their love towards this world, they are not able to dwell there, nor do they come to anything, if they are not in some measure fastened to God, any more than the fellies of the wheel can make any progress if they are not fastened to the spokes, and the spokes to the axle-tree. The fellies are farthest from the axle-tree, therefore they go the most roughly. The nave goes nearest the axle-tree; therefore it goes the most securely. So do the best men. As they place their love nearer to God, and more despise these earthly things, so are they more free from care, and are less anxious how fortune may vary, or what it may bring. Provided the nave be always thus secure, the fellies may rest on what they will. And yet the nave is in some measure separated from the axle-tree. As thou mayest perceive that the waggon is much longer secure, which is less separated from the axle-tree; so, of all men, those are most untroubled, with the difficulties either of this present life, or of that to come, who are fixed in God; but as they are farther

*may be
in the
waggon*

/ biop gebernebe 7 gerpencte. ægþer ge on Mobe ge on lichoman.
 Spýlc is þæt þ̅ pe pýrð hatap. . . .

5 § VIII.^k . . . Be þam¹ zobcunban foneþonce pýlce io
 7 meauŋ 7 io gerceabpurner is tofmetanne piþ þone geaportan²
 5 and ppefce þ̅ hpeol biþ tofmetanne piþ ða teaxe. forþæm io teax
 6 pelt ealler þær pæner. swa ðeþ re zobcunba foneþonc. he teyþe³
ðone irobon 7 ða tunglu. 7 ða eorþan geþeþ teulle. 7 gemetgaf
 þa feopen gerceafca. þ̅ is pæter. 7 eorþe. 7 fýr. 7 lýft. ða he
 9 ppanap 7 gepliceap.⁴ hpi lum eft unpliceap 7 on oppum hipe
 10 geþneŋþ 7 eft geþniþap. 7 teyþe⁵ ælc tubon. and hit⁶ eft
gehýt 7 gehelt. ðonne hit fopealbod hiþ and forþeanod. 7 eft
geeorþ 7 geþniþap þonne þonne he pile.⁷ Sume uppitan⁸ þeah
 15 reczap þ̅ io pýrð pealbe⁹ ægþer ge gerælpæ ge ungerælpæ ælceþ
 14 monner. Ic ðonne recze. swa swa ealle Lurtene men reczap. þ̅
 15 io zobcunbe fopetiohhunþ hiþ pealbe. nær io pýrð. 7 ic pat þ̅
 hio ðemp eal piŋg ppiþe pihte. ðeah ungerceabpurnum monnum¹⁰
 swa ne pince. Ði penap þ̅ ðara ælc rie Gob. ðe hiona pillan
fulzap. Nis hit nan punbon. forþæm hi biop ablenbe mið
 ðam¹¹ piorþum hiona¹² pýlba. Ac re zobcunba foneþonc hit
 20 unþerŋtent eall ppiþe pýhte.¹³ ðeah ur pince. for upum ðýrge.
 þ̅ ic on poh fape. forþam¹⁴ pe ne cunnon þ̅ piht unþer
 21 ftanban. De ðemp ðeah eall ppiþe pýhte. ðeah ur hpi lum swa ne
 ðince :

24 § IX.¹ Ealle men ppiþap¹⁵ æfter þam hehtan zobe.¹⁶ ze
 25 zobe¹⁶ ze ýfele. Ac forþý ne mazon ða¹⁷ ýfelan cuman to
 þam¹⁸ hean hpoŋe eallpa zoba.¹⁹ forþam²⁰ hi ne ppiþap on
 piht æfter. Ic pat²¹ ðeah ðu cpeþe²² nu hponne to me. Spýlc
 unpýht mæþ bion²³ mape ðonne he²⁴ geparige þ̅ hit gepýrpe.²⁵
 swa hit hpi lum gepýrþ. þ̅ þæm zobum²⁶ becýmp anfealb ýfel on
 30 þirre populbe.²⁷ 7 þam ýflum anfealb zob. 7 oppe²⁸ hpi le ægþer
 31 gemenþeb. ægþer ge þæm zobum.²⁹ ze þæm ýflum. Ac ic þe

^k Boet. lib. iv. prosa 6.—Igitur uti est ad intellectum, &c.

¹ Boet. lib. iv. prosa 6.—Nihil est enim quod mali causa, &c.

¹ Cott. þæm.

² Bod. gearperton. Cott. gearportan 7 pýlce þær

lænan þing bioð to metanne pið þa ecan 7 pýlce þ̅ hpeol. ³ Cott.

arþeþeð. ⁴ Cott. geþpæpað 7 plitegað. ⁵ Cott. teyþeð. ⁶ Bod. et

Cott. hi. ⁷ he pile, desunt in MS. Cott. ⁸ Cott. uþriotan. ⁹ Cott.

polb. ¹⁰ Cott. men. ¹¹ Cott. þæm. ¹² Cott. heopa. ¹³ Cott.

pihte. ¹⁴ Cott. forþæm. ¹⁵ Cott. ppiþað. ¹⁶ Cott. goob. ¹⁷ Cott. þ̅.

¹⁸ Cott. þæm. ¹⁹ Cott. gooba. ²⁰ Cott. forþæm. ²¹ Cott. nær.

²² Cott. cpeþe. ²³ Cott. beon. ²⁴ Cott. ge. ²⁵ Cott. gepeorþe.

²⁶ Cott. goobum. ²⁷ Cott. peopulbe. ²⁸ Cott. oðþpe. ²⁹ Cott. goobum.

separated from God, so are they more troubled and afflicted both in mind and in body. Such is what we call fate. . . .

§ VIII. . . . With respect to the divine providence, as argument and reasoning is, compared with the intellect, and such the wheel is, compared with the axle-tree. For the axle-tree regulates all the waggon. In like manner does the divine providence. It ~~moves~~ the sky and the stars, and makes the earth immovable, and regulates the four elements, that is, water, and earth, and fire, and air. These it tempers and forms, and sometimes again changes their appearance, and brings them to another form, and afterwards renews them: and nourishes every production, and again hides and preserves it when it is grown old and withered, and again discovers and renews it whensoever he wills. Some philosophers however say, that fate rules both the felicities and the infelicities of every man. But I say, as all Christian men say, that the divine predestination rules over him, not fate. And I know that it decrees everything very rightly; though to unwise men it does not appear so. They think that everything which fulfils their desire, is God. It is no wonder, for they are blinded by the darkness of their sins. But the divine providence understands everything very rightly, though it seems to us, through our folly, that it goes wrongly; because we cannot perfectly understand it. He, however, ordains all very rightly, though to us it sometimes does not appear so.

§ IX. All men, the good as well as the wicked, seek after the highest good. But the wicked are unable to come to the high roof of all goods for this reason, that they do not seek after it rightly. I know, however, that thou wilt on some occasion say to me, What injustice can be greater, than that he should permit it to come to pass, as it sometimes does, that to the good unmixed evil happens in this world, and to the wicked unmixed good; and at other times both mixed, as well to the good as to the wicked? But I ask thee whether thou

1. arcyge hƿæþen þu þene þæt ænig mon sie ſƿa anðgetruſſ¹ þæt he
 mæge ongitan ælcne mon on niht hƿelc he ſie. þæt he nanþing
 ne ſie ne betera ne ƿýrpa ðonne he hiſ þene. Ic ƿat ðeah þæt hi
 4 ne mazon. Ac ƿeoppaþ ſƿa oſt on ƿon ſe ſibo. ðe ſume men
 5 ſecgaþ þæt ſie mebe ƿýrpe. ſume men ſecgaþ þæt he ſie ƿýrpe
 6 ƿýrpe. Ðeah hƿa mæge ongitan hƿæt oþer ðo. he ne mæge
 7 ƿitan hƿæt he ðeneþ. Ðeah he mæge ſume hiſ ƿillan ongitan.
 8 þonne ne mæg he eallne. Ic þe mæg eac peccan ſum biſpell be
 9 þæm þæt þu miht ðý ƿƿeobolon ongitan. Ðeah hit ungerceatne
 10 men ongitan ne mægen. þæt iſ ſep hƿi ſe goða læce ſelle ðam
 11 halum men ſeſtne ðrenc 7 ſeſtne. 7 oþrum halum biſeþne 7
 12 ſeſtne. 7 hƿilum eſt þæm unhalum. ſumum hƿne. ſumum
 13 ſeſtne. ſumum ſeſtne. ſumum biſeþne. Ic ƿat þæt ælc ƿara
 14 þe ðone cneact ne can. ƿile þæg ƿunðman ſep hƿi hi ſƿa ðon.
 15 Ac hiſ ne ƿunðmaþ ða læcaſ naht. ſopþæm hi ƿiton þæt þa
 16 oþre nihton. ſopþæm hi euanon ælceſ hƿona meotnumneſſe on-
 17 gitan 7 uocnapan.² 7 eac ða cneactaþ þe þær ƿiþ ſeeolon. Ðæt
 18 iſ ſapla hælo bute iſhtſiſneſ. oððe hƿæt iſ hƿona untſiſneſ.
 19 bute unþeap. Ðra iſ þonne betera læce þære ſaple. þonne
 20 he ðe hi geſeoþ. þæt iſ Loð. he aſaþ þa goðan.⁴ 7 ƿitnaþ ða
 21 ýlan. he ƿat hƿæſ ælc ƿýrpe biþ. niſ hit nan ƿunðor. ſopþæm
 22 he of þæm hean hnoſe hit eall geſiþ. and þonan metgaþ and
 23 metgaþ ælcum be hiſ geſiþhtum :

§ X.^m Ðæt ſe ðonne hataþ ƿýrð. ðonne ſe geſeoþþa Loð.
 25 ðe ælceſ monneſ ðeapſe ƿat. hƿæt ƿýrþ oððe geþaraþ þæt ðe
 26 þe ne ƿenaþ.⁵ And geſt⁶ ic þe mæg ſume biſne ſearum ƿopum
 27 ſecgan be þam⁷ ðæle þe ſio mennſce geſeoþþneſ mæg on-
 28 gitan ða goðcunðneſſe. þæt iſ ðonne þæt þe ongitap þilum⁸ mon⁹
 29 on oþre ƿiſan. on oþre hme Loð ongit.¹⁰ Ðilum þe tiohtuþ
 30 þæt he ſie þe betſta.¹¹ 7 þonne ƿat Loð þæt hit ſƿa ne hiþ. Ðonne
 31 hƿæm hƿæt cniþ oððe gober¹² oððe ýſeler mape þonne þe
 32 þincþ þæt he ƿýrpe ſie. ne biþ ſio unſiþhtſiſneſ no on Loðe. ac
 33 ſio ungleapneſ biþ on ðe ſelfum. þæt ðu hit ne canſt on niht
 34 geonapan. Oſt gebyneþ þeah þæt te men ongitap man on þa ðcan
 35 ƿiſan. ðe hme Loð ongit. Oſt hit gebyneþ þæt te manige men
 36 biþ ſƿa ungetrume.¹³ ægþen ge on Moðe ge on lichoman. þæt

^m Boet. lib. iv. proſa 6.—Hinc jam ſit illud fatalis ordinis, &c.

¹ Cott. anðgetruſſ. ² Cott. oncnapan. ³ Cott. ſe. ⁴ Cott. þæm
 goðan. ⁵ Cott. nað. ⁶ Cott. gyt. ⁷ Cott. þæm. ⁸ Cott. hƿilum.
⁹ mon, deest in MS. Cott. ¹⁰ Cott. anðgit. ¹¹ Cott. betpa. ¹² Cott.
 gober. ¹³ Cott. untſiſneſ.

thinkest that any man is so discerning, that he is able to know every one aright, what he is, so that he may be neither better nor worse than he thinks him? I know, however, that they cannot. Yet it is very often improperly the custom for some persons to say that *a man* is deserving of reward, *while* others say that he is deserving of punishment. Though any one may observe what another does, he cannot know what he thinks. Though he may know some *part* of his disposition, yet he cannot *know* it all. I can moreover relate to thee an example, whereby thou mayest more clearly understand *this*, though unwise men cannot understand it. That is: Why does the good physician give to this healthy man mild and sweet drink, and to another healthy *man* bitter and strong? And sometimes also to the sick; to one mild; to another strong; to one sweet; to another bitter? I know that every person who is unacquainted with the art will wonder at it, why they do so. But the physicians wonder not at it, because they know what the others are ignorant of. For they know how to discover and distinguish the infirmity of each of them; and also the arts which should be *used* with respect to it. What is the health of souls, but virtue? or what is their infirmity, but vices? Who then is a better physician of the soul, than he who made it, that is, God? He honours the good, and punishes the wicked. He knows what each is deserving of. It is no wonder, because he from the high roof sees it all; and thence disposes and metes to each according to his deserts.

§ X. This then we call fate; when the wise God, who knows every man's necessity, does or permits anything which we expect not. And yet I may give thee some examples, in few words, so far as human reason is able to understand the divine nature. That is, then, that we sometimes know man in one wise, and God knows him in another. Sometimes we judge that he is the best, and then God knows that it is not so. When anything comes to any person, either of good or of evil, more than it appears to thee that he deserves, the injustice is not in God, but the want of skill is in thyself; that thou canst not rightly understand it. Yet it often happens that men know a man in the same manner that God knows him. It often happens that many men are so infirm, both in mind and in body, that they cannot of their own accord do

1 hi ne mazon ne nan gob¹ don. ne nan ýfel nýllap unnebi²ge. 7
 2 biop eac gpa ungeþýlbi³ge þ hi ne mazon nan eapfoþa⁴ geþýlbelice
tabenan. forþæm hit gebyneþ ort þ Loð nýle⁵ for hij mildhe-
 optnerre nan unabenenbli⁶ce bnoc him tanrettan. ðy lær hi
 5 forlætan⁶ hiora unceaþfulnerre.⁷ 7 peorþan⁸ pýrnan. gif hi
 astýnebe⁹ biop 7 geþpenceb.¹⁰ Sume men bioh¹¹ ælceþ cnaeþeþ
 7 fullcnaetige and full halige þear 7 rihtwíse. ðonne þincþ þ
 Loðe unriht þ he swelce¹² swence. ge furþum þone¹³ ðear. þe
 eallum monnum gecýnðe i¹⁴ to þolienne.¹⁵ he him geþeþ
 10 reftan ðonne oþrum monnum. gpa gpa gio sum¹⁶ pír man¹⁷
 11 cnaeþ. þ ge zobcunba anpealb geþriþobe hij þinþlingar¹⁸ unþer
 hij¹⁹ riþeþa fceabe.²⁰ 7 hi scilbe gpa geornlice. gpa gpa²¹ man
 13 beþ ðone læp²² on hij eazan. Manige tilizap²³ Loðe to cpe-
 manne to ðon georne þ hi pillniap. hiora anum pillum. mani-
 15 fealb eapfoþe²⁴ to þropianne. forþam þe hi pillniap manan ape.
 7 manan hlíran. 7 manan peorþwíse mið Loðe to habbanne.
 17 þonne þa habbaþ²⁵ þe forþon libbaþ :

§ XI.^a Ort eac becýmð ge anpealb²⁶ ðirre worulde to riþe
zobum²⁷ monnum. forþæm ge anpealb²⁸ þara ýrlana²⁹ peorþe
 20 forþorpen. Sumum monnum Loð releþ³⁰ ægþer ge zob³¹ ge
 ýfel gemenged. forþæm hi ægþer eapniap. Sume he beþearþ
 hiora pelan riþe hwaþe. þær ðe hi ænert geþælige peorþaþ. þý
 lær hi for longum geþælþum hi to up ahæbben. 7 ðonan on
 oþermettum peorþen. Sume he³² let þneazan mið heapþum
 25 bnoc. þæt hi leornigen ðone cnaet geþýlbe³³ on ðam³⁴ langan
 geþwince. Sume him onþræbaþ eapfoþu riþon þonne hý þýrpen.
 ðeah hi hi eaþe aþreogan mægen. Sume hi geþýczap peorþlicne
 hlíran ðirre andþearþan liþeþ mið hiora aznum ðeaþe. forþæm
 29 hi þenap þ hi næbben nan oþer riht ðær hlíran³⁵ pýrpe buton

^a Boet. lib. iv. prosa 6. — Fit autem sæpe uti bonis, &c.

¹ Cott. goob. ² Cott. ungeþýlbi³ge. ³ Cott. eapfoþu. ⁴ Cott. nýlle. ⁵ Bod. nanum abenendlic. ⁶ Cott. forlætan. ⁷ Cott. unceaþfulnerre. ⁸ Cott. peorþen. ⁹ Cott. astýnebe. ¹⁰ Cott. geþpence. ¹¹ Cott. beoð. ¹² Cott. swelce. ¹³ Bod. þonne. ¹⁴ Cott. i¹⁵ gecýnðe. ¹⁵ Cott. þolianne. ¹⁶ sum, deest in MS. Cott. ¹⁷ Cott. mon. ¹⁸ Cott. geþriþobe hij þinþlingar. ¹⁹ hij, deest in MS. Cott. ²⁰ Cott. fceate. ²¹ gpa, deest in MS. Cott. ²² Cott. læp. ²³ Cott. Manige tiliað. ²⁴ Cott. eapfoþu. ²⁵ Cott. hæbben. ²⁶ Cott. anpealb. ²⁷ Cott. zobum. ²⁸ Cott. anpealb. ²⁹ Cott. ýrlana. ³⁰ Cott. releð. ³¹ Cott. goob. ³² hi to up ahæbben 7 þonan on oþermettum peorþen. Sume he, desunt in MS. Bod. ³³ Cott. geþýlbelice. ³⁴ Cott. þæm. ³⁵ Bod. hæbben nan oþerrið þær hlíran.

any good, or avoid any evil; and are, moreover, so impatient, that they cannot with resignation bear any troubles. Therefore it often happens that God, through his mercy, wills not to impose on them any intolerable affliction, lest they should forsake their innocence, and become worse, if they are moved and troubled. Some men are full virtuous in all virtue, and full holy and righteous men. Then seems it to God unjust that he should afflict such; and moreover death, which is natural to all men to suffer, he makes more tranquil to them than to other men: as formerly a certain wise man said, that the divine power saved his darlings under the shadow of his wings, and protected them as carefully as man does the apple of his eye. Many so earnestly endeavour to please God, that they desire of their own accord to suffer manifold troubles; because they desire to have greater honour, and greater fame, and greater dignity with God, than those have who live more pleasantly.

§ XI. Frequently also the power of this world comes to very good men, in order that the power of the wicked may be overthrown. To some men God gives both good and evil mixed, because they earn both. Some he bereaves of their wealth very soon, when they first are happy, lest through long felicities they should too much exalt themselves, and thence become proud. He permits some to be vexed with severe trouble, that they may learn the virtue of patience by the long affliction. Some fear difficulties more than they need, though they may easily bear them. Some purchase the honourable fame of this present life by their own death; because they think that they have no other price worthy of this fame, except their own life. Some men were formerly unconquerable, so that no one could overcome them with any

- 1 hiora agnum[†] rope. Sume men pæron ȝio unoperypbe¹lice. ȝa
 ꝥ hi nan ne mehte² mið nanum pite oferypþe³ana. ða biuþþon
 hiora æfter ȝenzum. ꝥ hi næren: mið pite oferypþe. on
 ðam pær ȝreotol ꝥ hi for heora ȝobum peorcum hæfþon ðone
 5 cneht ꝥ hi⁴ mon ne mehte oferypþon.⁵ Ac þa ȝpelan⁶ for
 hiora ȝrlum peorcum pæron ȝeritabe. oþer ȝribe.⁷ forþæm ꝥ
 7 ða pite ȝertipþon⁸ oþrum. ꝥ hi ȝa don⁹ ne donȝen. ȝ eac ða
 ȝebetan þe hi ðonne biðciap. ꝥ ȝribe ȝreotol tacn ðam¹⁰ ȝran
 ꝥ he ne ȝceal lufian to unȝemetlice ðar populb ȝeræþa. for-
 10 þæm hi oft cumað to ðæm ȝȝrtan¹¹ monnum. Ac hæt pille
 pe cpean bæ. ðam¹² anþearþam pelan. ðe oft cȝmþ to þæm
 ȝobum.¹³ hæt he eller ȝe butan tacn ðar ropearþan pelan ȝ
 ðær ebleaner anȝm ðe him Loð ȝetihhod¹⁴ hæfþ for hiȝ ȝoban¹⁵
 14 pillan. Ic pene eac ꝥ te Loð ȝelle manegum ȝrlum¹⁶ monnum
 15 ȝeræþa forþæm þe¹⁷ he pæt heora¹⁸ ȝecȝnð anð heora¹⁹ pillan
 ȝa ȝenabne. ꝥ hi for nanum earmpum²⁰ ne biþ²¹ no ðȝ
 17 betpan. ac ðȝ²² ȝȝrtan. ac ȝe ȝoda læce. ꝥ ȝ Loð: lacnaþ
 hiora Loð: mið ðam²³ pelan. pile ꝥ hi onȝten hþonan him ȝe
 pela come anð olæce ðæm ȝȝlær he him þone pelan aþe²⁴
 20 oððe hme þam pelan. ȝ penðe hiȝ ðearȝ to ȝobe. ȝ ȝolæte ða
 unþearȝ ȝ þa ȝfel ðe he ær for hiȝ epmpum ðȝbe. Sume
 beoþ²⁵ ðeah þȝ ȝȝrtan ȝȝ hi pelan habbaþ. forþæm hi²⁶ oþer-
 modȝap²⁷ for ðæm pelan ȝ hiȝ unȝemetlice biueað.
 § XII.^o Manegum men biop eac forȝrene forþam²⁸ þar
 25 populb²⁹ ȝeræþa. ꝥ hi ȝcȝle ðam³⁰ ȝobum³¹ leaȝian hiora ȝob³²
 ȝ ðam³³ ȝrlum hiora ȝfel. forþam³⁴ ȝmle biopþa ȝoban³⁵ ȝ ða
 27 ȝrlan unȝeppæne betȝȝh³⁶ him. ȝe eac hȝlum ða ȝrlan biop un-
 ȝenabe betpuh him ȝelfum. ȝe ȝurþum an ȝfel man bið hȝlum³⁷
 29 unȝeppæne him ȝelfum. forþamþe³⁸ he pæt ꝥ he untala ðeð. ȝ

o Boet. lib. iv. prosa 6.—Quibusdam permissum pœniendi jua, &c.

- ¹ Cott. meahc. ² Cott. him. ³ Cott. meahc oferypþan. ⁴ Cott.
 ȝrlan. ⁵ Cott. ȝriðbe. ⁶ Cott. ȝertipþen. ⁷ Cott. ȝebon. ⁸ Cott.
 þæm. ⁹ Cott. ȝȝrtum. ¹⁰ Cott. þæm. ¹¹ Cott. ȝoobum. ¹² Cott.
 ȝiohhod. ¹³ Cott. ȝooban. ¹⁴ Cott. manegum ȝrlum. ¹⁵ Bod.
 þeah. ¹⁶ Cott. hiora. ¹⁷ Cott. epmpum. ¹⁸ Cott. biȝð. ¹⁹ Cott.
 betpan. ²⁰ Bod. ne na þȝ. ²¹ Cott. þæm. ²² Cott. aȝȝpe. ²³ Cott.
 biȝð. ²⁴ hi, deest in MS. Bod. ²⁵ Bod. oferypmodȝam. ²⁶ Cott.
 forþæm. ²⁷ Cott. populb. ²⁸ Cott. þæm. ²⁹ Cott. ȝoobum. ³⁰ Cott.
 ȝoob. ³¹ Cott. þæm. ³² Cott. forþæm. ³³ Cott. ȝooban. ³⁴ Cott.
 betpuh. ³⁵ Cott. ȝmle. ³⁶ Cott. forþamþe.

torment. These set an example to their successors that they should not be overcome by torments. In these it was evident that they, for their good works, had the strength that man might not overcome them. But the wicked, for their evil works, have been punished beyond measure, in order that the punishments might restrain others from daring to do so, and also might amend those whom they then afflict. It is a very clear token to the wise, that he ought not to love these worldly goods immoderately, because they often come to the worst men. But what shall we say concerning the present wealth which often comes to the good? What is it else but a token of the future wealth, and a beginning of the reward which God has decreed to him for his good disposition? I suppose also that God gives felicities to many wicked men, because he knows their nature and their disposition to be such, that they would not for any troubles be the better, but the worse. But the good physician, that is God, heals their minds with the wealth, until they learn whence the wealth came to them, and the man submits to him, lest he take away the wealth from him, or him from the wealth; and turns his manners to good, and forsakes the vices and the evil which he before through his poverty did. Some indeed are the worse if they have wealth, because they become proud on account of the wealth, and enjoy it without moderation.

§ XII. To many men also these worldly felicities are therefore given, that they may recompense the good for their good, and the wicked for their evil. For the good and the wicked are ever at variance with each other; and also sometimes the wicked are at variance between themselves, and moreover a wicked man is sometimes at variance with himself. For he knows that he does amiss, and bethinks himself of the retribu-

/ penð him þapa¹ leana. 7 nele² ðeah þær ƷerƷican. ne hit Ʒur-
 þum him ne læt³ hƷeoƷan. 7 ðonne Ʒor ðam Ʒingalan⁴ ege ne
 mæƷ no ƷeoƷpan ƷeoƷpæne on him Ʒelfum. Of hit eac⁴ Ʒebýneð
 þ̅ re ýrla ƷoƷlæt hiƷ ýfel Ʒor Ʒumer oþƷer ýfles monneƷ⁵ anðan.
 5 Ʒorþam⁶ heƷeoƷbe mið þý tælan⁷ þone oþerne þ̅ he onƷuncnebe
 hiƷ þeoƷaƷ. ƷƷincþ ðonne ýmb þ̅ ƷƷa he ƷƷiƷort mæƷ. þ̅ he tƷioƷaþ
 7 unƷelic to bion þam⁸ oþrum. Ʒorþam⁹ hit iƷ þær Ʒoðcunðan
 anpealbeƷ ƷeoƷuna þ̅ he Ʒýncþ of ýfle Ʒoð. Ac hit niƷ nanum
 men aƷereð þ̅ he mæƷe Ʒiton eall þ̅ Loð Ʒetioðhoð hæƷð. ne
 10 eac anecan þ̅ þ̅ he ƷeoƷoht hæƷð. Ac on ðæm hi habbaþ
 ƷenoƷ. to onƷitanne þ̅ re ƷeoƷpenð¹⁰ 7 re ƷeoƷbenð eallra Ʒe-
 12 ƷeoƷta Ʒelt. 7 nýhte ƷeoƷeoƷ eall þ̅ he ƷeoƷeoƷ. 7 nan ýfel ne
 ƷoƷhte. ne Ʒet ne Ʒýncð. ac ælc ýfel he æðriƷ of eallum hiƷ
 Ʒice. Ac ƷiƷ ðu æƷter ðam hean¹¹ anƷalbe ƷƷýƷian¹² Ʒilt ðær
 15 ælmihtƷan¹³ LoðeƷ. þonne ne onƷiƷt þu nan ýfel on nanum
 Ʒinge. þeah ðe nu Ʒince þ̅ heƷ miðel on ðiƷ¹⁴ miððanƷeoƷe Ʒe.
 Ʒorþæm hit iƷ Ʒiht þ̅ þa Ʒoðan habban Ʒoð¹⁵ eblean hiƷoƷa
 ƷoðeƷ. 7 ða ýrlan habban¹⁶ Ʒite hiƷoƷa ýfles. ne biþ þ̅ nan ýfel.
 þ̅ te nýht biþ. ac biþ Ʒoð. Ac ic onƷite þ̅ ic þe hæbbe aƷƷet
 20 nu mið þiƷ lanƷan Ʒelle.¹⁷ Ʒorðæm þe lýt nu hiƷoƷa.¹⁸ Ac
 onƷoð hiƷoƷa nu. Ʒorþam¹⁹ hit iƷ re læceðom and re ðƷenc ðe
 ðu lanƷe ƷilnoðeƷ. þæt ðu þý eð mæƷe ðære²⁰ læne onƷon :

§ XIII.^p Ða re ƷiƷðom ða þiƷ Ʒpell aƷeht²¹ hæƷðe. þa onƷan
 he eƷt Ʒingān. 7 þiƷ cƷæƷ. ƷiƷ þu ƷillniƷe mið hlutƷum moðe
 25 onƷitan ðone hean anpealð. behealb þa tunƷlu þær hean
 26 heoƷneƷ. Dealbap þa tunƷlu þa ealðan Ʒibbe ðe hi on ƷeoƷeoƷne
 ƷæƷon. ƷƷa þ̅ Ʒio ƷýƷneƷe runne ne onhƷinþ no ðær ðæleƷ þær
 heoƷeneƷ ðe re moða oninþ. ne re moða no ne onhƷinþ þær
 ðæleƷ ðe Ʒio runne oninþ. ða hƷile þe hið þær on biþ. ne re
 30 ƷeoƷƷa. ðe þe hataþ UƷƷa. ne cýmþ næƷƷe on þam ƷeoƷðæle.
 þeah ealle oþƷe ƷeoƷƷan ƷaƷen mið þam ƷoðoƷe æƷter þære
 runnan on þa eoƷðan. niƷ hit nan ƷunðoƷ. Ʒorþam he iƷ Ʒiþe
 neah þam ƷƷ enðe þære leaxe. Ac re ƷeoƷƷa ðe þe hataþ
 34 ærenƷeoƷƷa, ðonne he biþ ƷeoƷeoƷen, þonne tacnaþ he

^p Boet. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.

¹ Bod. mpan. ² Cott. nyle. ³ Cott. þæm Ʒingalum. ⁴ eac,
deest in MS. Cott. ⁵ Cott. manneƷ. ⁶ Cott. Ʒorþæm. ⁷ Bod. lætan.

⁸ Cott. bionne þæm. ⁹ Cott. Ʒorþæm. ¹⁰ Cott. ƷeoƷpenð. ¹¹ hean,
deest in MS. Bod. ¹² Bod. anpealbe ƷýƷuan. ¹³ Cott. ælmehtƷan.

¹⁴ Cott. þý. ¹⁵ Cott. Ʒoðan hæbðen Ʒoð. ¹⁶ Cott. hæbðan. ¹⁷ Cott.
aƷerne mið þý lanƷan Ʒell. ¹⁸ Cott. leoða. ¹⁹ Cott. Ʒorþæm.

²⁰ þære, deest in MS. Cott. ²¹ Cott. aƷeah.

nor let him repent it. nor let it repent him

tion, and yet will not cease therefrom, nor indeed suffer himself to repent of it; and therefore through perpetual fear he cannot be at peace with himself. Frequently it also happens that the wicked forsakes his evil for hatred of some other wicked man; because he would thereby upbraid the other, by avoiding his manners. *He* labours then about this as he best may; that *is*, he takes care to be unlike the other; for it is the custom of the divine power to work good from evil. But it is permitted to no man that he should be able to know all that God has decreed, or indeed to recount that which he has wrought. But in these *things* they have enough, to understand that the creator and the governor of all things, guides, and rightly made all that he made, and has not wrought, nor yet works any evil, but drives away every evil from all his realm. But if thou wilt inquire concerning the supreme government of the Almighty God, then wilt thou not perceive evil in anything, though it now seem to thee that here is much in this middle-earth. Since it is just that the good have good reward for their good, and the wicked have punishment for their evil; that is no evil which is just, but is good. But I perceive that I have wearied thee with this long discourse, wherefore thou art now desirous of songs. And now accept them, for it is the medicine and the drink which thou hast long wished for, that thou mayest more easily receive the instruction.

§ XIII. When Wisdom had ended this speech, then began he again to sing, and thus said: If thou desirest with pure mind to understand the supreme government, behold the stars of the high heaven. The heavenly bodies preserve the ancient peace in which they were created; so that the fiery sun does not touch that part of the heaven in which the moon moves; nor does the moon touch that part in which the sun moves, so long as she is therein. Nor does the star which we call Ursa ever come into the west, though all other stars go with the sky after the sun to the earth. It is no wonder, for it is very near to the upper end of the axis. But the star which we call the evening star, when it is seen westwardly, then betokens it the evening. ~~It~~ then goes after the sun

1 ærenð ~~þær~~ he þonne æfter þære runnan on þære eorþan
 ſceabe, of he oðra þa runnan himan, ⁊ cymþ ~~þær~~ þa
 5 runnan up þonne haten þe hine monnan teoma, forþam he
 cymþ eartan up, bobap þære runnan cymes. Ðio runne ⁊ re-
 10 mona habbaþ to beled þæt ~~þæt~~ him þone bæg and þa niht riþe
 temne ⁊ riþe æppellice riþraþ þurh zobocan þæt ~~þæt~~ ſcear-
 7 puna ⁊ unapotenlice riþraþ þam ælmihtigan Lobe of ðome
 bæg, for þy hi ne læw Lof on ane hisalpe þær he eomes bion.
 Ðy læw hi forþon ofra gercearta. Ac gerabuma Lof gemetgaþ
 10 ealla gercearta ⁊ æppap þa he berub himan þæt ~~þæt~~ hwa
 riht re paca þæt þyge, hwiþum he geseþeþ þæt riþ þæt þam cibe.
 12 hwiþum þæt leohre riþ ⁊ þæt beorhte up æp. ⁊ riþ he ge eorpe
 riþ þæt mæne he þæt cýniger æbebe, bneþe eorpe ælme
 þæt ⁊ ælc tæþon ælce geara ⁊ re hata runnan þæt ⁊
 15 gearaþ sæb ⁊ bleba. ⁊ þæt mæne hæpæt þæt riþa þæt bleba.
 þæt ælce and ræpa ⁊ re for. næba þan læccaþ ða eorþan on
 þæt. forþam unþeppaþ riþ eorpe þæt sæb ⁊ geþeþ þæt hit
 gæpaþ on lengten. Ac re metob ealla gercearta re on
 eorþan ealle gæpene þæt map ⁊ ealle forþþeap. ⁊ geht
 20 þonne he pyle ⁊ eorþa ðonne he pyle. ⁊ nan þonne he pyle. Ða
 hwiþe ðe þa gercearta þæt riþaþ riþ re hæhta ſceoppene on hir
 heah ſetle, þan he þæt þam geþealeþeþum ealle gercearta.
 Nis nan þæt riþaþ forþam he ælce cýnig, ⁊ þæt riþaþ ⁊ ælme
 ⁊ riþaþ ⁊ ælce ⁊ riþaþ. ⁊ riþaþ þæt he ſetle ealla re-
 25 ſcearta on hir æpenba. ⁊ he het ealle ælce. Ðæt re ælce
 geþealeþeþa cýnig ne riþaþe ealla gercearta, ðonne þæt
 hi ealle toþeþe ⁊ toþencte and to nauhte þæt riþaþ ealle ge-
 30 rcearta. Ðeah habbaþ gemæneþe, ða ane lufe, þæt hi þæt
 riþaþ hwarþe, and riþaþ þæt he heora pealt, m. þæt nan
 30 þæt riþaþ forþam hi ne mæton teller bion, ⁊ he ne þæt
 31 hwarþe. Ða forþe riþaþ þæt riþaþ and cæþ to me.

CAPUT XL.

32 § I. ÐÆDER ðu nu on ge hwiþe þæt riþaþe pille. Ða
 cæþ ic. Ðe ge me hwiþe hwa pille. Ða cæþ he. Ic pille reþan
 þæt ælc riþaþ bio geþ. þa hwa monnum geþ pince, þa hwa
 35 him riþe pince. Ða cæþ ic. Ic pene þæt hit eorpe riþaþ bion mæge.
 36 þeah uþ hwiþum oþer pince. Ða cæþ he. Nis þæt nan riþaþ þæt

^a Boet. lib. iv. prosa 7.—Janne igitur vides, quid hæc omnia, &c.

¹ Cott. leob.

² Cott. goob.

³ Cott. goob.

⁴ Cott. tpeo.

into the earth's shade, till it runs off behind the sun; and comes up before the sun. Then we call it the morning star, because it comes up in the east, and announces the sun's approach. "The sun and the moon have divided the day and the night very equally between them; and they reign very harmoniously through divine providence, and unceasingly serve the Almighty God till doomsday. God does not suffer them to be on one side of the heaven, lest they should destroy other creatures. But the peace-loving God ^{it dwells among them} regulates and adapts all creatures, when ~~they exist together~~. Sometimes the wet ~~dries~~ the dry. Sometimes he mingles the fire with the cold. Sometimes the light and bright fire goes upwards, and the heavy earth is stationed beneath by the king's command. The earth brings yearly every fruit, and every production; and the hot summer dries and prepares seeds and fruits; and the fruitful harvest brings ripe corn. Hails, and snows, and frequent rain moisten the earth in winter. Hence the earth receives the seed, and causes it to grow in spring. But the creator of all things nourishes in the earth all growing fruits, and produces *them* all; and hides when he will, and shows when he will, and takes away when he will. While the creatures obey, the supreme creator sits on his throne. Thence he guides with reins all creatures. It is no wonder; for he is king, and lord, and fountain, and origin, and law, and wisdom, and righteous judge. He sends all creatures on his errands, and he commands *them* all to come again. If the only steadfast king did not support all creatures, then would they all be dissolved and dispersed; and all creatures would come to nought. But they have in common one love in serving such a lord, and rejoice because he rules over them. That is no wonder, for they could not else exist, if they served not their author. Then ceased Wisdom the song, and said to me:

CHAPTER XL.

§. I. Dost thou now perceive whither this discourse tends? Then said I: Tell me whither it tends. Then said he: I would say, that every fortune is good, whether it seem good to men, or whether it seem evil to them. Then said I: I think that it perhaps may be so, though it sometimes appears otherwise to us. Then said he: There is no doubt of

1 ælc wýrð biop ȝob.¹ ȝara þe riht ȝ nýtwýrðe biop.² forþæm
 ælc wýrð. ȝam hio ȝie wýrðum. ȝam hio ȝie unwýrðum. for þý
 3 cýmþ to þæm ȝobum³ þ hio oþer trega ȝo. oððe hine þneatize
 to ȝon þ he bet ȝo. þonne he ær ȝýðe. oððe him leanize þ he
 5 ær tela ȝýðe. Anð eft ælc wýrð ȝara þe to ȝam⁴ ýrlum cýmþ.
 cýmþ⁵ forþam tream⁶ þingum ȝam hio ȝie ȝeþe. ȝam hio ȝie⁷
 wýrðum. ȝif to ȝam⁸ ýrlum cýmþ ȝeþu wýrð. þonne cýmþ he to
 ebleane hiȝ ýrla. oððe to þneatunge⁹ ȝ to lare þ he eft¹⁰ ȝra
 9 ne ȝo. Ða onȝann ic pundȝugan and cwearp. Iȝ þ for inþearþlice
 riht racu þ ðu þær ȝeȝc. Ða cwearp he. Ða hit iȝ ȝra þu
 10 ȝeȝc. Ac ic wolde. ȝif ðu wolbert. þ wit unc penþon¹¹ ȝume
 hpile to þiȝer folceȝ ȝræce. wýlæȝ hi cwearpon¹² þ wit ȝræcon¹³
 oþer monner andȝet.¹⁴ Ða cwearp ic. Ðræc þ ðu wille .:

§ II.^r Ða cwearp he. Weneȝ ðu þ þ ne ȝie ȝob.¹⁵ þ nýc¹⁶ biþ.
 15 Ða cwearp ic. Ic wene þæt hit ȝie. Ða cwearp he. Ælc wýrð¹⁷ iȝ
nýc ȝara ðe aþer ðeþ.¹⁸ oððe lærþ. oððe wicþ.¹⁹ Ða cwearp ic.
 Ðæt iȝ ȝoþ. Ða cwearp he. Ðio wþerþearðe wýrð iȝ þæm ȝob²⁰ þe
 pinnaþ wþ unþearȝ ȝ penþaþ hi to ȝobe.²¹ Ða cwearp ic. Ne
 mæȝ ic þær oþracan. Ða cwearp he. Ðwæt weneȝ þu be ðære
 20 ȝoban²² wýrðe. ðe oft cýmþ to ȝobum²³ monnum on ðiȝe
 21/þeopulþe.²⁴ ȝwylce²⁵ hit ȝie ȝoþetæn ecna ȝoba.²⁶ hþeþeȝ þiȝ folc
 mæȝe cwearpan þ hit ȝie ýfel wýrð. Ða ȝmeacode²⁷ ic²⁸ ȝ cwearp.
 Ne cwiþ þ nan mon. ac cwearp²⁹ þ hio ȝie ȝwiþe ȝob.³⁰ ȝra hio eac
 biþ. Ða cwearp he. Ðwæt weneȝ þu be þære unþenlicpan³¹
 25 wýrðe. þe oft þrietap³² ða ýrlan to witnianne. hþeþeȝ þiȝ folc
 wene þ þ ȝob³³ wýrð ȝie. Ða cwearp ic. Ne penap hi no þ þ ȝob
 wýrð ȝie. ac penap þ hio ȝie ȝwiþe eapmlico. Ða cwearp he. Utan
 healdan unc þ wit ne penan ȝra ȝra þiȝ folc wenþ. Liȝ wit ðær
 penap þe ðiȝ folc wenþ. þonne forlæte wit ælce ȝerþeapȝneȝe
 30 and ælce rihtȝneȝe. Ða cwearp ic. Ðwi forlæte wit hi á³⁴ þý³⁵

^r Boet. lib. iv. prosa 7.—Nonne igitur bonum causas esse, &c.

¹ Cott. ȝobð. ² Cott. bið. ³ Cott. ȝobðan. ⁴ Cott. þæm. ⁵ cýmð,
 deest in MS. Bod. ⁶ Cott. forþæm tream. ⁷ Cott. wý. ⁸ Cott.
 þæm. ⁹ Cott. þneunge. ¹⁰ Bod. ȝet. ¹¹ Cott. penþen. ¹² Cott.
 cwearpon. ¹³ Cott. ȝræcon. ¹⁴ Cott. ȝemet. ¹⁵ Cott. ȝobð. ¹⁶ Cott.
 nit. ¹⁷ wýrð, deest in MS. Cott. ¹⁸ Bod. aþerþeð. ¹⁹ Cott. wýcð.
²⁰ Cott. ȝobð. ²¹ Cott. ȝoobe. ²² Cott. ȝobðan. ²³ Cott. ȝobum.
²⁴ Cott. þeopulþe. ²⁵ Cott. ȝwylce. ²⁶ Cott. ælcna ȝoba. ²⁷ Cott.
 ȝmeacode. ²⁸ ic, deest in MS. Cott. ²⁹ Cott. cwið. ³⁰ Cott. ȝobð.
³¹ Cott. unþenlicpan. ³² Cott. þrietapð. ³³ Cott. ȝobð. ³⁴ a, deest
 in MS. Cott. ³⁵ Cott. þa.

this, that every fortune which is just and useful, is good: for every fortune, whether it be pleasant, or whether it be unpleasant, comes to the good for this reason, that it may do one of two *things*; that it may either admonish him, in order that he should do better than he did before; or reward him, because he before did well. And again, every fortune which comes to the wicked, comes on account of two things, whether it be severe *or* whether it be pleasant. If severe fortune come to the wicked, then it comes for retribution of his evil, or else for correction and for admonition, that he should not do so again. Then began I to wonder, and said: This is a thoroughly right explanation which thou givest. Then said he: It is as thou sayest. But I am desirous, if thou art willing, that we should turn ourselves a little while to this people's speech, lest they say that we speak above man's comprehension. Then said I: Speak what thou wilt.

§ II. Then said he: Dost thou think that that is not good which is useful? Then said I: I think that it is. Then said he: Every fortune is useful which does either of *two things*; either instructs or corrects. Then said I: That is true. Then said he: Adverse fortune is good for those who contend against vices, and are inclined to good. Then said I: I cannot deny it. Then said he: What thinkest thou concerning the good fortune, which often comes to good men in this world, as if it were a foretoken of eternal blessings? Can this people say that it is evil fortune? Then smiled I, and said: No man says that, but *every one* says that it is very good, as it moreover is. Then said he: What thinkest thou of the more invisible fortune which often threatens to punish the wicked? Does this people think that this is good fortune? Then said I: They do not think that this is good fortune, but think that it is very miserable. Then said he: Let us beware that we think not as this people think. If we in this respect think what this people think, then shall we forsake all wisdom, and all righteousness. Then said I: Why shall we ever the more forsake them? Then said he: Be-

1 ma. Ða cƿæp he. Forþy¹ folcſce² men fecgaþ þæt ælce³ ƿæp
 ƿýrð 7 unƿýrðum ſie ýfel. Ac ƿe ne ſculon ðær geſeƿan. for-
 þæm þæt ælc ƿýrð biþ goð.⁴ ſƿa ƿe ær ſƿæcon. ſam hio ſie
 neþu.⁵ ſam hio ſie ƿýrðum. Ða ƿearþ ic aƿæpð 7 cƿæp. Ðæt
 5 iſ goþ þæt ðu ſegſt. Ic nae ðeah hƿa hit ðurpe⁶ fecgaþ ðýrgeum
 momum. forþam⁷ hiſ ne mæg nan ðýr man geſeƿan.⁸

§ III.⁹ Ða onſac ſe ƿýrðem ſanlice 7 cƿæp. Forþy ne ſcýle
 nan ƿýr monn forhtigan ne gnoƿnian¹⁰ to hƿæm hiſ ƿife ƿeoƿþe.
 oððe hƿæþer him cume: ƿe neþu ƿýrð ðe hƿu.¹⁰ Ðon ma ƿe ſe
 10 hƿataſeſna ſcýle ýmb þæt gnoƿnian. hu eft he ſeohtan ſcýle.¹¹
 // ne biþ hiſ¹² lof na ðý læſſe. ac iſ ſen þæt hit ſie ðý mape. ſƿa
 biþ eac þær ƿýrðan meþ þý mape. ƿe him ƿræþne ƿýrð 7 neþne
 13 to becýmþ. Ðý ne ſeoðbe¹³ nan ƿýr man ƿillan¹⁴ ſeſter liſe.
 7iſ he æmgra cƿæſta neep. oððe æmger ƿeoþſcæpeſ hep for
 15 ƿorulbe.¹⁵ oððe eoer liſe æfter. ðýrſe ƿorulbe.¹⁶ Ac ælc ƿýr
 mon ſcýle aƿinnan æþer ge ƿýr þa neþan ƿýrðe ge ƿþ ða ƿýr-
 ſuman. þý læſ he hine ƿor ðære ƿýrſuman ƿýrðeſeſter ƿýrge.
 oððe for ðære neþan ƿorþence.¹⁷ Ac him iſ þearf þæt he
 aƿeþge¹⁷ þone momeſtan ƿeg becýþh.¹⁸ ðære neþan ƿýrðe 7
 20 ðære liþan. þæt he ne ƿilarge ƿýrſuman ƿýrðe 7 mannan onſorh-
 neſſe ðonne hit gemetlic ſie. ne eft to¹⁹ neþne. forþæm he ne
 mæg naþpe²⁰ ungemetlic þonohan.²¹ Ac hit iſ on hioþa ægum²²
 anpealbe hƿæþne²³ ðara hi geceoran.²⁴ Eþ hi þonne þone mib-
 24 meſtan ƿeg aƿeþan ƿillap. ðonne ſcýlan²⁵ hi ſeſte him ſelfum
 25 gemetlican þa ƿýrſuman ƿýrðe. 7 ða onſorþan þonne gemetlican
 him Loð þa neþan ƿýrðe ge on þýrſe ƿorulbe.²⁶ ge on þære to-
 ƿearþan. ſƿa ſƿa hi eaþeabneoran²⁷ maþan.

§ IV.²⁸ ƿel la ƿýrðan meþn: pell. 7aþ ealle on þone ƿeg þa eoþ
 lænaþ ða formeþſan biþna þara gobena gumena: 7 þeþna ƿeoþþ-
 30 geornena ƿeþa ðe ær eoþ ƿeþon. Eala ge eaþgan 7 aþelgeornan.
 31 hƿý ge ſƿa unnytce ſion²⁸. 7 ſƿa aþunþene.²⁹ hƿý ge neþan³⁰

¹ Boet. lib. iv. proſa 7.—Quare, inquit, ita vir sapiens, &c.

² Boet. lib. iv. metrum 7.—Bella his quibus operatus annis, &c.

³ Cott. forþy þe. ⁴ ælce, deest in MS. Cott. ⁵ Cott. þe. ⁶ Cott. goð.

⁷ Cott. ƿýr þeþe. ⁸ Cott. ðýrpe. ⁹ Cott. forþæm. ¹⁰ Bod. nele nan ðýrſig mon.

¹¹ Cott. to ſeþe ýmb þæt gnoƿnian. ¹² Bod. ƿýrþan ſcýle hƿæþ him cume þeþe þu ƿýrð þe hƿu.

¹³ Cott. ſcýle. ¹⁴ hiſ, deest in MS. Cott. ¹⁵ Cott. ſcýle. ¹⁶ Cott. ƿilman. ¹⁷ Cott. ƿeo-
 pulbe. ¹⁸ Cott. ƿorþence. ¹⁹ Cott. aþeþe. ²⁰ Cott. betpeoh. ²¹ to, deest
 in MS. Cott. ²² Cott. naþþer. ²³ Cott. aþnohan. ²⁴ Cott. agnum.

²⁵ Cott. hƿæþne. ²⁶ Cott. gecioſen. ²⁷ Cott. ſculon. ²⁸ Cott. ƿeo-
 pulbe. ²⁹ Bod. ge aþýgan. ³⁰ Cott. ſien. ³¹ Cott. aþunþne.

³² Cott. nýllen.

cause vulgar men say that every severe and unpleasant fortune is evil. But we should not believe it, since every fortune is good, as we before said, whether it be severe; or whether it be pleasant. Then was I afraid, and said: That is true which thou sayest. I know not, however; who dares to mention it to foolish men; for no foolish man can believe it.

§ III. Then replied Wisdom sharply, and said: Therefore no wise man ought to fear or lament, in whatever wise it may happen to him; or whether severe fortune or agreeable may come to him; any more than the brave man ought to lament about this, how often he must fight. His praise is not the less; but the opinion is, that it is the greater. So is also the wise man's reward the greater, if more adverse, and severer fortune comes to him. Therefore no wise man should be desirous of a soft life, if he makes account of any virtues, or any honour here in the world, or of eternal life after this world. But every wise man ought to contend, both against the severe fortune, and against the pleasant, lest he through the pleasant fortune should be presumptuous, or through the severe, despair. But it is necessary for him that he seek the middle-way, between the severe fortune and the agreeable: that he may not desire more agreeable fortune, or greater security than is fit: nor again too severe fortune; because he is unable to bear excess of either. But it is in their own power, which of them they will choose. If, therefore, they desire to find the middle-way, then ought they themselves to moderate to themselves the pleasant and the prosperous fortune. Then will God moderate to them the severe fortune, both in this world, and in that to come, so that they may easily bear it.

§ IV. Well! O wise men, well! Proceed ye all in the way which the illustrious examples of the good men, and of the men desirous of honour, who were before you, point out to you. O, ye weak and idle! why are ye so useless, and so

enervated? Why will ye not inquire about the wise men, and about the men desirous of honour, what they were who were before you? And why will ye not then, after ye have found out their manners, imitate them, as ye best may? For they strove after honour in this world, and sought good fame by good works, and set a good example to those who should be after them. Therefore they now dwell above the stars, in everlasting happiness, for their good works. Here ends the fourth book of Boethius, and begins the fifth.

§ V. When Wisdom had ended this discourse, then said I: Very right is thy doctrine. But I would now remind thee of the manifold instruction which thou before promisedst me, concerning the predestination of God. But I wish first to know from thee whether that be aught which we often hear, that men say concerning some things, that it will happen by chance. Then said he: I would rather that I hastened towards this, that I might perform to thee what I before promised thee, and might teach thee as short a way, as I shortest might find, to thy native country. But this is so far out of our way, out of the way which we intended to travel, that it would be more expedient to return, and understand what thou before askedst me. But I *also* fear that I should lead thee hither and thither in paths out of thy way, so that thou mightest not again find thy way. It is no wonder if thou shouldest grow weary, if I lead thee beside the way. Then said I: Thou needest not fear that: but I shall be very glad if thou leadest me whither I desire thee. Then said he: I will instruct thee by discourses, as I always did: and will say to thee, that it is naught that men say, that anything may happen by chance. Because everything comes from certain things, therefore it has not happened by chance: but if it had come from nothing, then it would have happened by chance.

§ VI. Then said I: But whence came the name first? Then said he: My beloved Aristotle has explained it in the book called Physica. Then said I: How has he explained it? Then said he: Men said formerly, when anything happened to them unexpectedly, that it happened by chance: as if any one should dig the earth, and find there a hoard of gold, and then say, that it had happened by chance. I know, however, that if the digger had not dug the earth, or man had not before hid the gold there; then he would not have found it. Therefore it was not found by chance. But the divine predestination instructed whom he would that he should hide the gold, and afterwards whom he would, that he should find it.

§ VII. Then said I: I perceive that this is as thou sayest: but I would ask thee whether we have any freedom, or any power, what we may do, and what we may not do? or whether the divine predestination, or fate, compels us to what they will? Then said he: We have much power. There is no rational creature which has not freedom. Whosoever has reason, is able to judge and discern what he ought to desire; and what he ought to shun. And every man has this freedom, that he knows what he wills, and what he wills not. And yet all rational creatures have not equal freedom. Angels have right judgments and good will; and whatever they desire they very easily obtain, because they desire nothing wrong. There is no created being which has freedom and reason except angels and men. Men have always freedom; the more as they lead their mind nearer to divine things; and they have so much the less freedom, as they lead the will of their mind nearer to this worldly honour. They have not any freedom when they, of their own accord, subject themselves to vices. But as soon as they turn away their mind from god, so soon do they become blind with folly. But one Almighty God exists in his high city, who sees every man's thought; and

17 7 hir bæba toſcæt. 7 [†]gylc¹ ælcum æfter hir gefyrhtum.
 Ða re 7iſdom þa þiſ ſpell aſæb hæfþe. þa onzann he ſinzan 7
 þuſ cƿæþ.

CAPUT XII.*

§ I. ÐEAD 7 Omenur re zoba rceop, þe miþ Eneum relet
 5 þær. re þær Fingilur laneop. re Fingilur þær miþ Læben ƿapum
 relet. þeah Omenur on hir leobum riƿe henebe þæne runnan
 7 gecyñb. 7 hio ne cƿættar. 7 hio ne blonhto. ne mæz heo þeah
 ealle zercearta fercinan. ne þa zercearta. þe heo fercinan mæz.
 ne mæz hio ealle enbemet fercinan. ne ealle innantzeonb-
 10 ſcinan. Ac niſ þam ælmihtigan Lobe ſƿa. þe iſ ſcýppenb
 ealna zercearta. he zereop 7 ƿunhreoƿ ealle hir zercearta
 tenbemet. ðone mon mæz hatañ buton leaſe ſope ðunne :

§ II. Ða re 7iſdom þa ðiſ leop aſunzen hæfþe. þa zeryp-
 zode² he ane lýtle hƿile. Ða cƿæþ ic. Sum tƿeo me³ hæfþ
 15 7 riƿe zebneſeð. Ða cƿæþ he. Ðƿæt iſ re. Ða cƿæþ ic. Ðit iſ
 þ þ þu reſiſt⁴ þ Lodb gýlle ællcum fnyðom⁵ ſƿa zode⁶ to ðonne.
 ſƿa ýfel. ſƿæþen he ƿille. and þu reſiſt eac þ Lodb ƿite ælc⁷ ƿinz
 æn⁸ hit zerypne.⁹ 7 þu reſiſt¹⁰ eac þ nan ƿinz ƿynbe¹¹ þoute hiſ
 Lodb ƿille oððe zepaſiſe.¹² 7 ðu reſiſt¹³ þ hit ſcýle eall ƿapan
 20 ſƿa he zetiohhob habbe.¹⁴ Nu ƿunþne ic þær hƿy he zepaſiſe
 þ þa ýſelan men habban¹⁵ þone fnyðom¹⁶ þ hi mazon¹⁷ ðon ſƿa
 zode ſƿa ýfel ſƿæþen ſƿa hi ƿillan. ðonne he æn ƿat þ hi ýfel ðon
 ƿillap. Ða cƿæþ he. Ic þe mæz riƿe eaþe zeonþƿynþan þær
 ſpelleſ. Ðu ƿolþe þe nu lician¹⁸ ziſ hƿýlc riƿe ƿice cýning ƿæne
 25 7 næfþe nænne fnyðne¹⁹ mon on eallon hiſ ƿice. ac ƿænon ealle
 þeoƿe. Ða cƿæþ ic. Ne þuhte hit me nauht²⁰ nihtlic. ne eac
 zepurenlic.²¹ ziſ him ſceolþan þeoƿe men þenizan.²² Ða cƿæþ
 he. Ðæt ƿæne unzeçcýnblicne.²³ ziſ Lodb næfþe on eallum hiſ
 ƿice nane fnyze rceart²⁴ unþen hiſ anƿealde. ſonþæm he ze-
 30 rceop tƿa zerceadƿiran²⁵ zercearta fnyo.²⁶ englar 7 men. þam

* Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum, &c.

† Boet. lib. v. proſa 8.—Tum ego, En, inquam, &c.

¹ Cott. gylt. ² Cott. zerpugode. ³ Bod. tuma. ⁴ Cott. zæſt.

⁵ Cott. reſle ælcum men ſƿeodum. ⁶ Cott. zode. ⁷ Cott. zæſt þ

ƿite ælc.

⁸ Bod. ænen. ⁹ Cott. zepeonþe. ¹⁰ Cott. zæſt. ¹¹ Cott.

zepeonþe. ¹² Cott. zepaſiſe. ¹³ Cott. zæſt. ¹⁴ Cott. hebbe. ¹⁵ Cott.

hæbþen. ¹⁶ Cott. ſƿeodum. ¹⁷ Cott. mazen. ¹⁸ Bod. he nu locian.

¹⁹ Cott. fneone. ²⁰ Cott. no. ²¹ Cott. nauht zepurenlic. ²² Cott.

þenian. ²³ Cott. Ðæt ƿæne uncýnblicne. ²⁴ Cott. zerceart. ²⁵ Cott.

zerceadƿira. ²⁶ Cott. fneone.

† Bod. Met. Fox 30, 1-36.

discerns his words and his deeds, and renders to every one according to his works. When Wisdom had made this speech, then began he to sing, and thus said :

CHAPTER XLI.

§ I. THOUGH Homer the good poet, who with the Greeks was the best, he was Virgil's master ; Virgil was with the Latin men the best, though Homer in his poems greatly praised the nature of the sun, and her excellences, and her brightness ; yet she cannot shine upon all creatures, nor those creatures which she may shine upon, can she shine upon all equally, nor shine through them all within. But it is not so with the Almighty God, who is the maker of all creatures, He beholds and sees through all his creatures equally. Him we may call, without falsehood, the true sun.

§ II. When Wisdom had sung this lay, then was he silent a little while. Then said I : A certain doubt has much troubled me. Then said he : What is that ? Then said I : It is this, that thou sayest that God gives to every one freedom as well to do good as evil, whichsoever he will : and thou sayest also that God knows everything before it comes to pass ; and thou sayest also, that nothing comes to pass unless God wills and permits it : and thou sayest that it must all proceed as he has ordained. Now I wonder at this, why he permits that wicked men have the freedom that they may do either good or evil, whichsoever they will, since he before knows that they will do evil. Then said he : I can very easily answer thee this inquiry. How would it please thee, if there were some very powerful king, and he had not any free man in all his realm, but all were slaves ? Then said I : I should not think it at all right, or moreover suitable, if men in a state of slavery should serve him. Then said he : How much more unnatural would it be, if God had not in all his kingdom any free creature under his power ? Therefore he created two rational creatures free,

/ he gear micle ~~zife~~ ^{zife} meobome. ¹ þ hi morton¹ bon gpa zob gpa
 yfel gpaþon² gpa hi polbon.³ he paelbe⁴ gpiþe pærte gife 7 gpiþe
 pærte æ mid þære zife ælcum mænn⁵ of hiſ enbe. ⁶ þ 7ſ re
 gnyðom.⁶ þæt te⁷ mon mot bon þ he pīle. and þ 7ſ 7io æ þ gīt
 5 ælcum men be hiſ gepſyhtum ægþer 7e on ðiſſe populbe 7e on
 þære topeapban gpa zob⁸ gpa yfel gpaþen he ðeſ. 7 men maſan⁹
 beſitan þurh þone gnyðom¹⁰ gpa hpaet gpa he pillap. buton ðeap
 hi ne mazon ſoncſypan. æc hi hine mazon mid zobum¹¹ pe-
 9 oncum zelettan. þ he þy¹² laſon cſmþ. 7e ſurþum of onelbo hi
 10 hine hplum lettap 7iſ mon to zobum¹³ peoſee ne onhæſſe
 habban zobne¹⁴ pillan. þ 7ſ zob. Ða cpaþ ic. 7el þu me hæſſe
 12 apetne on ðam tpeon. 7 on þære geþpeſebneſſe þe ic ær on
 pær be þam meobome. Ac ic eom nu 7et on micle manan ge-
 þpeſebneſſe 7eunpoſzob. ſulneah of onmoðneſſe. Ða cpaþ he.
 15 Ðæt 7ſ 7io micle unpoſzobneſ. Ða cpaþ ic. Ðiſ¹⁶ 7ſ ymb þa
 Gober ſonetiohhunze. ſonþam¹⁷ pe gehæpaþ hplum reczan þ
 hit ſeyle eall gpa gepſypan¹⁸ gpa gpa Loob æt ſpuman 7etiohhob
 hæſſe. þ hit ne mæze nan mon apendan.¹⁹ Nu ðincþ me þ
 7 he ða poſ. ðonne he anap þa zōban.²⁰ 7 eac þonne he piznaþ þa
 20 yfelan. 7iſ þ 7iſ 7iſ. þ hit him gpa 7eſceapen pær þ hi ne
 morton aller bon. unnytlīce pe gpaþe ðonne pe 7iſ 7eþbeab.
 7 ðonne pe pærtað. oððe ælmeſſan 7ellaþ. 7iſ pe hiſ nabbaþ ðy
 manan ðanc. þonne²¹ þa þe on eallum ðingum 7abaþ on hioſa
 agenne pillan. 7 ærteþ²² hioſa lichoman lūte ſpnaþ :
 25 §. III. Ða cpaþ he. Ðiſ 7ſ 7io ealbe gpaþe þe ðu longe
 7iofobort.²³ 7 manize eac ær ðe. þaſa pær ſam. Ðapenſ. ofpe
 naman Tulluſ. þpūðan naman he pær gehaten. Læapo. ðe²⁴
 pær Romana heſetoga. 7e pær uppita. 7e pær gpiþe abizgob mid
 ðære ylcan, gpaſe. Ac he hi ne mēhte þpungan to nanum
 30 enbe on þone timan.²⁵ ſonþy heoſa Gōb pær²⁶ abizgob on ðiſſe
 populbe pillunga.²⁷ Ac ic ðe ſeſze. 7iſ þ 7iſ 7iſ þ gō ſeſzap. þ
 32 hit pær ſunnet zebob on zobcumbum bōcum. þ Loob beab²⁸ þ

² Boet. lib. v. proſa 4.—Tum illa, Vetus; inquit, &c.

¹ Cott. morten.

³ Cott. gpaþen.

⁵ Cott. polben.

¹ Cott. paelbe.

⁶ Cott. men.

⁶ Cott. gnyðom.

⁷ Cott. re.

⁸ Cott. good.

⁹ Cott. maſon.

¹⁰ Cott. gnyðom.

¹¹ Cott. goodum.

¹² Cott. þe.

¹³ Cott. goodum.

¹⁴ Cott. zobne.

¹⁵ Ðæt 7ſ 7io micle unpoſzobneſ, deſunt in MS. Bod.

¹⁶ Bod. Ðiſ.

¹⁷ Cott. ſonþam.

¹⁸ Cott. gepeoſpan.

¹⁹ Cott. onpenban.

²⁰ Cott. zoban.

²¹ Cott. þy.

²² hioſa agenne pillan. 7 ærteþ, deſunt in MS. Cott.

²³ Cott. 7iofobort.

²⁴ Cott. re.

²⁵ Cott. ſonþy he ne meahthe ne nan mon on þone timan þa gpaſe to nanum enbe þpungan.

²⁶ Cott. pær.

²⁷ Cott. peoſulbe pillunga.

²⁸ Cott. beab.

angels and men. To these he gave the great gift of freedom, that they might do either good or evil, whichever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, both in this world, and in that to come, good or evil, whichever he does. And men may attain through this freedom whatsoever they will, except that they cannot avoid death. But they may by good works delay it, so that it may come later: and moreover, they may sometimes defer it till old age, if they do not cease to have good will to good works, that is, good. Then said I: Well hast thou set me right in the doubt, and in the trouble wherein I before was concerning freedom. But I am still disquieted with much more trouble, almost to despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that everything must so come to pass as God at the beginning had decreed, and that no man can alter it. Now methinks that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true that it was so ordained to them that they could not do otherwise. In vain we labour when we pray, and when we fast, or give alms, if we have not therefore more favour than those who in all things walk according to their own will, and run after their bodily lust.

§ III. Then said he: This is the old complaint, which thou hast long bewailed; and many also before thee: one of whom was a certain Marcus, by another name Tullius; by a third name he was called Cicero, who was a consul of the Romans. He was a philosopher. He was very much occupied with this same question: but he could not bring it to any end at that time, because their mind was occupied with the desires of this world. But I say to thee, if that is true, which ye say, it was a vain command in divine books, which God commanded, that

1 mon ſcealbe¹ forlætan ýfel 7 ðon zob.² 7 eft ſe cwiþe ðe he
 cwæþ. ꝥa mon ma ſꝥincþ. ꝥa mon mapan mebe onfehþ. 7 ic
 punþꝥuþe hꝥi þu hæbbe forꝥiten eall þ̅ þ̅ ꝥit ær ꝥꝥræcon. 7 it
 5 rædon ær þ̅ 7io zobcunþe foretiohhung ælc zob poꝥhte. and
 nan ýfel. ne nan ne tiohhobe to ꝥýpcenne.³ ne næꝥpe ne
 poꝥhte. ge ſuþꝥum þ̅ ꝥit zepeahton⁴ to zob.⁵ þæt ſolcꝥꝥum
 monnum ýfel þuhte. þ̅ wæꝥ þ̅ mon wꝥæce and wꝥnobe hwone
 for hiꝥ ýfle. Du ne ræbe⁶ ꝥit eac on⁷ ðiſſe ilcan bec. þ̅ Loð
 hæfþe zetiohhob ſꝥýðom to ſýllenne⁸ monnum. 7 ꝥa býbe.⁹ 7
 10 7if hi¹⁰ ðone ſꝥýðom tela gehealbon.¹¹ þ̅ he hi polbe ſꝥe
 // peoꝥþian mið ece wice.¹² 7 7if hi ðone ſꝥýðom¹³ ſonheolþen. þ̅
 he hi ðonne polbe wꝥnian mið ðeape. De teohhobe¹⁴ 7if hi
 hwæt geſýngobon¹⁵ on þam ſꝥýðome.¹⁶ þ̅ hi hit eft on ðam¹⁷
 ſꝥeobome mið hꝥeoꝥꝥunge gebeton.¹⁸ 7 7if hioꝥa hwýlc¹⁹ ꝥa
 15 heaꝥðheoꝥt wæꝥe þ̅ he nane hꝥeoꝥꝥunge ne býbe. þ̅ he þonne
 hæfþe ſihtlic wite. Calla geſceapta he hæfþe zetiohhob ðeoꝥe.²⁰
 // buton englum and monnum. forðý ða²¹ oþꝥa geſceapta þeoꝥe
 ſint. hi healþaþ²² hioꝥa þenunga of ðomeꝥ bæꝥ. Ac þa menn 7
 // ða englaꝥ. þe ſꝥeo²³ ſint. forlætaþ hioꝥa þenunga.²⁴ Dꝥæt.
 20 maꝥon men cꝥeþan. þ̅ 7io zobcunþe foretiohhung zetiohhob
 hæfþe ðæꝥ þe hio ne ſuþꝥuþe. oððe hu maꝥon hi hi alabiꝥen.²⁵
 þ̅ hi ne maꝥon zob²⁶ ðon. nu hit aꝥꝥiten iꝥ þ̅ Loð 7ielbe²⁷
 ælcum men æfteꝥ²⁸ hiꝥ geſýꝥhtum. Dꝥý ſceal þonne ænig
 monn bion iðel. þ̅ he ne weoꝥce.²⁹ Ða cwæþ ic. Lenog þu me
 25 hæfþe geſꝥýlroþ³⁰ wæꝥe tꝥeounge mineꝥ Moðeꝥ. þe wæꝥe ac-
 ſunga³¹ ðe ic ðe acꝥode.³² Ac ic ðe polbe 7iet aꝥcſen³³ ſume
 ſꝥwæce ðe me ýmb³⁴ tꝥeoꝥ. Ða cwæþ he. Dꝥæt iꝥ þ̅. Ða cwæþ
 ic. Lenog me iꝥ cꝥuþ³⁵ þ̅ Loð hit wæc eall heonan. 7e 7zob³⁶ 7e
 ýfel. ær hit geſýꝥþe.³⁷ ac ic nat hwæþeꝥ hit eall geſýꝥþan³⁸
 30 ſceal unapeꝥðenðlice³⁹ þ̅ he wæc 7 zetiohhob hæfþ. Ða cwæþ he.

1 Cott. ſceolbe. 2 Cott. zob. 3 Cott. wýpcanne. 4 Bod. gepuhton.
 5 Cott. goobum. 6 Cott. rædon. 7 Cott. eac ær on. 8 Cott. ſꝥeo-
 ðom to ſellanne. 9 Bod. diobe. 10 Cott. he. 11 Cott. ſꝥeobom
 tolange heolþon. 12 Cott. hꝥe. 13 Cott. ſꝥeobom. 14 Cott. tiohhobe.
 15 Cott. geſýngoben. 16 Cott. þam ſꝥeobome. 17 Cott. þam. 18 Cott.
 hꝥeoꝥꝥunga gebetan. 19 Cott. hwýlc. 20 Cott. þeoꝥe. 21 Cott. forðý
 þe þa. 22 Bod. habbað. 23 Bod. þeꝥſige. 24 Cott. þeꝥnunga.
 25 Cott. alabiꝥan. 26 Cott. mægen zob. 27 Cott. gelbe. 28 Cott. be.
 29 Cott. wýꝥce. 30 Cott. geſꝥeolroþ. 31 Cott. aꝥcunga. 32 Cott.
 aꝥſabe. 33 Cott. acꝥian. 34 Cott. ýmbe. 35 Cott. cuð me iꝥ.
 36 Cott. zob. 37 Cott. peoꝥþe. 38 Cott. gepeoꝥþan. 39 Cott.
 unapeꝥðenðlice.

man should forsake evil and do good; and again the saying which he said, *that* as man labours more, so shall he receive greater reward. And I wonder why thou shouldest have forgotten all that we before mentioned. We before said that the divine predestination wrought all good, and no evil: nor decreed to work, nor ever wrought any. Moreover, we proved that to be good which to vulgar men seemed evil: that is, that man should afflict or punish any one for his evil. Did we not also say in this same book, that God had decreed to give freedom to men, and so did; and if they exercised the freedom well, that he would greatly honour them with eternal power; and if they abused the freedom, that he would then punish them with death? He ordained that if they at all sinned through the freedom, they afterwards through the freedom should make amends for it by repentance; and that if any of them were so hard-hearted that he did not repent, he should have just punishment. All creatures he had made servile except angels and men. Because the other creatures are servile, they perform their services till doomsday. But men and angels, who are free, forsake their services. How can men say that the divine predestination had decreed what it fulfils not? Or how can they excuse themselves that they should not do good, when it is written that God will requite every man according to his works? Wherefore, then, should any man be idle, that he work not? Then said I: Thou hast sufficiently relieved me from the doubting of my mind by the questions which I have asked thee. But I would still ask thee a question, which I am perplexed about. Then said he: What is that? Then said I: I am well aware that God knows everything beforehand, both good and evil, before it happens, but I know not whether it all shall unchangeably happen, which he knows and has decreed. Then said he: It

1 Ne¹ þearf hit no eall geþorþon² unapenbenðlice.³ Ac sum hit
 2 reaal geþorþan unapenbenðlice.³ ꝥ biþ ꝥ te upe nebbeap⁴ biþ.
 3 7 hir willa biþ. Ac hit iſ sum ſpa geþaþ ꝥ hir niſ nan nebbeap.⁵
 4 7 þeah ne ðearf⁶ no ðeah hit geþorþe.⁷ ne nan heapum ne biþ.
 5 ðeah hit⁸ no ne geþyrþe.⁹ Leſenc nu be þe ſelſum hweþen þu
 6 æmz ðinz ſpa ſæſte¹⁰ geſiohhob hæbbe ꝥ þe þynce¹¹. ꝥ hit
 7 næſſe þinum willum onpenbeð¹² peorþe. ne þu buten ðeon¹³ ne
 8 mæge. oððe hweþen þu eft an ængum geþeahſe ſpa weþorþe
 9 ſie. ꝥ ðe helpe hweþen hit geþyrþe.¹⁴ þe hit no ne geþyrþe.¹⁵
 10 Fela iſ ðæra¹⁶ þinga ðe Loð ær pat ær hit geþyrþe.¹⁶ 7 pat eac
 11 ꝥ hit ðearf¹⁷ hir geſceapum 7iſ hit geþyrþ. nat he hit no
 12 forþy ðe he wille ꝥ hit geþyrþe.¹⁸ ac for þy ðe he wile for-
 13 þyrnan¹⁹ ꝥ hit ne geþyrþe.²⁰ ſpa ſpa zob ſcipſa²¹ ongiſ
 14 micelne winð hweorð ær ær hit peorþe.²² 7 hæſt²³ wealðan ꝥ
 15 rexl. 7 eac hwilum lecgan þone mæſt. and laetan wiðbetinge.²⁴
 16 7iſ he ær þweorð winðer bætte. wearnap²⁵ he hine²⁶ wip ꝥ
 17 weðen.
 18 § IV.^a Ða cweþ ic. Spilc wel ðu min hæſt 7 geholpen æt
 19 þære ſpæce. and ic winðrige hwil ſpa mænige wile men ſpa
 20 ſpille ſpuncen²⁷ mid ðære ſpæce. and ſpa lytel²⁸ geþiſ ſunden.
 21 Ða cweþ he. Ðwæſ panðſaſt ðu þær ſpa ſpille. ſpa epe ſpa hit
 22 iſ to ongiſtanne. Ðu ne waſt ðu ꝥ manig ðincez²⁹. ne biþ no on-
 23 giſten ſpa ſpa hit biþ. ac ſpa ſpa weſanðige mæþ biþ þe þær
 24 æfter ſpnap. Spilc iſ ſe ſiſbom ꝥ hine ne mæg³⁰ nan mon of
 25 ſiſſe populbe³¹ ongiſtan. ſpille³² ſpille³³ he iſ. Ac ælc winð be
 26 hir anðige mæþe ꝥ he hine polbe ongiſtan 7iſ he mihte.³⁴ Ac
 27 ſe ſiſbom mæg uſ eallunga ongiſtan ſpille³⁵ ſpille³⁶ þe winð.³⁶
 28 ðeah þe hine ne magon ongiſtan eallunga ſpille ſpille³⁷ he iſ.

* Bost. lib. v. prosa 4. — Cujus erroris causa est, &c.

¹ Ne, deest in MS. Cott. ² Cott. geþorþan. ³ Cott. unapenbenð-
lice. ⁴ Cott. nebbeap. ⁵ Cott. nebbeap. ⁶ Cott. ðearf. ⁷ Cott.
geþorþe. ⁸ hit, deest in MS. Cott. ⁹ Cott. geþorþe. ¹⁰ Cott.
ſæſt. ¹¹ Cott. þince. ¹² Cott. onpenbeð. ¹³ Cott. bion. ¹⁴ Cott.
geþorþe. ¹⁵ Cott. þara. ¹⁶ Cott. geþorþe. ¹⁷ Cott. ðearf.
¹⁸ Cott. geþorþe. ¹⁹ Cott. forþeornan. ²⁰ Cott. geþorþe. ²¹ Cott.
good ſcipſa. ²² Cott. on hweorð æſ ær ær hit geþorþe. ²³ Cott.
hæſt. ²⁴ Cott. bætinge. ²⁵ Cott. paſenað. ²⁶ he hine, desunt in
 MS. Cott. ²⁷ Bod. geþuncen. ²⁸ Cott. lytel. ²⁹ Cott. þing.
³⁰ Bod. ſpille iſ ſe ſiſbom ne mæg. ³¹ Cott. peopulbe. ³² Cott.
ſpille. ³³ Cott. ſpille. ³⁴ Cott. meahte. ³⁵ Cott. ſpille.
³⁶ Cott. ſunt. ³⁷ Cott. ſpille ſpille.

need not all happen unchangeably. But some of it shall happen unchangeably, that is, what shall be our necessity, and shall be his will. But some of it is so arranged that it is not necessary, and yet hurts not if it happen; nor is there any harm if it do not happen. Consider now concerning thyself, whether thou hast so firmly designed anything, that thou thinkest that it never with thy consent may be changed, nor thou exist without it. Or whether thou again in any design art so inconsistent, that it aids thee, whether it happen, or whether it happen not. Many a one is there of the things which God knows before it may happen, and knows also that it will hurt his creatures if it happen. He does not know it, because he wills that it should happen, but because he wills to provide that it may not happen. Thus a good pilot perceives a great storm of wind before it happens, and gives order to furl the sail, and moreover sometimes to lower the mast, and let go the cable, if he first restrain the perverse wind, and so provides against the storm.

*holds the
 rope in
 his right
 hand*

§. IV. Then said I: Very well hast thou assisted me in this argument; and I wonder why so many wise men have so greatly laboured with this question, and found so little certain. Then said he: What dost thou so greatly wonder at, so easy as it is to understand? Dost thou not know that many a thing is not understood according as it is, but according to the measure of the understanding which inquires after it? Such is wisdom; that no man in this world can comprehend it such as it is. But every one strives, according to the measure of his understanding, that he might comprehend it if he could. But wisdom is able to entirely comprehend us such as we are, though we cannot entirely comprehend it

11/1 / forþæm re 7irþom 7r Loð, he 7erihþ eall¹ une 7ýnc.² 7e 7oð³
7e 7fel. ær hi 7eponben⁴ 7ien. oððe 7urpon⁵ 7eþoht. Ac⁶ he 7r
 3 ne net⁶ no þý hræþor⁷ to þam⁸ þ 7e nebe 7cýlen⁹ 7oð¹⁰ ðon.
ne 7r ne 7ýnp¹¹ þ 7e 7fel ðon. forþam¹² þe he 7r 7ealbe 7rý-
 5 þom.¹³ Ic ðe mæ 7eac tæcan 7ume biþne. þ þu þý eð¹⁴ on 7itan
 6 miht¹⁵ ða 7ræce. Ðæt¹⁶ þu 7æc þ 7erihþ. 7 7eherneþ. and
 7 7erneþneþ on 7itaþ ðone lichoman ðær monneþ. 7 þeah ne on-
7itaþ hi hine no 7elicne. ðe eacan on 7itaþ þ hi 7ehiþonap. 7 ne
on 7itaþ hi þeah þone lichoman eallun 7a 7ýlcne 7ýlce he biþ.
 10 7io 7erneþneþ hine mæ 7 7eapian.¹⁷ 7 7erneþan þ hi lichoma
 11 biþ. ac hi o ne mæ 7 7erneþan hræþer he biþ ðe blac ðe hwiþ. ðe
7æ 7er þe un 7æ 7er. Ac 7io 7erihþ æt 7ruman ceþne.¹⁹ 7r ða
eacan on beþor. hi o²⁰ on 7itaþ ealle ðone andþlitcan þær licho-
 14 man. Ac ic polbe 7et neccan 7ume 7æce. þ ðu 7irre²¹ hræþ þu
 15 7undneþeþt.²²

§ V.^b Ða cþæp ic. Ðæt 7r þ. Ða cþæp he. Ðit 7r þ 7e an
 monn on 7itaþ²³ þ þ he on oppum on 7it 7ýnþeþlice. he hine on-
 5 7it þurh ða eacan 7ýnþeþlice. þurh ða eacan 7ýnþeþlice. ðurh
 19 hi 7æbelran 7ýnþeþlice. ðurh 7erceapneþneþ 7ýnþeþlice. ðurh
 20 7erir and 7it. Mon 7e 7int cþuceþa²⁴ 7erceapta un 7ýnþeþlice. 7r
7r nu 7cýl 7eap²⁵ 7int. and habbaþ ðeah 7umne ðæl and 7iteþ.
forþæm hi ne mihton²⁶ eller libbon.²⁷ 7i hi nan 7not and 7iteþ
næþbon. 7ume maxon 7erion. 7ume maxon 7ehýpon²⁸ 7ume
 24 7erneþon.²⁹ 7ume 7ertincan. Ac ða 7cýnþeþban ne tenu 7int
 25 monnum 7elican. forþam hi habbaþ eall þ ða un 7cýnþeþban
 26 habbaþ. 7 eac mape to. þ 7r. þ hi o hý 7itaþ³⁰ monnum. lupiþ
þ hi lupiþ. and hapiþ þ hi hapiþ. 7 7cýþ³¹ þ hi hapiþ. 7 7eap
þ hi lupiþ. Ða men ðonne habbaþ eall þ 7e ær ýmbe 7ræcon.
 7 eac to eacan ðæm micle 7ife 7erceapneþneþ. Englaþ ðonne
 30 habbaþ 7erir and 7it. Forþæm 7int þær 7eapta³² þur 7erceapene.
 31 þ þa un 7cýnþeþban hi ne ahebben oþer ða 7cýnþeþban. ne him

^b Boet. lib. v. prosa 4—5. — Neque enim sensus aliquid, &c.

¹ eall, deest in MS. Cott. ² Cott. peopc. ³ Cott. 7oðb. ⁴ Cott. 7eponbene. ⁵ Cott. 7urþum. ⁶ Cott. neb. ⁷ Cott. hræþor. ⁸ Cott. þæm. ⁹ Bod. nýðe. ¹⁰ Cott. 7oðb. ¹¹ Cott. 7erihþ. ¹² Cott. forþæm. ¹³ Cott. 7neþom. ¹⁴ Cott. þe 7ð. ¹⁵ Cott. meahþe. ¹⁶ Bod. Ðæt. ¹⁷ 7ýlcne 7ýlce he bið. 7io 7erneþneþ hine mæ 7, desunt in MS. Bod. ¹⁸ Bod. 7eapian. ¹⁹ Cott. 7rumanþeþe. ²⁰ Bod. et Cott. hi. ²¹ Bod. 7irreþ. ²² Cott. 7undneþeþt. ²³ Cott. on 7it. ²⁴ Bod. cuceþe. ²⁵ Bod. 7irceþ. ²⁶ Cott. meahþon. ²⁷ Cott. libban. ²⁸ Cott. 7ehiþan. ²⁹ Cott. 7erneþan. ³⁰ Cott. hi on hý 7itaþ. ³¹ Cott. 7ræþ. ³² Cott. 7erceapta.

such as it is. For wisdom is God. He sees all our works, both good and evil, before they are done, or even thought of. But he does not compel us the more, so that we necessarily must do good, nor prevent us from doing evil; because he has given us freedom. I can also show thee some examples, whereby thou mayest more easily understand this discourse. Thou knowest that sight, and hearing, and feeling, perceive the body of a man, and yet they perceive it not alike. The ears perceive that which they hear, and yet they perceive not the body altogether such as it is. The feeling may touch it, and feel that it is a body, but cannot feel whether it be black or white, fair or not fair. But the sight in the first instance, as the eyes look thereon, perceives all the form of the body. But I would still give some explanation, that thou mayest understand that which thou wast wondering at.

§ V. Then said I: What is that? Then said he: It is that the same man perceives in separate ways what he perceives in others. He perceives it through the eyes separately; through the ears separately; through his imagination separately; through reason separately, through intelligence. Many living creatures are unmoving, as, for instance, shell-fishes are, and have, nevertheless, some portion of sense, for they could not otherwise live, if they had no particle of sense. Some can see; some can hear; some can feel; some can smell. But the moving beasts are more like to men, because they have all which the unmoving have, and also more; that is, that they ~~imitate~~ ^{copy} men: love what they love, and hate what they hate; and fly from what they hate, and seek what they love. But men have all that we before mentioned, and also, in addition thereto, the great gift of reason. But angels have intelligence. On this account are the creatures thus formed, that the unmoving may not exalt themselves above the

obey

- 1 þiþ. ne þinnan. ne þa ȝȝyrienðan oþeþ ða men. ne ða men oþeþ
ða englaþ. ne ða englaþ ȝiþ ȝoð. Ac þ ȝiþ eapnliþ þ ȝe mæſta
 ðæl monna ne ȝeþ on þ þ þ ham ȝoȝȝen iþ. þ ȝ ȝe ceabȝȝneȝȝ.
 ne þ ne ȝeþ¹ þ þ ham oþeþ iþ. þ iþ þ englaþ habbaþ ȝ ȝiþ men.
 5 þ ȝ ȝeþiþ anðȝe. Ac mæſt monna nu² oðþȝeþ³ nu neatum
 on þæm þ hi ȝillmað. ȝoȝlið luſta ȝȝa ȝȝa neceana. Ac ȝiþ þe
 nu hæfðom ænȝne ðæl untȝoȝenbeþ anðȝeȝ ȝȝa ȝȝa englaþ
 habbað. þonne mihte þe ontȝiton. þ þ anðȝe. þiþ. micle beþeþe
 ðonne upe ȝe ceabȝȝneȝȝ.⁴ Deah þe ȝelaȝmañd þe habbaþ.
 10 liuelliheȝeapȝoȝitan buton tȝeoni. ac þam eȝȝam ȝȝan nan tȝeo
nameþ þæpa ðinga þe hi ȝiton. ȝoȝ. ðȝiþ. hiþaȝeapȝoȝito ȝȝa
 micle beþa. ðonne upe ȝe ceabȝȝneȝȝ. ȝȝa upe ȝe ceabȝȝneȝȝ.
 iþ beþeþe þonne nȝcenað anðȝe ȝȝa oððe þæȝ ȝeȝiþteþ ænȝ ðæl.
 14 ðe him ȝoȝȝen iþ. anþeþ oððe hȝoȝana meatum oþþe untȝo-
 15 num. Ac uton nu habban upe oððe uþi ȝȝa ȝȝa þe ȝȝemeſt.
 16 mægen ȝiþ ðeȝ hean hȝoȝeþ þæȝ hahȝan anðȝeȝ. þiþ nu mæge
 17 hȝeabhiȝort. cumon ȝeþeliȝort. to þæpe æȝenpe. cȝððe þonan þu
æȝi come. þæȝ mæge þin oððe ȝ. þin ȝe ceabȝȝneȝȝ ȝeȝeon
 openlice. þ þ hȝe nu ȝiþab tȝeop æteȝe ðingaþ. æteþe ȝe be
 20 ðeþe ȝoðcunban ȝoȝe ceapȝne. þe þe nu oȝt. ȝiþab ȝȝa con.
 ȝe be. uþum ȝȝeðome. ȝe ȝȝa be eallam ðingum.
 § VI.^c Ða ȝe ȝiþðom ða þiþ ȝȝell. aþeð hæfeþ þa ȝoȝan he
 23 ȝingan ȝ þuȝ cȝæþiþ. Ðæt þu miht ontȝitan þi manȝ ȝȝe. iþ
 mihtlice ȝeþenbe ȝeont⁵ eoppan. ȝ ȝiþ ȝȝe unȝeliceȝ hiþeȝ. ȝ
 25 unȝelice ȝaþaþ. ȝume liȝaþ mið eallon lichaman on eoppan. ȝ
 26 ȝȝa ȝȝiceneþe ȝaþaþ þ þ ham naþeþ. ne þeȝ ne þeþeþaþ. ȝȝe
 cumap. ȝ ȝume biþ tȝioȝeȝe. ȝume ȝioȝeȝeȝe. ȝume ȝiðȝenbe.
 ȝ ealle þeah biþ oþ ðune healdeþeþe þæȝe eoppan. ȝ biþeþ
 ȝillmaþ. oþþe þæȝ þe hi liȝt. oþþe þæȝ þe hi beþuþpan. Ac ȝe
 31 mann ana ȝæþuþuhter þ tæcnaþ. þ he ȝeal mæþeneam up
 þonne nȝþeþ. ðe læȝ þ oððe ȝe miþoþon þonne þe lichoman. Ða
 32 ȝe ȝiþðom þiþ^a leop æȝunȝen hæfeþ. ða cȝæþ he.

^a Boet. lib. v. metrum 5. — Quam variis terras animalia, &c.

¹ Cott. recað. ² nu, deest in MS. Bod. ³ Bod. ontȝȝað. ⁴ Cott. ȝe ceabȝȝneȝȝe. ⁵ Cott. ȝmeaȝe. ⁶ Cott. netan. ⁷ Cott. ȝȝeo-
 ðome ⁸ Bod. ȝeon. ⁹ Cott. ȝe ȝiþðom þa þiþ leoð.

when each
 hath of what
 they need

what they have need

Met For 31, 1-46.

moving, or strive with them: nor the moving, above men; nor men above the angels; nor the angels against God. But it is wretched that the greatest part of men do not look on that which is given them, that is reason: nor regard that which is above them; that is, what angels and wise men have, namely, intelligence. But most men imitate cattle, inasmuch as they follow worldly lusts, like cattle. But if we had any portion of undoubting intelligence, as angels have, then might we perceive that that intelligence is much better than our reason. Though we contemplate many things, we have little understanding free from doubt. But to the angels there is no doubt of any of the things which they know; therefore is their understanding as much better than our reason, as our reason is better than the understanding of cattle is; or any portion of that intellect which is given them, either to prone cattle, or to those not prone. But let us now elevate our minds, as we highest may, towards the high roof of the supreme intelligence; that thou mayest most readily and most easily come to thine own country, whence thou before camest. There may thy mind and thy reason see plainly that which it now doubts about in everything, both concerning the divine foreknowledge, which we have often discoursed about; and concerning our freedom; and concerning all things.

§. VI. When Wisdom had ended this speech, then began he to sing, and thus said: Thou mayest perceive that many an animal moves variously upon the earth, and they are of very dissimilar form, and go differently. Some lie with the whole body on the earth, and so go creeping, because neither feet nor wings support them: and some are two-footed; some four-footed; some flying; and all, nevertheless, are inclined downwards towards the earth, and then seek either what they list, or what is needful for them. But man alone goes upright. This betokens that he ought more to direct his thought upwards than downwards, lest the mind should be inferior to the body. When Wisdom had sung this lay, then said he:

Plat.

CAPUT XLII.⁴

1 FOR þý þe sceolbon eallon¹ mægne sprian² sæter Gode. þ
 pe pýrren³ hpæt he sæne. peah hit uné mæp nefne þ pe pýtan
 hpæt⁴ he ne. pe sculon peah be ðæs anþgiter mæpe. ðe he ur
 5 gýp. fundigan.⁵ swa swa pe ær cweþon.⁶ þ mon sceolbe⁷ ælc
 ðing ongitan be hýr anþgiter mæpe. forþam⁸ pe ne mazon ælc
 ðing ongitan swýlc swýlce⁹ hit is.¹⁰ Ælc gerceaft ðeah ægþer ge
 7 gerceabwýr ge ungerceabwýr þ gweotolap þ Gode ece is. forþam
 næfre swa manega gerceafta and swa micla 7 swa¹¹ sægna¹² hi
 ne underþrobben læssan gerceafta 7 læssan anwealde þonne hi
 10 ealle¹³ findon. ne forþam semm-miclum. Ða cweþ ic. Dræst is
ecner. Ða cweþ he. Ðu me ahsaft micles 7 earfoðes to on-
 gitanne. gif ðu hit ongitan¹⁴ wilt. Ðu scealt habban ær ðiner
 moper eagan clæne 7 hluttre.¹⁵ Ne mæg ic ðe nauht helan
 14 þæs þe ic wæt. Wast ðu þ þrio þing findon on ðir midðaneapde.¹⁶
 15 An is hwilenðlic wæt hæfþ ægþer¹⁷ ge fruman ge enbe. 7 ic¹⁸
 nat ðeah nan wuht þæs ðe hwilenðlic is nauþer ne hýr fruman
 ne hýr enbe. Oþer þing is ece. þ hæfþ fruman 7 næfþ nænne
 enbe. 7 ic¹⁹ wæt hwonne hit onginþ. 7 wæt þ hit næfre ne ge-
 endap. þ sint englas and monna swa. Ðriðbe þing is ece
 20 buton enbe 7 buton anwinne. þ is Gode. Betwuh þam²⁰ þum is
 swiþe micel torceab. Lif wit þ ealle sculon armeagan.²¹ þonne
 22 cume wit late to enbe wýrre bec. oððe næfre. Ac an ðing
 þu scealt nýðe²² þær ær²³ wýtan. for hwý Gode is gehaten nò
 hehýrte ecner. Ða cweþ ic. Drý. Ða cweþ he. Forþon pe wýton
 25 swiþe lýtel þæs þe ær is wæs. buton be gemynbe. 7 be ge-
 arcunze.²⁴ and get læsse þæs ðe sæter is biþ. þ an is 7 ge-
 wýrlice andweapþ þ te þonne biþ. ac him is eall andweapþ. ge þ
 te ær wæs. ge þ te nu is. ge þ te sæter is bið. eall hit is him
 andweapþ. Ne wepþ²⁵ hýr welena. ne eac næfre ne wanaþ. Ne
 30 orþman he næfre nan²⁶ wuht. forðæm næfre nauht he²⁷ ne

⁴ Boet. lib. v. prosa 6.—Quoniam igitur, uti paulo ante, &c.¹ Cott. ealle.² Cott. spýuan.³ Bod. pýrton.⁴ Cott. hwýlc.⁵ Cott. fundigan.⁶ Cott. cweþon.⁷ Cott. sceolbe.⁸ Cott. forþam.⁹ Cott. swýlce.¹⁰ Cott. bið.¹¹ swa, deest in MS. Bod.¹² Bod.¹³ swa.¹⁴ Cott. wýtan.¹⁵ Cott. hlutop.¹⁶ Cott. midðaneapde.¹⁷ Bod. þæs þe ægþer.¹⁸ ic, deest in MS. Cott.¹⁹ Cott. betweoh þam.²⁰ Cott. armeagan.²¹ Cott. nebe.²² Cott. an.²³ Cott. gearfcom.²⁴ Cott. sceolbe.²⁵ Cott. nane.²⁶ Cott. forþam he næfre nauht.

CHAPTER XLII.

THEREFORE we ought with all our power to inquire concerning God, that we may know what he is. Though it may not be our lot that we should know what he is, we ought nevertheless, according to the measure of understanding which he gives us, to strive *after it: for*, as we have already mentioned, man must know everything according to the measure of his understanding, since we are not able to know everything such as it is. Every creature, however, whether rational or irrational, testifies this, that God is eternal. For never would so many creatures, and so great and so fair, submit themselves to an inferior being, and to less power than they all are, nor indeed to equally great. Then said I: What is eternity? Then said he: Thou askest me about a great *thing*, and difficult to understand. If thou wouldest understand it, thou must first have the eyes of thy mind clean and clear. I cannot conceal from thee anything which I know. Knowest thou that there are three things in this middle-earth? One is temporary, which has both beginning and end; and I nevertheless know nothing of that which is temporary, neither its beginning nor its end. Another thing is eternal, and has beginning, and has no end; and I know when it begins, and I know that it never will end: that is, angels and men's souls. The third thing is eternal, without end, and without beginning, that is, God. Among the three is a very great difference. If we should inquire into the whole of it, then should we come late to the end of this book, or never! But one thing thou must necessarily first know, why God is called the highest eternity. Then said I: Why? Then said he: Because we know very little of that which was before us, except by memory, and by inquiry; and still less of that which shall be after us. That alone is truly present to us, which at the time is: but to him all is present, both what was before, and what now is, and what after us shall be; it is all present to him. His riches increase not, nor, moreover, do they ever diminish. He never recollects any-

1 for gear.¹ Ne recð he nan puht. ne ne ge meap. for þam² ðe he hit
 pat eall. Ne recþ he nan puht. for ðæm³ he nan puht ne for-
 leaþ. Ne eht he nanne puhte. for þý hine nan puht ne mæg
 flon. Ne on ðræt he nan puht. for ðæm he næfð nænne
 5 picpan. ne for þum nænne gelican. Simle he biþ gýrenbe. 7 ne
 panap hýr⁴ næfre nauht. Simle⁵ he bið ælmihtig. for þæm he
 rimle⁶ pile zod⁷ and næfre nan ýfel. Nýr him naner ðinger
 nebbeap. Simle⁸ he bið lociende. ne flæpp he næfre. Simle⁹
 he biþ gelice manþwære. Simle⁸ he biþ ece. for þam næfre io
 10 tidfær þ he næfre. ne næfre ne wýp. Simle⁸ he bið fpeoh. ne
 biþ he to nanum peorce genebeb. For hýr zodcumblicum an-
 pealbe he is æghwær andweapð. Hýr micelnerre ne mæg nan
 13 monn ametan. fýr þ ðeah no lichomlice⁹ to penanne. ac
 gearlice. swa swa nu wýsom is 7 rihtwýrter. for þæm he þ is
 15 self. Ac hwæt ofermodige ge wonne. oððe hýr ahebbe ge eow
 wýr swa heane anpealb. for þam þe ge¹⁰ nauht wýr hine ðon ne
 mægon. for þæm ge eca 7 ge ælmihtiga rimle¹¹ sit om þam¹²
 heah setle hýr anpealber. wonan he mæg eall gefion. and gýt
 ælcum he ðam wýhte¹³ æfter hýr gefýrhtum. for þam hit nýr¹⁴
 20 no unnyt¹⁵ ðæt ge hopien to Lobe. for þæm he ne pent¹⁶ no
 swa swa ge ðop. Ac fawiddap¹⁷ hine eadmodlice. for þæm he is
 swiþe summod and swiþe mildheort. Debbað eower wos to him
 mid eowum honbum 7 biððap ðær ðe riht ge and eower þearf
 ge. for þam¹⁸ he eow wýle¹⁹ wýrnan. hatiaþ ýfel 7 fliaþ²⁰ swa ge
 25 swiþort mægon. lufiaþ cneatta 7 folgiaþ ðæm. Ge habbaþ micle
 ðearfe²¹ þæt ge rimle²² wel ðon. for þæm ge rimle²² beforan
 þam ecan 7 þam ælmehtigan Lobe ðop eall þ þ ge ðop. eall he
 28 hit gefiþ 7 eall he hit forgýt. AÐEN.

¹ Cott. ne for gear.² Cott. for þam.³ Cott. for þý.⁴ Cott.

he him mane puht.

⁵ Cott. fýr.⁶ Cott. Symle.⁷ Cott. zodc.⁸ Cott. Symle.⁹ Cott. lichomlice.¹⁰ Bod. hi.¹¹ Cott. ælmehtiga rimle.¹² Cott. þæm.¹³ Cott. swiþe puhte.¹⁴ Cott. nýr.¹⁵ Cott. unnyt.¹⁶ Bod. pent.¹⁷ Cott. fawiddap.¹⁸ Cott. for þam.¹⁹ Cott. nele.²⁰ Cott. fliaþ.²¹ Cott. nebbeapre.²² Cott. rimle.

thing, because he ^{has} never ^{often} forgets anything. He neither seeks nor inquires after anything, because he knows it all. He searches for nothing, because he has lost nothing. He pursues not anything, because nothing can fly from him. He fears nothing, because he has none more powerful, nor indeed any like *him*. He is always giving, and nothing of his ever decreases. He is always Almighty, because he always wills good and never any evil. There is not need to him of anything. He is always seeing, he never sleeps. He is always equally gracious. He is always eternal, for the time never was when he was not, nor ever will be. He is always free; nor is he compelled to any work. By his divine power he is everywhere present. His greatness no man can measure; yet this is not to be understood bodily, but spiritually, even as wisdom is, and righteousness, for he is that himself. But what are ye then proud of, or why lift ye up yourselves against so high power? For ye can do nothing against him. For the Eternal and the Almighty always sits on the throne of his power. Thence he is able to see all, and renders to every one with justice, according to his works. Therefore it is not in vain that we have hope in God; for he changes not as we do. But pray ye to him humbly, for he is very bountiful and very merciful. Lift up your minds to him with your hands, and pray for that which is right, and is needful to you, for he will not refuse you. Hate, and fly from evil as ye best may. Love virtues and follow them. Ye have great need that ye always do well, for ye always in the presence of the Eternal and Almighty God do all that ye do. He beholds it all, and he will recompense it all. AMEN

1 **DRIFTEN** ælmihtiga Eob. wýrhta 7 pealtenð ealra ge-
 rceafta. ic biððe ðe for winne micelan milbheortnesran. 7 for
 þære halegan roðe tacne. 7 for ðcam Marian mæzþ habe. and
 for ðcem Michaeler gehýrnsumnesse. 7 for ealra winra halgena
 5 lufan 7 heora earnungum. þ þu me gewirtige bet ðonne ic
arýrhte to þe. 7 gewirta me to ðinum willan and to minne sawle
 þearfe bet ðonne ic gýlf cunne. 7 gewerþela min Moð to ðinum
 willan 7 to minne sawle þearfe. 7 gewerþa me wiþ þær deofles
coruungum. and arýra fram me ða fulan galnýrre 7 ælc un-
 10 rihtwýrnýrre. 7 gewerþe me wiþ minum wíðerwýnnum gere-
penlicum 7 ungerpenlicum. 7 tæc me ðinne willan to wýrcenne.
 þ ic mæge ðe inweaplice lufian to foron eallum winum wið
clænum gewance 7 wið clænum lichaman. forþon þe ðu eart
 min sceoppend. 7 min alerend. min fultum. min frower. min
 15 trepner. 7 min to hope. ri þe lof 7 wulder hu 7 þa á á to
 16 forulde buton æthwilecum ende. **AMEN:**

FINIS.

*Ps 42;
For 260, 16.*

O Lord God Almighty, Creator and Ruler of all creatures, I beseech thee by thy great mercy; and by the sign of the holy cross, and by the virginity of Saint Mary, and by the obedience of Saint Michael, and by the love of all thy saints, and by their merits; that thou wouldest direct me better than I have done towards thee: and direct me to thy will, and to my soul's need, better than I myself know: and make steadfast my mind to thy will, and to my soul's need: and strengthen me against the temptations of the devil; and remove from me impure lust, and all unrighteousness; and defend me against mine enemies visible and invisible; and teach me to do thy will; that I may inwardly love thee before all things, with pure mind, and with pure body; for thou art my Creator, and my Redeemer, my Help, my Comfort, my Trust, and my Hope. To thee be praise, and glory now and for ever, world without end. AMEN.

THE END.

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*Met. The Metres
in search of Boethius
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THE ANGLO-SAXON VERSION
OF
THE METRES OF BOETHIUS,

WITH
AN ENGLISH FREE TRANSLATION,

BY
MARTIN F. TUPPER, ESQ., D.C.L.,
&c. &c. &c.

PROCEMIUM.

DUS Ælfræd ur.
ealb-spell neahre.
Lýnung ƿert-rexna.
cƿært melbode.
leoð-ƿýrhta lýt.
Ðim ƿær lýt micel.
ƿæt he ƿiorrum leobum.
leoð ƿellobe.
monnum mýrgea.
mýrlice cƿiðar.
ƿý lær ælunge.
utabýfe.
reſlicne recg.
þonne he ƿelceſ lýt.
gýmð for hýr gilpe.
Ic ſceal giet ſƿpecan.
for on fitte.
folc-cuðne ƿæð.
hælepum recgean.
hlýrte re þe pille.

INTRODUCTION.

THUS to us did Alfred sing
A spell of old ;
Song-craft the West-Saxon king
Did thus unfold :
Long and much he long'd to
His people then [teach
These mixt-sayings of sweet
The joys of men ; [speech,
That no weariness forsooth,
As well it may,—
Drive away delight from truth,
But make it stay.
So he can but little seek
For his own pride :
A fitte of song I fitly speak,
And nought beside :
A folk-beknown and world-
I have to say ; [read thing
To all the best of men I sing,—
List, ye that may.

METRUM I.

Dit pær geara in.
 pætte Lotan earþan.
 of Sciðþia.
 ſcelbar læbbon.
 pneate gepnungon. 5
 þeob-lonb monig.
 fetton ſuðþearþeſ.
 riȝe-þeoba tpa.
 Lotene rice.
 gear-mælum peox. 10
 hæfþan him gecýnbe.
 cýningaſ tpegen.
 Ræbȝob anb Alepic.
 rice gepungon.
 Ða pær opeſ muntȝiop.
 monig atȝhteþ.
 Lota ȝylpeſ full.
 ȝuðe ȝelyrteþ.
 folc-ȝepinner.
 pana hpeapþobe. — — 20
 ſcip on ſceapte.
 ſceotend þohton.
 Italia.
 ealle¹ ȝeȝongan.
 hnb-riȝenbe. — — 25
 hȝelæſtan.
 ſȝua efne ſrom muntȝiop.
 oð þone mæpan peapod.
 pær Sicilia.
 ſæ-ſtreamum in. — — 30
 eȝlonb micel.
 eþel mæpſað.
 Ða pær Romana.
 rice ȝepunnen.
 abpocen buȝa cýrt. — 35
 beabu-ſincum pær.
 Rom ȝepýmeþ.
 Ræbȝot anb Alepic.
 ſonon on þæt fæſten. 39

METRE I.

OF ROME AND BOETHIUS.

It was long of yore
 That the Gothic rout,
 Forth from Scythia's eastern
 shore,
 Led their shieldmen out,
 Thronged with swarms of war
 The lands of many a clan,
 And in the South set firm and
 far,
 Two tribes to trouble man.
 Yearly waxed and grew
 Those Gothic kingdoms
 twain,
 And Alaric and Rhædgast too,
 Right royally did reign.
 Then down the Alps the Goth
 Made haste to force his way,
 In haughty pride all fiercely
 wrath
 And lusting for the fray.
 Their banner fluttered bright,
 While all Italia through
 Shot ruthless in their linden
 might
 The shielded warrior crew,
 Forth from the Alpine drifts
 To great Sicilia's coast,
 Where in the sea-stream it
 uplifts,
 Its lofty island boast.
 Then Rome's old rule was
 crush'd,
 Her costliness despoil'd,
 And by that host, with battle
 flush'd,
 The city's beauty soil'd.

¹ Cott. calla.

pleah Larene. — — 40
 mid þam æþelingum.
 ut on Lpecar.
 Ne meahste þa reo pea laf. 43

piʒe forstanban.
 Lotan mid guðe.
 ʒio monna ʒerþuon.
 realdon unpillum.
 eþel pearðar.
 halize aþar.

pær ʒehpæþeþer paa.
 Deah pær maʒo-pınca.
 mob mid Lpecum.
 ʒif hi leob-fpuman.
 læstan ðorþten.

Stob þpaze on þam.
 þeob pær ʒepunnen.
 pintpa mænigo.
 oð þæt pýpð ʒerþnar.
 þæt þe þeobpice.
 þegnar and eoplar.
 hepan ʒceolban.

ʒær ʒe þepetema.
 Lpıte ʒecnoðen.
 cýning ʒelfa onfeng.
 fulluht þeapum.
 Fæʒnobon ealle.
 Romþara beapn.
 and him pecene to.

fpıþer pilnebon.
 De him pærte ʒehet.
 þæt hy ealð-pıhta.
 ælcer morþen.

pýpðe ʒepunigen.
 on þæpe pelexan bypıʒ.
 þenben Loð puolðe.
 þæt he Lobena ʒepealð.

aʒan mopte.
 De þæt eall aleaʒ.
 pær þæm æþelinge.
 Appıaner.

Alaric and Rhædgast
 The fastness first they seek,
 While Cæsar with his chiefs
 fled fast
 For safety to the Greek.

Then could the wretched band,
 Left mournfully behind,
 No more the warring Goth
 withstand,
 Nor much of mercy find.

Unwillingly their trust
 The warders then gave up,
 None to his oath was true and
 just;
 And full was sorrow's cup.

Yet to the Greek outyearn'd
 The people, as at first,
 And for some daring leader
 burn'd
 To follow whom they durst.

The people wore their woes
 Many a wintry year,
 Till weird-ordained Theodoric
 rose,
 Whomthane and earl should
 hear.

To Christ the chief was born,
 And water-wash'd the king,
 While all Rome's children blest
 the morn
 That peace with it should
 bring.

To Rome he vowed full fast
 Her old-time rights to yield,
 While God should grant his
 life to last,
 The Gothic power to wield.

geþpola leofne.
 þonne Ðrihtnes æ.
 Ðæt Iohannes.
 gobne Papan.
 heafðe beheapom.
 næs þæt hæplic bæb.
 eac þam pær unrim.
 oðres manes.
 þæt se Lora fremede.
 gobna gehwile.
 Ða pær nupa sum.
 on Rome byrig.
 ahefen þe petroga.
 hlafordes leof.
 þenben Lyncetole.
 Lneacas woldon.
 Ðæt pær rihtes rinc.
 pær¹ mid Romapara.
 rinc-geofa fella.
 riðpan longe he.
 pær for weofode wif.
 weofod-mynna weofod.
 beofod boca gleap.
 Boetius.
 se hæle hatte.
 se þone hlifan gefah.
 fæst him on gemýnðe.
 mæla gehwile.
 yfel and ebit.
 þæt him elpeode.
 kynigas cyðdon.
 pær on Lneacas hold.
 gemunde þara ara.
 and ealb-rihta.
 þe his elpan.
 mid him ahton longe.
 lufan and lifa.
 Anan þa listum ymbe.
 þencean þearflice.
 hu he wifon meahste.

He did forswear all that :
 The Atheling he lied,
 To please Arius God forgot,
 And falsely slipp'd aside.
 He broke his plighted oath,
 And without right or ruth,
 Good John the Pope against
 all troth
 Beheaded for the truth.
 A shameful deed was there ;
 And heaps of other ill
 Against the good this Goth did
 In wickedness of will. [dare
 A man there was just set
 For heretoch in Rome,
 Loved by the lord whose bread
 he ate,
 And dear to all at home :
 Dear also to the Greek,
 When he the town did save ;
 A righteous man, whom all
 would seek,
 For many gifts he gave.
 Long since was he full wise,
 In worldly wit and lore,
 Eager in worth and wealth to
 rise,
 And skill'd on books to pore.
 Boethius was he hight ;
 He ate shame's bitter bread,
 And ever kept the scorn in
 sight
 Outlandish kings had said,
 He to the Greek was true,
 And oft the old-rights told,
 Which he and his forefathers
 too
 From those had won of old.

¹ Cott. næs.

Enecaſ onceppan.
 þæt ſe Laſene.
 eft anpaþ oſep hi:
 aġan moſte.
 ſenbe æpenb-geppit.
 ealb-hlaſorþum.
 beſelice.
 and hi ſop Drihtne bæb.
 ealþum tpeopum.
 þæt hi æft to him.
 comen on þa ceartpe.
 lete Eneca pitan.
 næban Romþarum.
 pihter pýpþe.
 lete þone leobſcipe
 Ða þa lape onġeat.
 Deobric Amuling.
 and þone þeġn oſepſeſ
 heht ſærtlice.
 ſolc-geſiþaſ.
 healdon þone hepe-ſine.
 þæſ him hþeoh ſeſa.
 ege ſrom þam eoþle.
 he hine mne.
 heht on carceþne.
 clurþen belucan.
 Ða þæſ mob-ſeſa.
 miclum geþneſeb.
 Boetiur.
 bpeac longe æp.
 plencea unþen polcnum.
 he þý pýpþ meahte.
 polian þa þpaze.
 þa hio ſpa þeapil becom.
 7æſ þa oþmob eoþl.
 ape ne penbe.
 ne on þam ſærtene.
 ſpoſpe gemunbe.
 ac he neopol aſtpeah.
 niþen of þune.
 reol on þa flope.

Carefully then he plann'd
 To bring the Greek to Rome,
 That Cæſar in his rightful land
 Again might reign at home.

In hidden haſte he plied
 With letters all the lords,
 And prayed them by the Lord
 who died,
 To heed his earneſt words.

Greece ſhould give laws to
 Rome,
 And Rome ſhould Greece
 obey;
 The people longed to let them
 come
 To drive the Goth away.

But lo! the Amuling
 Theodoric found out all,
 And bid his fellows ſeize and
 bring
 This high-born chief in
 thrall.

He feared that good earl well,
 And ſtraightly bade them
 bind
 Boethius in the priſon cell,
 Sore troubled in his mind.

Ah! he had basked ſo long
 Beneath a ſummer ſky,
 Ill could he bear ſuch load of
 wrong,
 So heavy did it lie.

Then was he full of woe,
 Nor heeded honour more;
 Reckleſs he flung himſelf
 below
 Upon the dungeon floor;

fela forða frræc.
 forþoht þearle.
 ne þenbe þonan æfre.
 cuman of þæm clammum.
 cleopode to Drihtne.
 geompan ftemne.
 gýbbode þur :

Much mourning, there he lay,
 Nor thought to break his
 chains,
 But to the Lord by night and
 day,
 Sang thus in sighing strains.

METRUM II.^a

Dpæt ic hoða fela.
 luflice geo.
 fanc on fælum.
 nu fceal fforigenbe.
 pope zerægeb.
 ffræccea ffrômop.
 ffringan ffranc-fribar.
 Me ffror ffricetunz harað.
 agæleb þer zeocra.
 ꝥ ic þa geb ne mæz.
 zeregean ffra fæzre.
 þeah ic fela gio þa.
 fetre foð-fribar.
 þonne ic on fælum fær.
 Ofc ic nu mifcýrre.
 cuðe ffræce.
 and þeah uncuðre.
 ær hfulum fonð.
 me þar forulb fælða.
 pel hær¹ blinbne.
 on þur ðimme hol.
 býrre forlæbbon.
 and me þa berýrton.
 ræber and ffrorfe.
 for heora unfreorþum.
 þe ic him æfre betre.
 frupian ffeolbe.
 hi me toponbon.
 heora bacu bitepe.

METRE II.

A SORROWFUL FYTTE.

Lo! I sang cheerily
 In my bright days,
 But now all wearily
 Chaunt I my lays;
 Sorrowing tearfully,
 Saddest of men,
 Can I sing cheerfully,
 As I could then?

Many a verity
 In those glad times
 Of my prosperity
 Taught I in rhymes;
 Now from forgetfulness
 Wanders my tongue,
 Wasting in fretfulness
 Metres unsung.

Worldliness brought me here
 Foolishly blind,
 Riches have wrought me here
 Sadness of mind;
 When I rely on them,
 Lo! they depart,—
 Bitterly, fie on them!
 Rend they my heart.

^a Boet. lib. i. metrum 1. — Carmina qui quondam studio florente per-
 egi, &c. — The metres of Boethius, strictly speaking, begin here.

¹ Cott. hær.

anð heopa bliſſe ſnom.
 Fopþam polbe ƒe.
 peopulb ſpýnb mine.
 ƒecƒan oðþe ƒingān.
 þæt ic ƒerællc mon.
 pæpe on peopulbe.
 ne ƒýnt þa popb ƒoð.
 nu þa ƒerælþa ne maƒon.
 ƒumle ƒepunigan.

METRUM III.^b

Æala on hu ƒpimmum.
 anð hu ƒpunbleaƒum.
 ƒeaðe ƒpinceð.
 þæt ƒpeopcenbe mob.
 þonne hit þa ƒƒponƒan.
 ƒƒopmaƒ beatað.
 peopulb-biƒƒunƒa.
 þonne hit ƒinnenbe.
 hiƒ aƒen leoht.
 an ƒoplaeteð.
 anð mið uua ƒopƒit.
 þone ecan ƒeƒean.
 þpungð on þa þioƒƒno.
 þiƒſe populbe.
 ƒopƒum ƒepenceb.
 ƒpa iƒ þiƒſum nu.
 moðe ƒelumpen.
 nu hit maƒe ne paƒ.
 ƒop ƒobe ƒober.
 buton ƒnopnunƒe.
 ƒpembpe populbe.
 hum iƒ ƒpofpe þearƒ.

Why did your ſongs to me,
 World-loving men,
 Say joy belongs to me,
 Ever as then ?
 Why did ye lyingly
 Think ſuch a thing,
 Seeing how flyingly
 Wealth may take wing ?

METRE III.

A FYTTE OF DESPAIR.

Alas ! in how grim
 A gulf of deſpair,
 Dreary and dim
 For ſorrow and care,
 My mind toils along
 When the waves of the world
 Stormy and ſtrong
 Againſt it are hurl'd.
 When in ſuch ſtrife
 My mind will forget
 Its light and its life
 In worldly regret,
 And through the night
 Of this world doth grope
 Loſt to the light
 Of heavenly hope.
 Thus it hath now
 Beſallen my mind,
 I know no more how
 God's goodneſs to find,
 But groan in my grief
 Troubled and toſt,
 Needing relief
 For the world I have loſt.

^b Boet. lib. i. metrum 2.—Heu, quam præcipiti mersa profundo, &c.

METRUM IV.*

Æala þu ſcippenð.
 ſcipra tungla.
 heſoner and eoþpan.
 þu on heah-ſetle.
 ecum ſicſaſt.
 and þu ealne hpæðe.
 heſon ymbhpeapfeſt.
 and þuþ þine halige miht.
 tunglu genebeſt.
 þæt hi þe to hepað.
 ſpýlce ſeo ſunne.
 ſpeaptra nihta.
 þioſtſo abſpæceð.
 þuþ þine meht.
 blacum leohſe.
 beoþhte ſceoppa.
 mona gemaetgað.
 þuþ þinra meahtra ſpæð.
 hſilum eac þa ſunnan.
 ſineſ beſearpað.
 beoþhtan leohſe.
 þonne hit gebýrgan mæg.
 þæt ſpa geneahſe.
 nebe peoþpað.
 ſpelcð þone mæpan.
 mongenſceoppa.
 þe þe oðne naman.
 æfenſceoppa.
 nemnan hapað.
 þu genebeſt þone.
 þæt he þæpe ſunnan.
 ſið beſiſge.
 geapa gehſaloe.
 he gongan ſceal.
 beoþan ſapan.
 Dpæt þu ſæben þenſeſt.
 ſumup-lange beaſ.
 ſpide hate.

METRE IV.

A PSALM TO GOD.

O Thou, that art Maker of
 heaven and earth,
 Who ſteereſt the ſtars, and
 haſt given them birth;
 For ever Thou reigneſt upon
 Thy high throne,
 And turneſt all ſwiftly the
 heavenly zone.

Thou, by Thy ſtrong holineſſ
 driveſt from far
 In the way that Thou wiſteſt
 each worſhipping ſtar;
 And, through Thy great power,
 the ſun from the night
 Drags darkneſſ away by the
 might of her light.

The moon, at Thy word, with
 his pale ſhining rays
 Softens and ſhadows the ſtars
 as they blaze,
 And even the Sun of her
 brightneſſ bereaves,
 Whenever upon her too cloſely
 he cleaves.

So alſo the Morning and Even-
 ing Star
 Thou makeſt to follow the Sun
 from afar,
 To keep in her pathway each
 year evermore,
 And go as ſhe goeth in
 guidance before.

* Boet. lib. i. metrum 5.—O Stelliferi Conditor orbis, &c.

þæm pinter-ðagum.
 pindrum sceopta.
 tida getiohhæft.
 Ðu þæm tpeopum selet.
 rupan anb pertan.
 þa ær ge ppeapta ptopm.
 noppan anb earcan.
 benumen hæfþe.
 leaþa gehpelcer.
 þurh þene laðpan pmb.
 Gela hþæt on eoppan.
 ealla geþceapta.
 hýnað þinne hæfe.
 boð on heofonum ppa rome.
 mabe anb mægne.
 butan men anum.
 ge pið þinum pillan.
 pýpceð oþtoft.
 ʒella þu eca.
 anb þu almihtiga.
 ealpa geþceapta.
 pceppenb anb peceanb.
 apa þinum eapnum.
 eoppan tæþe.
 monna cýnne.
 þurh þinna mehta ppeb.
 Ðpi þu ece. Lob.
 æfre polbe.
 þæt pio pýnb on ʒepill.
 pentan pceolbe.
 ýplum monnum.
 ealler ppa ppiðe.
 hio ful oft ðepeð.
 unþcýlþegum.
 Sitcað ýfele men.
 ʒionb eopð-picu.
 on heah-þetlum.
 halize þpiccað.
 unþer heopa fotum.
 þpum uncuð.
 Ðpi pio pýnb ppa po.

Behold too, O Father, Thou
 workest aright
 To summer hot day-times of
 long-living light,
 To winter all wondrously or-
 derest wise
 Short seasons of sunshine with
 frost on the skies.

Thou givest the trees a south-
 westerly breeze,
 Whose leaves the swart storm
 in its fury did seize
 By winds flying forth from the
 east and the north
 And scattered and shattered
 all over the earth.

On earth and in heaven each
 creature and kind
 Hears Thy behest with might
 and with mind;
 But man, and man only, who
 oftenest still
 Wickedly worketh against Thy
 wise will.

For ever, Almighty One, Maker,
 and Lord,
 On us, wretched earthworms,
 Thy pity be poured;
 Why wilt Thou that welfare to
 sinners should wend,
 But lettest weird ill the un-
 guilty ones rend?

Evil men sit, each on earth's
 highest seat,
 Trampling the holy ones under
 their feet;

penban ſceolþe.
 Ðpa ſint gehýðbe.
 heþ on populþe.
 geonð bunza ſela.
 beophhte cþæſtaſ.
 Unrihtþiſe.
 eallum tidum.
 habbað on hoſpe.
 þa þe him ſinbon.
 rihter þiſpan.
 riſer þýnðpan.
 Bið þ leaſe lot.
 lange hýle.
 beþriſen mið þnencum.
 Nu on populþe heþ.
 monnum ne ðeuað.
 mane aþaſ.
 Liſ þu nu paþenð ne þilt.
 þiþbe ſceopan.
 ac on ſelf-þille.
 riſan læteſt.
 þonne ic pat þæt te þilc.
 populð-men tpeogan.
 geonð folban-ſceat.
 buton ſea ane.
 Eala min Dþýhten.
 þu þe ealle oþerþiht.
 populþe geſceapta.
 þlit nu on moncýn.
 milþum eazum.
 nu hi on monegum heþ.
 populþe ýþum.
 þýnnað anb ſþincað.
 earþme eopð-þapan.
 aþa him nu þa.

Why good should go crookedly
 no man can say,
 And bright deeds in crowds
 should lie hidden away.

The sinner at all times is
 scorning the just,
 The wiser in right, and the
 worthier of trust;
 Their leasing for long while
 with fraud is beclad,
 And oaths that are lies do no
 harm to the bad.

O Guide, if thou wilt not steer
 fortune amain,
 But lettest her rush so self-
 willed and so vain,
 I know that the worldly will
 doubt of Thy might,
 And few among men in Thy
 rule will delight.

My Lord, overseeing all things
 from on high,
 Look down on mankind with
 mercy's mild eye;
 In wild waves of trouble they
 struggle and strive,
 Then spare the poor earth-
 worms, and save them
 alive!

METRUM V.^d

Du meahc be þære runnan.
 ƿeotole geþencean.
 and be æghƿelcum.
 oðrum ƿeoppan.
 ƿara þe æfter buƿgum.
 beophtoƿt ƿcineð.
 Liſ him ƿan ƿope.
 ƿolcen hangað.
 ne mægen hi ƿa leohtne.
 leoman anƿenban.
 ær ge ƿicca mirt.
 ƿinna ƿeopðe.
 ðra oƿt ƿmýlce ƿæ.
 ƿuþerne ƿinð.
 ƿræge ƿlar-hluðpe.
 ƿumme geðnefeð.
 þonne hie gemengað.
 micla ƿrta.
 onhpneað hƿon-mepe.
 hƿioh bið þonne.
 ƿeo þe ær ƿlabu.
 on-ƿiene ƿær.
 ðra oƿt ærppinge.
 utapealleð.
 of clife hapum.
 col and hlutop.
 and geƿeclice.
 ƿuhte flopeð.
 ƿpneð ƿið hiƿ earþer.
 oð him on innan ƿeð.
 munter mægen-ƿtan.
 and him on miðban ƿelgeð.
 ærpenðlob of þæm tope.
 he on tu ƿiðþan.
 toƿceaben ƿýnð.
 ƿcip bið geðnefeð.
 buƿna geblonðen.
 bƿoc bið onpenðeb.

METRE V.

OF TROUBLE AND ITS CURE.

Ye may learn by the stars and
 the sun
 Shining on cities so bright,
 If the welkin hangs dreary and
 dun,
 To wait in the mist for the
 light.

So too, the calm sea, glassy
 grey,
 The south wind all grimly
 makes riot;
 And whirlpools in strife stir
 away
 The whale-pond that once
 was so quiet.

So also, outwelleth a spring,
 All clear from the cliff and
 all cool,
 Till midway some mountain
 may fling
 A rock to roll into the pool.

Then broken asunder will seem
 The rill so clear-running
 before,
 That brook is turned out of
 its stream,
 And flows in its channel no
 more.

So now, in thy darkness of
 mind,
 Thou wilt my wisdom to
 spurn,

^d Boet. lib. i. metrum 7.—Nubibus atris, &c.

of hīr riht rýne.
 rýpum toflopen.
 rpa nu þa þioſtro.
 þinne heortan pillað.
 minne leohtan.
 lape riðrtonban.
 anb þm moð-geþonc.
 miclum geþnefan.
 Ac gif þu nu pilnaſt.
 þæt þu pel mæge.
 þæt roðe leoht.
 rpeotole oncnapan.
 leohte geleafan.
 þu forlætan rcealt.
 iðle ofen-rælpā.
 unnýtne geſean.
 þu rcealt eac ýfelne ege.
 an-forlætan.
 populð-eapſoþa.
 ne moſt þu þeran for þæm.
 ealler to opmoð.
 ne þu þe æfpe ne læt.
 plenca gepæcan.
 þe læſ þu peorðe for him.
 mið ofen-mettum.
 eft geſcenðeð.
 anb to upahafen.
 for onforzum.
 populð geſælþum.
 Ne eft to paclice.
 geortneope.
 æniger gober.
 þonne þe þor populðe.
 riþerpearþa mæſt.¹
 þinga þneaze.
 anb þu þe relfum.
 rriþort onſitte.
 forþæm rimle bið.
 re moð-gefa.
 miclum gebunden mið.

Withstanding; by trouble
 made blind,
 The lessons thou never wilt
 learn.

Yet now, if ye will, as ye may,
 The true and pure light
 clearly know,
 Let go the vain joys of to-day,
 The weal that brings nothing
 but woe.

And drive away bad unbelief,
 The fears of the world and
 its care,
 And be thou not given to grief,
 Nor yield up thy mind to
 despair.

Nor suffer thou glad-going
 things
 To puff thee with over-much
 pride,
 Nor worldliness lifting thy
 wings,
 To lure thee from meekness
 aside;

And let not, too weakly again,
 Ills make thee despair of the
 good,
 When hunted by peril and
 pain,
 And haunted by misery's
 brood.

For always the mind of a man
 Is bound up with trouble
 below,

¹ Cott. mæſð.

ȝebroȝneſſe.
 ȝif hine ȝneccan mot.
 þiſſa ȝſla hƿæper.
 innan ȝƿencan.
 ȝorþæm þa ȝreȝen ȝreȝan.
 teoð to ȝomne.
 wið þæt moð ȝorpan.
 miſteȝ ȝpoleman.
 þæt hit ȝeo ece ne mot.
 hinnan ȝeonð ȝcman. [miſtum.
 ȝunne ȝor þæm ȝreaptum
 ær þæm hi ȝeſſiðriað ȝeopþen.

If riches or poverty can
 Engraft it with sin or with
 woe.

Because the twin evils make
 dun
 The mind in a misty swart
 shroud;
 That on its eternity's sun
 Is dim till it scatters the
 cloud.

METRUM VI.*

Ða ȝe ȝiſbom eſt.
 ȝorð-horð onleac.
 ȝanȝ roð-cƿiðȝ.
 and þuȝ ȝelſa cƿæð.
 Ðonne ȝio ȝunne.
 ȝreotoloȝt ȝcineð.
 hadroft of heȝone.
 hƿæðe bioð. aſiſtrob.
 ealle ofſƿ eoppan.
 oðre ȝteoppan.
 ȝorþæm hioƿa biſhta ne bið.
 auht [biſhtneſſe.]
 to ȝeſettane.
 wið þæpe ȝunnan leoht.
 Ðonne ȝmolte blæpð.
 ȝuþan and ȝeſtan ȝmð.
 unþer polcnum.
 þonne ȝeaxeð hƿæðe.
 ȝelber bloſtman.
 ȝeȝen þæt hi moton.
 Ac ȝe ȝteapca ȝroȝum.
 þonne he ȝroȝonȝ cȝmð.
 noþpan and eaſtan.
 he ȝenimeð hƿæðe.
 þæpe ȝorpan plite.

METRE VI.

OF CHANGE.

Then did Wisdom again
 Unlock his word-board well,
 And sang in soothful strain
 The truths he had to tell.
 When with clearest blaze
 The sun shines in the sky,
 The stars must quench their
 rays
 Over the earth so high.
 For that, set in the light
 Of her that rules by day,
 Their brightness is not bright,
 But dimly dies away.
 When the wind South-west
 Under the cloud blows low,
 Field-flowers wax their best,
 Fain to be glad and grow.
 But when by East and North,
 The stark storm strongly
 blows,
 He speedily drives forth
 All beauty from the rose.

* Boet. lib. ii. metrum 8.—Cam polo Phœbus roseis quadrigis, &c.

And eac þa puman jæ.

nonþerne ýr.

nebe gebæbeb.

þæt hio rþange geonb rþneb. And beat the wide waste sea

on rþapu beateb.

That it the land may lash.

Eala þ on eorþan.

Alas, that here on earth

auht færllice.

Nothing is fast and sure;

peorcer on worulde.

No work is found so worth

ne punaþ æfre.

That it for ever endure.

METRUM VII.¹

Ða ongon se wifdom.

his gepunan fylgan.

ghio-woruldum wol.

gýb æt¹ rpelle.

ronz roð-cwiba.

rumne þa geta.

Lpæb he ne herbe.

þæt on heanne² munt.

monna ænig.

meahte afeetan.

healle hrof-pærte.

Ne þearf eac hæleþa nan.

penan þær peorcer.

þæt he wifdom mæge.

wið ofermetta.

æfre gemengan.

Ðerþer þu æfre.

þæt te ænig mon.

on ronb beorzar.

rettan meahte.

pærte healle.

Ne mæg eac swpa nan.

wifdom timbran.

þær þær woruld-gitrung.

beorþ oferbræbeb.

þaru ronb willaþ.

nen forþpelgan.

METRE VII.

OF CONTENT AND HUMBLENESS.

Again, as his wont, began

Wisdom a song,

And spoke out his spells as he

wander'd along,

He said: On a mountain no

man can be skill'd

With a roof weather-proof a

high hall to up build.

Moreover, let no man think

ever to win

By mixing pure wisdom with

over-proud sin.

Heard ye that any built firmly

on sand,

Or caught hold of wisdom with

gain-getting hand?

The light soil is greedy to

swallow the rain;

So now doth the rich, in his

measureless gain.

¹ Boet. lib. ii. metrum 4.—Quisquis uolet perennem, &c.

² Cott. ært.

³ Cott. heane.

Sƿa ðeð ƿicra nu.
 ƷrunbleaƷ ƷitrunƷ.
 ƷilƿeƷ anð æhta.
 Ʒeðƿunceð to ðnƷƷum.
 ðneorenbne ƿelan.
 anð þeah þæƷ þearƿan ne bið.
 þƿƿƿt aceleb.
 Ne mæg hæleþa Ʒehƿæm.
 huƷ on munte.
 lanƷe ƷelæƷtan.
 ƿoþƿæm him lunƷne on.
 ƷƿiƷt ƿinð Ʒƿapeð.
 Ne bið Ʒonð þon ma.
 ƿið miçelne ƿen.
 manna ænƷum.
 huƷeƷ hiƿðe.
 ac hit hƿeoƷan ƿile.
 ƷiƷan Ʒonð æƷteƿ ƿene.
 Sƿa bioð anna ƷehƿæƷ.
 monna moð-Ʒeƿan.
 miçlum aƿeƷeðe.
 of hiopa Ʒcebe ƷcƷnebe.
 þonne he ƷƿonƷ ðneceð.
 ƿinð unðeƿ ƿoçnum.
 ƿoƿulð-eaƿfoþa.
 oððe hi¹ eƷt Ʒe ƿeþa.
 ƿen onhƿeƿeð.
 ƷumeƷ ƷimbhoƷan.
 unƷemet Ʒemen.
 Ac Ʒe þe þa ecan.
 aƷan ƿille.
 Ʒoþan ƷeƷælþa.
 he Ʒceal Ʒƿiðe þion.
 þiƷƷe ƿoƿulðe þlite.
 ƿƷƿce him Ʒiðþan.
 hiƷ moðeƷ huƷ.
 þæƿ he mæƷe ƿinðan.
 eaðmetta Ʒtan.
 unƷemetƿæƷtne.²
 Ʒrunð-ƿeal Ʒeapone.

¹ Cott. hit.

Of honours and havings, drink
 deep of such weal,
 Yea, down to the dregs, and
 still thirsty will feel.

A house on a hill-top may
 never long stay,
 For quickly the swift wind
 shall sweep it away,
 And a house on the sand is no
 better at all;
 In spite of the house-herd, in
 rain it shall fall.

So failing and fickle is every
 mind
 When rack'd by the rage of
 this world-trouble wind,
 And measureless cares, as a
 quick-dropping rain
 Unstopping, stir up the mind's
 welkin with pain.

But he who would have ever-
 lasting true bliss,
 Must fly from the glare of a
 world such as this:
 And then let him make a strong
 home for his mind,
 Wherever true Lowliness' rock
 he can find;

² Cott. unƷ metƿæƷtne.

re to-ghaban ne þearf.
 þeah hit pecge pīnð.
 populð-eapfoþa.
 oððe ýmbhogena.
 opmete pen.
 forþæm on þære bene.
 Drihten relpa.
 þara eabmetta.
 eapfoþeart punigað.
 þær re ƿiſdom á.
 punað on gemýnbum.
 forþon onforð liſ.
 ealniſ læbað.
 populð-men ƿiſe.
 buton penbinge.
 þonne he eall forriðð.
 eopðlicu goob.
 and eac þara ýſela.
 onforð punað.
 hopað to þam ecum.
 þe þær æfter cumað.
 Ðine þonne æghƿoran.
 ælmihtig Loob.
 riſgallice.
 riſle gehealbeð.
 anpunigenbne.
 hiſ azenum.
 moder gerelþum.
 þurh metober ƿiſe.
 þeah hine re pīnð.
 populð-eapfoþa.
 ƿiðe ƿpence.
 and hine riſgale.
 gemen gæle.
 þonne him ƿrimme on.
 populð-ſælpa pīnð.
 ƿnaðe blapeð.
 þeah þe hine ealneſ.
 re ýmbhoga þýſſa.
 populð-ſælpa.
 ƿnaðe bƿecce.

A settled ground-anchor that
 never shall slide,
 Though trouble attack it by
 tempest and tide;
 For that, in Lowliness' valley
 so fair,
 The Lord, and mind-wisdom
 for ever live there.

Therefore leads always a quiet-
 like life
 The wise in the world, without
 changes or strife,
 When heedless alike of earth's
 good and earth's ill,
 He watches in hope of an after-
 world still.

Such an one evermore God ever
 kind
 Happily keeps in the calm of
 his mind;
 Though wild winds of sorrow
 against him are hurl'd,
 Though always annoyed by the
 cares of the world,
 Though wrathful and grim are
 these trouble-dark gales,
 And Care in its anguish and
 anger assails.

METRUM VIII.^s

ðona swa ge swiðsom.
 þar word hæfðe.
 swetole afeahste.
 he þa swiðþan ongan.
 ringan soð-cwiðar.
 and þur selfa cwæð.
 Ðwæt io swome elð.
 soð-buendum.
 geonð eorþan-geat.
 æghwam sohte.
 þa þa anpa gehwæm.
 on eorð-þærctum.
 genoh þuhte.
 nis hit nu þa swelc.
 næpon þa geonð weofolde.
 wege hamas.
 ne micles.
 mettas ne swincas.
 ne hi þara hwæzla.
 hupu ne gemdon.
 þe nu swiht-guman.
 biworst lætað.
 swiðwæm hiora nænig.
 næs þa greta.
 ne hi ne gearon.
 sunð-buende.
 ne ymbutan hi.
 afeþ ne heþdon.
 hwæt hi swinlufra.
 swecene wæron.
 buton swa hi meahtron.
 gemethcort.
 þa gecynð began.
 þe him Crist georceop.
 and hi æne on bæge.
 æton swiðle.
 on æfen-tið.
 eorþan wærtmas.

METRE VIII.

OF PRIMAL INNOCENCE.

Soon as Wisdom thus had
 sung,
 He began, with plainer tongue,
 Sooth to sing his sayings thus,
 And himself to speak to us.
 O how full of blessing then
 Was the first glad age to men!
 When earth's fruitful plenty
 came,
 Not as now, to all the same;
 When through all the world
 were there
 No great halls of costly care;
 No rich feasts of meat or drink;
 Neither did they heed or think
 Of such jewels, then unknown,
 As our lordlings long to own;
 Nor did seamen aye behold,
 Nor had heard of gems or gold.
 More; with frugal mind they
 fared;
 And for pleasures only cared,
 As at Christ's and kindred's
 voice
 They were bidden to rejoice.
 Once in the day, at eventide,
 They ate earth's fruits, and
 nought beside;
 No wine they drank, their
 stoup was clear;
 No cunning slave was mingling
 near

^s Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.

puber anb pýpta.
 naller pín ðruncon.
 rcip of rceape.
 nær þa rcealca nan.
 þe mete oððe ðrinc.
 mænzan cuðe.
 pæter pið hunige.
 ne heorpa pæba þon ma.
 rioloce riopian.
 ne hi riapo-cpæftum.
 goðpeb gipebon.
 ne hi gimpeceb.
 getton reapolice.
 ac hi riuple him.
 eallum tibus.
 ute flepon.
 unðer beam-rceabe.
 ðruncon buþnan pæter.
 calbe pellan.
 næniz cepa ne reah.
 ofep ear-geblonð.
 ellenðne pearoð.
 ne hupu ýmbe rcip-heþgar.
 ræ-tilcar ne heþoon.
 ne fupþum riþa nan.
 ýmb gereohc rþneþcan.
 nær þeor eorðe beþmiten
 aþen þa geta.
 beorner blobe.
 þe hi ne¹ bill-pube.
 ne fupþum punðne þep
 þeopulð-buenðe.
 gerapan unðer runnan.
 næniz riðþan pær.
 þeopð on þeopulðe.
 gif mon hiþ pillan ongear.
 ýfelne inib elbum.
 he pær æghpæm lað.
 Cala pæt² hit þurðe.
 oððe polbe Lob.

Meats and drinks, to glut their
 greed,
 Or make the heated honey-
 mead;
 No silk-sewn weeds wish'd
 they to wear;
 No good-webs dyed with crafty
 care;
 Nor set on high with skilful
 power
 The mighty dome, or lofty
 tower.
 But under the sweet shade of
 trees
 They slept at all times well at
 ease,
 And, when thirsting, gladly
 took
 Water from the running
 brook;
 Never trader wandered o'er
 Seas to seek a foreign shore,
 Never had one heard, indeed,
 Of ships to till the briny mead;
 Nowhere yet with blood of
 men
 Was the earth besmitten then,
 Nowhere had the sun beheld
 Steel that struck, or wound
 that well'd.
 Those who work'd an evil will
 Won not worship for their ill;
 All would then have loathed
 them sore:
 O that this could be once
 more!

¹ Cott. hinc.² Cott. þær.

þæt on eorþan nu.
 uſſa tīða.
 ȝeonð þaſ ƿīðan ƿeoſulð.
 ƿæren æghƿær¹ ſƿelce.
 unðer ſunnan.
 Ac hit iſ ȝæmpe nu.
 þæt ƿeoſ ȝitȝunc haſað.
 ȝumena ȝehƿelceſ.
 moð amerned.
 þæt he maſan ne ƿeðð.
 ac hit on ƿitte.
 ƿeallenðe býrnð.
 efne ſio ȝitȝung.
 þe nænne ȝrunð haſað.
 ſƿearpe ſƿæfeð.
 ȝumer on lice.
 efne þam munte.
 þe nu monna bearn.
 Etne haſað.
 ȝe on iȝlonðe.
 ſicilia.
 ſƿefle býrneð.
 þæt mon helle ſȝſ.
 haſeð ƿīðe
 ſoþſæm hit ſimle bið.
 ſin-býrnenðe.
 and ýmbutan hit.
 oðra ſtopa.
 blate ſoþbærnð.
 bitepan leȝe.
 Ġala hƿæt ȝe ſoſma.
 ƿeoð-ȝitȝene.
 ƿæne on ƿoſulðe.
 ȝe þaſ ƿonȝ-ſtebaſ.
 ȝnoſ æfter ȝolðe.
 and æfter ȝim-cýnnum
 hƿæt he ſƿecnu ȝeſtneon.
 ſunðe mænegum.
 beppȝen on ƿeoſulðe.
 ƿætepe oððe eorþan.

¹ Cott. æghƿær.

O that God would now on
 earth
 Make us all so purely worth!
 But, alas! men now are worse;
 Lust of getting sets a curse
 As a clog upon each mind,
 Reckless other good to find.
 Lust of gain unfathomed glows
 In the heart with bubbling
 throes;
 Swart it lies, and sweltering
 deep,
 Like old Etna's boiling heap,
 Which in Sicily's broad isle,
 Burns with brimstone many a
 mile,
 So that men around it tell,
 Of its fires as fires of hell,
 For that ever still it burns
 Bitter everywhere by turns.
 Woe! that ever should have
 been
 In this world the sinner seen,
 Who was first so basely bold
 As to dig for gems and gold:
 Cares for many then he found
 Darkly hidden in the ground,
 Dangerous wealth and deadly
 worth

In the deeps of sea and earth.

METRUM IX.^a

Dpæt pe ealle pton.
 hpelce æpulerre.
 ge neah ge feop.
 Nepon pophte.
 Romapa cýning.
 þa hīf rice pær.
 hehjt unbep hefonum.
 to hpyne monegum.
 ƿælhpeoper gepeþ.
 pær ful ƿibe cuð.
 unpriht-hæmeþ.
 aplearta ƿela.
 man anb monþop.
 miſbæba popn.
 unprihtƿiſer.
 inƿið-þoncar.
 De het him to gamene
 geapa ƿonbæpnan.
 Romana buƿiſ.
 rið hīf riceſ pær.
 ealles epel-ſcol.
 De ƿon unprihtcūm.
 ƿolbe fanbian.
 gīf þ̅ ƿiſ meahhte.
 lixan ƿpa leohte.
 anb ƿpa longe eac.
 neabpa ſettan.
 ƿpæ he Romane.
 ſecgan gehēpbe.
 pæt on ſume tide.
 Tƿoia buſ.
 oſeptogen hæfþe.
 lega leohtort.
 lengeſt buſne.
 hama unbep hefonum.
 Nær pæt heplið bæþ.
 pæt hine ƿpelceſ gameneſ.
 gīlpan lýtte.

METRE IX

NERO.

All know too well, abroad or
 near at home,
 What evils Nero wrought, that
 King of Rome,
 When, highest under heaven,
 his rule was then
 The dread and overthrow of
 many men.
 The madness of this savage
 bred betimes
 Lust, murder, vile misdeeds, a
 bad man's crimes;
 He gave the word of old to
 wrap in flame
 Rome's self, his kingdom's seat,
 to make him game;
 Wishing in wicked wantonness
 to know
 Whether the fire so long and
 red would glow
 As erst in Troy, he heard that
 Romans said,
 The mounting fire burn'd
 longest and most red.
 Base deed, in such fierce frolic
 to delight,
 Aimless and vain, unless to
 mark his might.
 And, once it happened, at a
 certain hour,
 He would again show forth his
 frantic power,

^a Boet. lib. ii. metrum 6.—*Novius quantas dederit ruinas, &c*

þa he ne eapnabe.
 elles puhte.
 buton þæt he polbe.
 ofep pep-þioðe.
 hiȝ aneȝ hupu.
 anpað cyþan.
 Ģac hit ȝeræðe.
 æt ſumum ciepps
 þæt ȝe ilca het.
 ealle acpellan.
 þa piȝortan.
 Romana piȝan.
 and þa æpeleȝtan.
 eoþl ȝebýrðum.
 þe he on þæm folce.
 ȝeſpuzen hæfðe.
 and on uppan.
 aȝene bpoþoþ.
 and hiȝ moðoþ mið.
 meca ecȝum.
 billum of-beatan.
 De hiȝ bþýðe ofſlog.
 ſelf mið ſpeoþðe.
 and he ȝýmle þæȝ.
 micle þe bliðpa.
 on bpeoȝt-coſan.
 þonne he ȝpýlceȝ moþðeȝ.
 mæȝt ȝeſſemebe.
 nalleȝ poȝoðe.
 hþæpeȝ ȝiðþan á.
 mihtig Drihten.
 ametan polbe.
 ppece be ȝeſýrhtum.
 poþ-ſſemmenbum.
 ac he on ſepðe ſæȝn.
 ſacneȝ and ȝearupa.
 pælhpiop punoðe.
 ȝioð emne ȝpa peah.
 ealleȝ piȝȝeȝ mæpan.
 miððan-ȝearðeȝ.
 ȝpa ȝpa lýft and laȝu.

And bade the richest men of
 Rome be slain,
 Each earl of highest birth, each
 wisest thane:
 With swords and bills he
 hewed until they died,
 His mother, brother, yea, and
 his own bride,—
 Ever the blither in his own bad
 breast
 When he had done such mur-
 ders cruellest.
 Nothing reck'd he that soon
 the mighty Lord
 Would mete out wrath to sin-
 ners so abhorr'd,
 But in his mind, that fed on
 wicked wiles,
 Remain'd a savage, wreath'd
 in cunning smiles.
 Still, even he so ruled this
 middle-earth,
 Far as the land hath air, and
 sea for girth,
 Far as the sea surrounds all
 men and things,
 The seats of warriors, and the
 thrones of kings,
 That from the South, and East,
 and furthest West,
 And earth's high headland
 reaching northerneſt,

lanb ýmbclýppað.
 Ʒap-ƷecƷ embe-Ʒýnt.
 Ʒumena Ʒice.
 ƷecƷe Ʒtlu.
 Ʒuð-eaƷt anb ƷeƷt.
 oð þa noƷðmeƷtan.
 næƷƷan on eoƷþan.
 eall þæt NeƷone.
 nebe oððe luƷtum.
 heaƷo-Ʒinca ƷehƷilc
 heƷan Ʒceolbe.
 Ðe hæƷðe him to Ʒamene
 þonne he on Ʒýlp aƷtaƷ.
 hu he eoƷð-cýnungaƷ.
 ýmbe anb cƷelmbæ.
 ƷenƷt þu þ Ʒe anƷalþ.
 eaðe ne meahte.
 LoðeƷ ælmihtigeƷ.
 þone Ʒelp-Ʒcaþan.
 Ʒice beƷaeban.
 anb beƷeaƷan.
 hiƷ anƷalðeƷ.
 þuƷh þa ecan meaht.
 oððe him hiƷ ýfeleƷ.
 elleƷ ƷeƷtiopan.
 Eala ƷiƷ he Ʒolðe.
 þæt he Ʒel meahte.
 þæt unƷiht him.
 eaðe ƷoƷbioban.
 Eapla þ Ʒe hlaƷoƷb.
 heƷiƷ Ʒioc ƷleƷte.
 ƷƷape on þa ƷƷýƷan.
 Ʒinpa þeƷena.
 ealpa þaƷa hæleþa.
 þe on hiƷ tibuƷ.
 Ʒeonb þaƷ lænan ƷoƷolb.
 liban Ʒceolbon.
 Ðe on unƷýlbƷum.
 eoƷla bloðe.
 hiƷ ƷƷeoƷb þelebe.
 ƷƷiðe Ʒelome.

All this to Nero willing wor-
 ship gave,
 And every chief by force be-
 came his slave,
 Till 'twas his game, when pride
 had puff'd his mind
 To hunt and kill the kings of
 human kind.
 But thinkest thou that God's
 all holy might
 Could not with ease this
 haughty sinner smite,
 And scathe his pride, and drive
 him from the helm,
 Or quench his guilt, and so
 berid the realm?
 O that he would, as well he
 might with ease,
 Ever forbid such wrongful
 works as these!
 Woe! that this lord should
 cast so heavy a yoke
 On all men's necks, both thanes
 and serving folk,
 Who, for the harmful season of
 his power,
 Lived in this world their
 quickly passing hour:
 Woe! that his sword was often
 weltering then
 With blood of high-born earls
 and guiltless men!
 Clearly in this, our saying
 shone out bright,

Dær pær gwiðe gweotol.
 þæt þe gæðon oƿt.
 þæt þe anƿalð ne beð.
 aƿiht goðer.
 gif þe ƿel nele.
 þe hiƿ geƿealð haƿað.

That power can do no good, as
 well it might,
 If he who rules, wills not to
 rule aright.

METRUM X.¹

Lif nu hælepa hƿone.
 hliƿan lýtce.
 unnytne gelp.
 aƿan ƿille.
 þonne ic hine ƿolbe.
 ƿorðum biððan.
 þæt he hine æghƿonon.
 utan ýmbe ƿohte.
 gweotole ýmb gape.
 ruð-eart and ƿert
 hu ƿiðgil gint.
 ƿolcnum ýmbutan.
heoroner hƿealre.
 hige-gnotrum.
 mæg eaðe ƿincan.
 þæt ƿeor eorðe gie.
 eall for þæt oƿer.
 ungemet¹ lýtel.
 þeah hio unƿifum.
 ƿiðgel ƿince.
 on gtebe gtronƿglic.
 gteoplearum men.
 þeah mæg þone ƿifan.
 on gert-locan.
 þære gitrunge.
 gelper gcamian.
 þonne hine þær hliƿan.
 heaƿorht lýtceð.
 and he þeah ne mæg.
 þone toþneban.

METRE X.

OF FAME AND DEATH.

If any man will be so vain
 As now for fame to lust,
 The empty praise of men to
 gain,
 And in such folly trust,
 Him would I bid to gaze
 around
 The circle of the sky,
 And think how far above the
 ground
 The heaven is wide and high.
 How small this world to wis-
 dom's ken
 Set against that so vast,
 Though ours may seem to wit-
 less men
 Huge, wide, and sure to last.
 Yet may the wise in heart feel
 shame
 That once his thirst was
 strong
 For silly greediness of fame
 That never lasteth long.
 Such lust of praise he may not
 spread
 Over this narrow earth,

¹ Boet. lib. ii. metrum 7.—Quicumque solam mente præcipiti petit, &c.

¹ Cott. ungemet.

oþen þær neapopan.
 nænige þinga.
 eorþan-ƿceataſ.
 iſ þæt unnet ƿelp.
 Ēala oþenmoban.
 hƿi eop alyſte.
 mið eopnum ſƿiþan.
 ƿelfra ƿillum.
 þæt ſƿæpe ƿioc.
 ƿýmle unbeputan.
 Ðƿý ƿe ýmb þæt unnet.
 ealnuƿ ſƿincen.
 þæt ƿe þone hhran.
 habban tiliað.
 oþen þioða ma.
 þonne eop þearf ſie.
 þeah eop nu ƿeræle.
 þæt eop ſuð oððe noþð.
 þa ýtmeſtan.
 eopð-buendæ.
 on monuƿ þioþiſc.
 mielum heƿien.
 Ðeah hƿa æpele ſie.
 eopl ƿebýrðum.
 ƿelum ƿeƿeopþað.
 and on plencum þio.
 þugurum þiope.
 beað þær ne ſcƿipeð.
 þonne him ƿum ſoplaet.
 noþona ƿalbend.
 ac he þone ƿeleƿan.
 ƿæblum ƿelice.
 eƿn mæpne ƿebeð.
 ælceſ þinger.
 Ðƿær ſint nu þær ƿiƿan.
 ƿelanbeſ ban.
 þær ƿold-ſmipeſ.
 þe þær ƿeo mænoſt
 ſopþý ic cƿæð þær ƿiƿan.
 ƿelanbeſ ban.
 ſopþý ængum ne mæg.

'Tis folly all, and of the dead,
 A glory nothing worth.
 And you, O proud, why wish
 ye still
 And strive with all your care
 The heavy yoke of your own
 will
 Upon your necks to bear?
 Why will ye toil yet more and
 more
 For glory's useless prize,
 And reach your rule from shore
 to shore
 Unneeded and unwise?
 Though now ye reign from
 South to North,
 And, with an earnest will,
 The furthest dwellers on the
 earth
 Your dread behests fulfil?
 The greatest earl of wealthiest
 praise
 However rich or high,
 Death cares not for him, but
 obeys
 The Ruler of the sky;
 With even hand right swift to
 strike,
 At His allowing word,
 The rich man and the poor
 alike,
 The low-born and his lord.
 Where are the bones of We-
 land now,
 So shrewd to work in gold?
 Weland, though wise, to death
 must bow,
 That greatest man of old:

eopð-buenþpa.
 ƿe cƿært loƿian. .
 ƿe him Cƿiſt onlændð.
 Ne mæg mon ætƿe ƿý eð.
 ænne ƿræccan.
 hiſ cƿærtet beniman.
 ƿe mon onceƿƿan mæg.
 ƿunnan onſƿiƿan.
 and ƿiſne ſƿiſtan ƿobop.
 of hiſ ƿiſt-ƿýne.
 ƿiſca æniȝ.
 Ðƿa ƿæt nu ƿæg ƿiſan.
 ƿelanðet ban.
 on hƿelcum in hlæpa.
 hƿiſan ƿeccen.
 Ðƿæp iſ nu ƿe ƿiſca.
 Romana ƿiſca.
 and ƿe apoda.
 ƿe ƿe ýmb ſƿƿecað.
 hiſca heƿetoga.
 ƿe gehaten ƿæg.
 mið ƿæm buhƿarum.
 Brutuſ nemneð.
 Ðƿæp iſ eac ƿe ƿiſca.
 and ƿe ƿeopð-geopna.
 and ƿe ƿæſt-ƿæba.
 folceſ hýpbe.
 ƿe ƿæg uðƿita.
 ælceſ ƿinger.
 cene and cƿæſtriȝ.
 ƿæm ƿæg Laton nama.
 Ði ƿænon geſƿiſan.
 ƿopð-geƿitene.
 nat næniȝ mon.
 hƿæp hi nu ƿinðon.
 Ðƿæt iſ hiſca hepe.
 buton ƿe hliſa an.
 ƿe iſ eac to lýtel.
 ſƿelcƿa lapioȝa.
 ƿopþæm ƿa mago-ƿincaſ.
 mapan ƿýpðe ƿænon.

Though wiſe, I ſay; for what
 Chriſt gives
 Of wiſdom to a man,
 That craft with him for ever
 lives
 Which once on earth began :
 And ſooner ſhall a man's hand
 fetch
 The ſun from her due courſe,
 Than ſteal from any dying
 wretch
 His cunning ſkill by force.
 Who then can tell, wiſe We-
 land's bones
 Where now they reſt ſo
 long ?
 Beneath what heap of earth
 and ſtones
 Their priſon is made ſtrong ?
 Rome's wiſeſt ſon, be-knownn
 ſo well,
 Who ſtrove her rights to
 ſave,
 That mighty maſter, who can
 tell
 Where Brutus has a grave ?
 So too, the man of ſterneſt
 mould,
 The good, the brave, the
 wiſe,
 His people's ſhepherd, who
 hath told
 Of Cato, where he lies ?
 Long are they dead : and none
 can know
 More of them than their
 name : [now
 Such teachers have too little
 Of all their worthy fame.

on populbe.
 Ac hit is wýrre nu.
 þæt geonð þar eorþan.
 æghwær winbon.
 hiora gelican.
 hƿon ýmb fƿræce.
 fume openlice.
 ealle fongitene.
 þæt hi se hlýra.
 hƿ-cuðe ne mæg.
 fone-mære fefar.
 fofð gebfenzan.
 Deah ge nu penen
 and fírnzen.
 þæt ge lange túb.
 libban moten.
 hwæt is æfre þý bet.
 bio oððe fince.
 fofþæm þe nane foflet.
 þeah hit lang fince.
 beað æfter bogon-fume.
 fonne he hæfð Drihtnes leafe.
 Dƿæt fonne hæbbe.
 hælepa ænig.
 guma æt þæm gilpe.
 gif hine gefnapan mot.
 fe eca beað.
 æfter þírrum populbe.

METRUM XI.*

An fceppend is.
 butan ælcum tƿeon.
 fe is eac fealbend.
 popul-gerceafra.
 heofones and eorþan
 and heah fæ.
 and ealra þara.
 þe þær in fumað.
 ungerpenlicpa.

Now too, forgotten every-
 where,
 The like to them have found
 But little kindly speech or care
 From all the world around;

So that, however wise in worth,
 Such foremost men may
 stand,
 No home-felt praises bring
 them forth
 For fame throughout the
 land.

Though now ye wish long time
 to live,
 And pine to have it so,
 What better blessing can it
 give
 Than now ye find below?

As Death lets none go free at
 last
 When God allows him
 power,
 If Death for ever follows fast,
 How short is this world's
 hour!

METRE XI.

OF GOD'S WISE GOVERNMENT.

One, only One, made all the
 heavens and earth;
 Doubtless, to Him all beings
 owe their birth;
 And guided by His care,
 Are all, who therein dwell un-
 seen of us,

* Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

and eac swa same.
 papa þe we eazum.
 on lociað.
 ealra geſceapra.
 we ſ ælmihtig.
 þam oleccað.
 ealle geſceapra.
 þe þær ambehter.
 aſuht cunnon.
 ge eac swa same.
 þa þær aſuht nýton.
 þæt hi þær weoðner.
 weopar ſinbon.
 we ur geſette.
 ſiðo and weapar.
 eallum geſceaptum.
 unapebendne.
 ſingallice.
 ſiðbe gecýnðe.
 þa þa he wolbe.
 þæt þ he wolbe.
 swa lange swa he wolbe.
 þæt hit wean ſceolbe.
 swa hit eac to weolde ſceal.
 ſuman¹ ſorð.
 ſorþæm æfre ne maƿon.
 þa unſtillan.
 weolde-geſceapra.
 weorpan geſtilbe.
 of þam wýne onpenð.
 þe him weoðra weapð.
 endebýrðer.
 eallum geſette.
 hæfð we alpealra.
 ealle geſceapra.
 gebæt mid his bryðle.
 hæfð butu geðon.
 ealle gemanobe.
 and eac getogen.
 þæt hi ne moten.

And these whom we can look
 at, living thus
 In land, and sea, and air.

He is Almighty: Him all
 things obey,
 That in such bondage know
 how blest are they;
 Who have so good a king;
 Those also serve, who thereof
 know not aught
 Dutiful work, however little
 thought,
 As bond-slaves they must
 bring.

He hath set out in kindred
 kindness still
 Duties and laws to work His
 changeless will,
 And, after His own mind,
 That which He will'd so long
 as will He would,
 He will'd that everything for
 ever should
 Thenceforward keep its
 kind.

Never may restless things to
 rest attain,
 And from that settled circle
 turn in vain
 Which order's God hath
 given,
 He hath set fast, and check'd
 them each and all
 By the strong measured bridle
 of his call
 To rest, or to be driven,

¹ Cott. pumað.

oþen metoþer eft.
 æfre ȝertillan.
 ne eft eallunga.
 ȝriþon ȝrimian.
 þonne hi ȝigora-ƿearþ.
 hiȝ ȝepealþ-leþen.
 ȝille onlæten.
 he haƿað þam¹ bryble.
 butu beȝanȝen.
 heoþon and eoþþan.
 and eall holma-beȝonȝ.
 ȝƿa hæƿð ȝehæapæþoþ.
 heþon-riþer ƿearþ.
 miþ hiȝ anpealþe.
 ealle ȝerceapta.
 þæt hiora æȝhƿilc.
 ƿiþ oþen ƿinð.
 and þeah ƿinnenþe.
 ȝneþiað fæſte.
 æȝhƿilc oþer.
 utan ȝymbclýppeð.
 þý læȝ hi toſƿiþen.
 foþþæm hi ȝýmle ȝcalom:
 þone ilcan ȝýne.
 eft ȝecýnpan.
 þe æt ȝnýmðe.
 fæþer ȝetioþe.
 and ȝƿa eþniþe.
 eft ȝeþioþþan.
 ȝƿa hit nu ƿaȝað.
 ȝnean ealþ ȝeþeoȝc.
 þæt te ƿinnenþe:
 ƿiþerƿearþ ȝerceapta.
 fæſte ȝibbe.
 ƿoþð anhealþað.
 ȝƿa nu ȝýn and ƿæteþ.
 ƿolþe and laȝu-ȝtneam.
 manȝu oþru ȝerceapta.
 efn ȝriþe him.
 ȝionþ þaȝ ƿiþan² ƿoþulþe.

¹ Cott. þe.

As He, great word, the leathern
 reins of might
 Holds loose in His right hand,
 or draws them tight;
 For He hath stretch'd
 along
 His bridle over earth, air, sea,
 and beach,
 That all things, leaning fastly
 each on each,
 By double strife stand
 strong.
 For, ever as at first, the Father
 bade,
 In the same ways of running
 that He made
 Still changing though un-
 changed,
 By strife most steady keeping
 peace most true
 Our Free-Lord's handicraft, so
 old yet new,
 Is evermore arranged.
 Thus earth and sea-stream, fire
 and water thus,
 And all great things about or
 far from us,
 Betwixt themselves hold
 strife,
 Yet so good-fellowship all fastly
 keep,
 And render bondage true, and
 duty deep
 To Him who lent their
 life.
 Nor only thus, that each the
 rest to please,
 Whitherward things together
 dwell at ease,

² Cott. ƿiþaȝ.

ymnað berpeox him.
 and swa þeah maƿon.
 hiora þegnunga.
 and ƿereƿƿipe.
 fæste ƿehealban.
 Nis hit no þ an.
 þæt swa eade mæg.
 ƿiþerpearb ƿercept.
 ƿeran ætƿæbene.
 gymbel ƿerepan.
 ac hit is ƿellicpe.
 þæt hiora ænig ne mæg.
 butan oþrum bron.
 ac ſceal puhta ƿehƿilc.
 ƿiþerpearbþer hƿæt-hƿugu.
 habban under heofonum.
 þæt his hige.
 burpe ƿemetƿian.
 ær hit to micel ƿeorþe.
 Dæfð ſe ælmihtiga.
 eallum ƿerceptum.
 þæt ƿerƿixle ƿeret.
 þe nu ƿunian ſceal.
 ſƿrta gƿopan.
 leaƿ gƿenian.
 þæt on hæfſeƿt eft.
 hƿeƿt and ƿealƿað.
 ƿinter þƿinƿeð.
 ƿeber unƿemet calð.
 ſƿiſte ƿinðar.
 Sumor æfteƿ cƿmeð.
 ƿearm ƿeribepu.
 Dƿæt þa ƿonnan miht.
 mona onlihteð.
 oðþæt monnum bæƿ.
 runne þƿinƿeð.
 gionð þar ſiban ƿercept.
 Dæfð ſe ilca Lof.
 eoþan and ƿætepe.
 mearce ƿerette.
 mepe-ſƿeam ne beap.

But far more strange than
 so,
 Nor one, but on its thwarter
 still depends,
 And lives on that which while
 it harms befriends,
 Lest it too great should
 grow.

Wisely the mighty Framer of
 the world
 Hath set this turn-about for
 ever twirl'd,
 Yet ever still to stay;
 The sprouting wort shoots
 greenly from its root,
 And dying, then, in harvest
 yields its fruit,
 To live another day.

Winter brings weather cold;
 swift winds and snow;
 Summer comes afterward with
 warming glow;
 By night outshines the
 moon;
 Till o'er this wide-seen world
 the day up-springs,
 And to all men the sun return-
 ing brings
 Her welcome brightness
 soon.

So also, God hath bounded sea
 and land:
 The fishy kind, except at His
 command,
 On earth may never swim:
 Nor can the sea earth's thresh-
 old overleap,
 Nor can the earth, beyond the
 tide at neap, [rim.
 O'erstep the sea's wide

ofer eorþan ſceat.
 eapð ȝebnæban.
 ſiſca cýnne.
 butan ſſean leafe.
 ne hio æſſe ne mot.
 eorþan þýſſc-polb.
 up ofer ſteppan.
 ne þa ebban þon ma.
 ſolber meapce ofer.
 ſapan moton.
 þa ȝeſetneſſa.
 ſiȝona pealbenb.
 liſeſ leoht ſſuma.
 læt þenden he pile.
 ȝeond þaſ mæpan ȝeſceapt.
 meapce healben.
 Ac. þonne ſe eca.
 and ſe ælmihtiga.
 þa ȝepealb-leþeſu.
 pile onlætcan.
 eſne þapa bſiþla.
 þe he ȝebætce.
 mið hiſ aȝen peopc.
 eall æt ſſýmðe.
 þæt iſ piþenpeapbneſ.
 puhte ȝehpelcne.
 þe þe mið þæm bſiþle.
 becnan tiliað.
 ȝiſ ſe þioþen læt.
 þa toſlupan.
 ſona hi ſoplaetað.
 lupan and ſibbe.
 þæſ ȝeſeſſciþeſ.
 ſſeond-þæbenne.
 tiliað anpa ȝehſilc.
 aȝneſ pillan.
 populb-ȝeſceapta.
 pinnað betpeox him.
 oðþæt þioſ eopðe.
 eall ſoſſeopneð.
 and eac ſpa ſame.

These things the Source and
 Spring of life and light
 The Lord of wielded might, by
 His will's right,
 Biddeth their bounds to
 keep,
 Until the Ever-living One
 makes burst
 The curbing bridle set on all
 at first,
 And so unreins the deep.

By rein and bridle in a hint I
 teach
 The waywardness of all things,
 each on each;
 For, if the Ruler will'd
 The thongs to slacken, things
 would soon forsake
 All love and peace, and wilful
 evil make
 Instead of good fulfill'd.

Each after its own selfish will
 would strive,
 Till none of things on earth
 were left alive
 In such bewrestling stern;
 And in like manner other
 things unseen
 Would be as if they never then
 had been,
 All brought to nought in
 turn.

But the same God, who meteth
 all things thus,
 Makes folk to be at peace with
 all and us,
 In friendship true and
 fast:

oðra gefceafra.
 peorpað him selfe.
 riðpan to nauhte.
 Ac ge ilca Gob.
 ge þ eall metgað.
 ge gerehð fela.
 folca to romne.
 and mið fpeonðrceipe.
 fæste zegabnað.
 geramnað riŋrcipar.
 ribbe gemengeð.
 clænlice lufe.
 ŋpa ge cƿæŋga eac.
 gereŋrcipar.
 fæste geramnað.
 þæt hi hiopa fpeonðrceipe.
 forð on ŋymbel.
 untƿeoƿealte.
 tƿeoƿa gehealbað.
 ribbe rampaðe.
 Eala riƿona Gob.
 ƿæp þiŋ moncŋn.
 miclum geræliƷ.
 Ʒiŋ hiopa moð-ŋeƿa.
 meahƿe peorpan.
 ŋƿapolfæŋt gereahƿt.
 þuŋh þa ŋƿonƷan meahƿt.
 and Ʒe enðebŋnð.
 ŋpa ŋpa oðra riŋt.
 ƿoruld gefceafra.
 ƿæne hiƿ la þonne.
 muŋƷe mið monnum.
 Ʒiŋ hiƿ meahƿe ŋpa.

METRUM XII.¹

Se þe ƿille ƿŋncan.
 ƿæŋtmbæne lond.
 aƿio of þæm æcepe.
 æpeŋt ŋona.

¹ Boet. lib. iii. metrum 1.—Qui serere ingenuum uolet agrum, &c.

He knits together in a love
 most fond
 Unending wedlock, and the
 kindred bond
 For evermore to last.

So too, the skill'd All-worker
 well unites
 The fellowship of men in
 friendly rights,
 That they may live at
 peace,
 In simple truthfulness and
 single strength
 Thenceforth for ever of one
 mind, at length
 To make all evil cease.

O God All-conquering! this
 lower earth
 Would be for men the blest
 abode of mirth
 If they were strong in
 Thee,
 As other things of this world
 well are seen;
 O then, far other than they
 yet have been,
 How happy would men
 be!

METRE XII.

USES OF ADVERSITY.

Whoso wills to till a field,
 Well to bear a fruitful yield,

ƿearn anb ƿopnar.
 anb ƿýnƿar ƿƿa ƿame ƿrob.
 ƿa ƿe ƿillað.
 ƿel hƿær ðeƿian.
 clænum hƿæte.
 ƿý lær he cƿa-lear.
 licge on ƿæm lanðe.
 Iƿ leoba gehƿæm.
 ƿioƿ oðru býren.
 eƿn beheƿu.
 ƿæt iƿ ƿæt te ƿýnoeð.
 ƿegna gehƿelcum.
 huniƿer bi-hƿeab.
 healde ƿý ƿƿetƿe.
 ƿiƿ he hƿene æƿi.
 huniƿer teape.
 biƿer onbýnƿeð.
 Bið eac ƿƿa ƿame.
 monna æghƿilc.
 micle ƿý ƿæƿenƿa.
 hƿer ƿeðƿer.
 ƿiƿ hine lýtle æƿ.
 ƿƿopmar ƿeƿtonbað.
 anb ƿe ƿtearƿa ƿinð.
 noppa anb eaƿtan.
 Næneƿum ƿuhte.
 bæƿ on ƿonee.
 ƿiƿ ƿio ðimme niht.
 æƿ oƿen elðum.
 eƿeran ne bƿohte.
 ƿƿa ƿincð anƿa gehƿæm.
 eoƿð-buenðƿa.
 ƿio ƿoðe ƿeƿælð.
 ƿýmle ƿe beƿeƿe.
 anb ƿý ƿýnƿumƿe.
 ƿe he ƿita ma.
 heaƿðƿa heƿƿa.
 heƿ abƿeoƿeð.
 Ðu meahƿ eac mýcle ƿý eð.
 on moð-ƿeƿan.
 ƿoƿa ƿeƿælƿa.

Let him first pluck up and
 burn
 Thorns and thistles, furze and
 fern,
 Which are wont clean wheat
 to hurt,
 Lying lifeless in the dirt.

And this other likeness too
 Well behoves us all to view,
 Namely, that to those who eat
 Honeycomb, it seems more
 sweet,
 If a man before the tear
 Of honey, taste of bitter cheer.

So it falls, that all men are
 With fine weather happier far
 If a little while before
 Storms were spread the welkin
 o'er,
 And the stark wind, east by
 north,
 Lately rush'd in anger forth.

None would think the daylight
 dear
 If dim night they did not fear;
 So, to every one of us,
 On the broad earth dwelling
 thus,
 Joy more joyous still is seen
 After troubles once have been.

Also, thine own mind to please,
 Thou shalt gain the greater
 ease,

ꝥꝥeotoloꝥ-ꝥeꝥnapan.
 and to heopa cýððe.
 becuman riðpan.
 ȝif þu up aȝýðð.
 æꝥeꝥt ȝona.
 and þu aꝥýꝥeꝥalaȝt.
 of ȝeꝥit-locan.
 leaȝa ȝeꝥælþa.
 ȝꝥa ȝꝥa lonðeꝥ-ceoꝥl.
 of hiȝ æceꝥe lýcð.
 ýꝥel ꝥeob moniȝ.
 Siðþan ic þe ȝeꝥe.
 þæt þu ꝥꝥeotole meahst.
 ȝoþa ȝeꝥælþa.
 ȝona oncnapan.
 and þu æꝥne ne ꝥeꝥt.
 æniȝeȝ þiȝeȝ.
 ofeꝥ þa ane.
 ȝif þu hi ealleȝ onȝeꝥt.

METRUM XIII.^m

Ic wille mið ȝibbum.
 ȝeꝥ ȝeꝥýpan.
 hu ȝe ælmihtȝa.
 ealpa ȝeꝥceapta.
 biȝýðð mið hiȝ biȝðlum.
 beȝð wiðeꝥ he wiðe.
 mið hiȝ anwealde.
 ȝe enbebiȝð.
 ȝunðoꝥlice.
 ȝel ȝemetȝað.
 haȝað ȝꝥa ȝeheaꝥoꝥað.
 heoꝥona wealde.
 utan beaȝen.
 ealla ȝeꝥceapta.
 ȝeꝥæweð mið hiȝ weahtan.
 þæt hi aȝeðian ne weahtan.
 þæt hi hi æꝥne him.
 of aȝlepen.

And shalt go where true joys
 grow,
 If all false joys thou forego;
 As ill weeds are pull'd with
 toil
 By the land-churl from the
 soil.

And hereafter, thee I tell,
 True joys there await thee
 well;
 Ay, and here, if these be first,
 Thou for nought beside wilt
 thirst,
 But all else shall fail to please
 If thou truly knowest these.

METRE XIII.

OF INWARD LIKINGS.

I will with songs make known
 How the Almighty still
 Bridles all things from His
 throne
 And bends them to His will,
 By His wielded might
 Set wonderfully right.

The Ruler of the skies
 Hath well girt all things so,
 Binding them in such strong
 ties,
 Aside they cannot go,
 And may not find the way
 Whereby to slip astray.

^m Boet. lib. iii. metrum 2. — *Quantas rerum flectat habenas, &c.*

and þeah puhta gehwile.
 pwiȝað to-healb.
 riðra ȝerceafta.
 riðe onhelðeð.
 wið þær ȝecýnðeȝ.
 þe hi cýning engla.
 fæder æt fýmðe.
 fæste ȝetioðe.
 fpa nu þinȝa gehwile.
 riðer-pearð funðað.
 riðra ȝerceafta.
 buȝon fumanum englum.
 and moncýnne.
 þara micler to feola.
 worold-fumenþra.
 winð wið ȝecýnðe.
 Deah nu on londre.
 leon ȝemete.
 fýnrumre riht.
 pel atemeðe.
 hipe maȝiſter.
 miclum luſȝe.
 and eac onþræbe.
 doȝora ȝehwelce.
 ȝif hit æfre ȝeræld.
 þæt hio ænȝeȝ.
 bloðer onbýrȝeð.
 ne þearf beorpa nan.
 penan þære fýrðe.
 þæt hio pel riðpan.
 hipe taman healbe.
 ac ic tiorhhie.
 þæt hio þær nýpan taman.
 nauht ne ȝehicȝe.
 ac þone wilðan ȝepunan.
 wille ȝepencan.¹
 hipe elþrena.
 onȝinð eornerſte.
 facentan flitan.
 fýn ȝnymetȝan.

And each living thing
 On this crowded earth
 Firmly to the bent doth cling
 Which it had at birth
 From the Father's hand,
 King of Angel-land.

Thus each one we find
 Of beings in their turn,
 Save some bad angels and man-
 kind,
 Thitherward doth yearn ;
 But those too often force
 Against their nature's
 course.

A lioness may be such
 A tame and winsome beast,
 That she may love her master
 much,
 Or fear him, at the least ;
 But if she taste of gore
 She will be tame no more :

Let it not be thought
 That she will then be mild,
 But back to her old likings
 brought
 Be as her elders wild,
 In earnest break her
 chain,
 And rave and roar amain.

Will first her keeper bite,
 And then all else beside,

¹ Cott. ȝepuncan.

and æperþ abit.
 hipe ægener.
 hurer hipe.
 and hpaðe riðþan.
 hæleþa gehwile.
 þe hio gehentan mæg.
 nele hio forlætan.
 libbenþer puht.
 neata ne monna.
 numð eall þ hio fint.
 swa doð þuðu-fuglar.
 þeah hi pel jien.
 tela ætmebe.
 gif hi on tpeorum peorþað.
 holte to miðþer.
 hpæðe bioð forþepene.
 heopa lapeorþ.
 þe hi lange æp.
 cyðon 7 temebon.
 hi on tpeorum wile.
 ealð-gecynde.
 á forð riðþan.
 pillum puniað.
 þeah him wolbe hwile.
 heopa lapeorþa.
 lirtum beoþan.
 þone ilcan mete.
 þe he hi æpor mið.
 came getebe.
 him þa twiġu þincað.
 emne swa meþge.
 þæt hi þær meter ne neað.
 þincað him to þon þynrum.
 þæt him se weald oncwýð.
 þonne hi gehenað.
 hleoþrum þwæðþan.
 oðre fuglar.
 hi heopa agne.
 geþne geþwæð.
 geþnað eal geaðor.
 pel-þynrum fanc.

Cattle or men, each living
 wight,
 Will seize, whate'er betide,
 All she can find will seize,
 Her ravening to appease.

So the wood finches too,
 Though timely tamed they
 be,
 If to the woods escaped anew,
 Again they flutter free;
 However train'd and
 taught,
 Their teachers then are
 nought:

But wilder evermore,
 They will not leave the
 wood,
 Though by their trainers, as
 of yore,
 Enticed by tempting food;
 So merry seem the trees,
 That meats no more may
 please.

All winsome then is found
 The wide weald sounding
 strong
 With other birds that sing
 around,
 And so these find their song,
 Stunning one's ears with
 noise
 Of their woodland joys.

þu þu eallum oncþýð.
 Ðpa bið eallum tpeopum.
 þe him on aþele bið.
 þæt hit on holte.
 hýht geþeaxe.
 þeah þu hþilcne boh.
 býge wið eopþan.
 he bið uppearþer.
 ꝥpa þu an foþlæteft.
 wiþu on þullan.
 þent on gecýnþe.
 Ðpa beð eac ꝥio ꝥunne.
 þonne hio on ꝥize þeoþþeð.
 oþer mæne bæþ.
 meþe conþel.
 ꝥýft on oþþæle.
 uneuðne þeþ.
 nihter geneþeð.
 noþð eft 7 eaft.
 elþum oteþeð.
 þpencð eopð-þapum.
 moþgen meþe toþhtne.
 hio oþer moneýn ꝥiþð.
 á uppearþer.
 oð hio eft cýmeð.
 þæþ hipe ýþemeft bið.
 eaþð-gecýnþe.
 Ðpa ꝥpa ælc geþceaft.
 ealle mæþene.
 geonð þaþ wiþan þopulþ.
 þþiþað 7 hiþað.
 ealle mæþene.
 eft ꝥýmle on lýt.
 wið hiþ gecýnþer.
 cýmð to þonne hit mæþ.
 Niþ nu oþer eopþan.
 æneþu geþceaft.
 þe ne wiþme þæt hio.
 þolþe cuman.
 to þam eaþþe.
 þe hio of becom.

Thus too, every tree,
 Grown high in its own soil,
 Though thou shalt bend its
 boughs to be
 Bow'd to the earth with toil,
 Let go, it upward flies
 At its free will to rise.

Thus also, when the sun,
 Great candle of the world,
 After the mid-day dawn doth
 run
 To unknown darkness hurl'd,
 Again she brings to earth
 Bright morn, north-east-
 ern birth.

Upward she ever goes,
 Up, to her highest place:
 So, every creature kindly grows
 According to its race,
 And strives with all its
 might
 To take its nature's right.

There is not now one thing
 Over this wide earth
 That doth not all its longings
 fling
 About its place of birth,
 And safely there find rest
 In God Almighty blest.

There is not one thing found
 Over this wide world

þæt iſ oppoſgner.
 and ecu þeſt.
 þæt iſ openlice.
 ælmihtig Loð.
 Niſ nu oſen eoſþan.
 æneſu geſceart.
 þe ne hſearſize.
 gſa gſa hſeol ðeð.
 on hſe ſelſne.
 foſþon hſio gſa hſearſað.
 þæt hſio eſt cume.
 þæp hſio æpoſ þæp.
 þonne hſio æpeſt ſie.
 utan behpeſſeð.
 þonne hſio ealleſ pſpð.
 utan beceſſeð.
 hſio ſceol eſt ðon.
 þæt hſio æp ðýbe.
 and eac peſan.
 þæt hſio æpoſ þæp.

But on itſelf with endleſſ
 round
 It, like a wheel, is twirl'd,
 So turning to be ſeen
 As it before hath been :

For when at firſt it moves,
 Right round it turns amain ;
 And, where it once has gone,
 behoves
 To go that way again ;
 And as it was before,
 To be ſo evermore.

METRUM XIV.^a

Ðpæt bið þæm pelegan.
 populð-ſitſeþe.
 on hiſ mobe þe bet.
 þeah he micel age.
 golber 7 gſumma.
 and gooda gehpæp.
 æhta unſum.
 and him mon eſpen ſcýle.
 æghſelce ðæg.
 æcepa þeſenð.
 Ðeah þeſ miðban gearð.
 and þiſ manna cýn.
 ſý unben ſunnan.
 ſuð peſt 7 eaſt.
 hiſ anpalbe eall.
 unbepſieðeð.
 ne mot he þapa hſpſta.

METRE XIV.

THE EMPTINESS OF WEALTH.

What is a man the better,
 A man of worldly mould,—
 Though he be gainful getter
 Of richeſt gems and gold,
 With every kind well filled
 Of goods in ripe array,
 And though for him be tilled
 A thouſand fields a day ?
 Though all this middle-earth
 be
 Beneath his wealdom
 thrown,
 And men and all their worth
 be [own,
 South, eaſt, and weſt, his

^a Boet. lib. iiii. metrum 3.—*Quamvis fluente dives auri gurgite, &c.*

hiona ne læban.
 of þisse populbe.
 puhte þon mare.
 hoþb-geſtneona.
 þonne he hiþen bpohte.
 Ða ſe ƿiſdom þa þiſ hioð
 arungen hæfþe. þa ongan
 he eft ſpellian anb cƿæð.

METRUM XV.º

Deah hine nu.
 ſe ýrela unſihtƿiſa.
 Nepon cýnincg.
 niþan geſcepte.
 plitegum ƿæðum.
 punþolice.
 golbe geglengþe.
 anb gýn-cýnnum.
 þeah he ƿæſ on populbe.
 ƿitena gehþelcum.
 on hiſ liſ-ðagum.
 lað anb unþeopð.
 ſiepen-full.
 hpæt ſe ſeonb ſpa þeah.
 hiſ ðioþlingaſ.
 ðugupum ſtepte.
 ne mæg ic þeah gehýcgan.
 hpý him on hiſe þopſte.
 apý ſæl ƿeran.
 þeah hi ſume hpile.
 gecupe butan cƿæſtum.
 cýninga býregarþ.
 næpon hý þý þeopðran.
 ƿitena ænegum.
 þeah hine ſe ðýrýga.
 ðo to cýninge.
 hu mæg þ þ geſceaðþiſ.
 ſcealc geþeccan.
 þæt he him þý ſelþa.
 ſie oððe þince.

He cannot of ſuch treasure,
 Away with him take aught,
 Nor gain a greater measure
 Than in his mind he brought.

Wisdom having ſung this lay,
 Again began his ſpell to ſay.

METRE XV.

NERO'S BASENESS.

Though Nero now himſelf, that
 evil king
 Unrighteous, in his new
 and glittering robe
 Deck'd wonderfully for ap-
 parelling
 With gold and gems and many
 a brightſome thing,
 Seem'd to be greateſt of
 this earthly globe,
 Yet to the wiſe man was he
 full of crime,
 Loathly and worthleſs in his
 life's daytime :

And though this fiend his
 darlings would reward
 With gifts of rank, my
 mind I cannot bring
 To ſee why he to ſuch ſhould
 grace afford :

Yet if ſome whiles a fooliſh
 king or lord
 Will chooſe the ſimple all
 the wiſe above,
 A fool himſelf, to be by fools
 ador'd,
 How ſhould a wiſe man reckon
 on his love ?

º Boet. lib. iii. metrum 4.—Quamvis ſe Tyrío ſuperbus oſtro, &c.

METRUM XVI.^p

Se þe wille anwylb agon.
 þonne sceal he ærfeort tilian.
 þæt he his selfes.
 on gefan age.
 anwylb innan.
 þy læs he æfre rie.
 his unweapum.
 eall unbespyðeb.
 aþo of his mowe.
 myrcna fela.
 þara ymbhogona.
 þe him unnet rie.
 læste fume hwile.
 fofunga.
 and eorþa þinpa.
 Deah him eall rie.
 þes middan gearð.
 fpa fpa mepe-freamar.
 utan belicgað.
 on æht gifen.
 efne fpa wibe.
 fpa fpa fermeft nu.
 an iglonb ligð.
 ut on farfecg.
 þær nængu bið.
 niht on fumerpa.
 ne fuhre þon ma.
 on fintra bæc.
 toteleb tibus.
 þæt is Tile haten.
 þeah nu anpa hpa.
 ealles wealbe.
 þær iglanber.
 and eac þonan.
 oð Inbear.
 earde-wearþe.
 þeah he nu þ eall.
 agan mote.

METRE XVI.

OF SELF-RULE.

He that wishes power to win,
 First must toil to rule his
 mind,
 That himself the slave to sin
 Selfish lust may never bind :

Let him haste to put away
 All that fruitless heap of
 care :
 Cease awhile thy sighs to-day,
 And thyself from sorrow
 spare.

Though to him this middle-
 earth
 For a garden all be given,
 With the sea-stream round its
 girth,
 East and west the width of
 heaven ;

From that isle which lies out-
 right
 Furthest in the Western
 spray,
 Where no summer sees a
 night,
 And no winter knows a day ;

Though from this, far Thule's
 isle,
 Even to the Indian East,
 One should rule the world
 awhile,
 With all power and might
 increas'd,

^p Boet. lib. iii. metrum 5.—Qui se uolet esse potentem, &c.

hƿý bið hī anƿalb.
 auhte þý mara.
 gīf he riðþan nah.
 hī ſelfeſ geƿealb.
 ingeþancer.
 and hine eopneſte.
 þe ne beƿapenað.
 ƿorðum ꝛ ðæbum.
 ƿið þa unþeapſ.
 þe þe ýmb gƿnecað.

METRUM XVII.

Ðæt eorðƿanam.
 ealle hæfðen.
 folb-buene.
 fƿuman gelicne.
 hi of anum tƿæm.
 ealle comon.
 ƿepe ꝛ ƿife.
 on ƿopulb innan.
 and hi eac nu get.
 ealle gelice.
 on ƿopulb cumað.
 plance ꝛ heane.
 niſ þ nan ƿunðor.
 fopþæm ƿitan ealle.
 þæt an Gode iſ.
 ealra geſceafra.
 fnea moncýnneſ.
 fæðer and ſcippenð.
 ge þæpe fuman leohc.
 feleð of heofonum.
 monan ꝛ þýrum¹ mæſum
 gteornum.
 ge geſceop men on eorþan.
 and geſamnabe.
 gape to lice.
 æt fƿuman æfere.

How ſhall he ſeem great or
 ſtrong
 If himſelf he cannot ſave,
 Word and deed againſt all
 wrong,
 But to ſin is ſtill a ſlave ?

METRE XVII.

TRUE GREATNESS

All men and all women on
 earth
 Had firſt their beginning
 the ſame,
 Into this world of their birth
 All of one couple they came:
 Alike are the great and the
 ſmall;
 No wonder that this ſhould
 be thus;
 For God is the Father of all,
 The Lord and the Maker of
 us.
 He giveth light to the ſun,
 To the moon and the ſtars
 as they ſtand;
 The ſoul and the fleſh He
 made one,
 When firſt He made man
 in the land.
 Well-born alike are all folk
 Whom He hath made under
 the ſky;

¹ Boet. lib. iii. metrum 6.—Omne hominum genus in terris, &c.

¹ Cott. þýr.

folc under polcnum.
 emn æpele gerceop.
 æghwīlcne mon.
 ƿý ge þonne æfre.
 ƿes ƿe men.
 ƿesmobizen.
 buton andƿeorce.
 nu ge unæpelne.
 ænig ne metað.
 ƿý ge eop ƿor æpelum.
 up ahebben nu.
 On þam mobe bið.
 monna gehwīlcum.
 þa riht æpelo.
 þe ic þe pecce ýmb.
 naler on þam flæsce.
 folc-buendra.
 Ac nu æghwīlc mon.
 þe mid ealle bið.
 20 ƿiſ unƿearum.
 underƿieðeð.
 he ƿorlæt æƿert.
 liſes ſum-ſceapt.
 and ƿiſ aſene.
 æpelo ſƿa ſelfe.
 and eac þone fæder.
 þe hine æt ſuman gerceop.
 forþam hine anæpelað.
 ælmihtig God.
 30 þæt he unæpele.
 40 ~~he~~ ƿorð þanan.
 ƿýrð on ƿeorlde.
 to ƿulpe ne cýmð.

METRUM XVIII.

Cala þ ge ýfla.
 unrihta gebed.
 ƿraþa ƿilla.
 ƿoh-hæmeter.

Why then on others a yoke
 Now will ye be lifting on
 high?

And why be so causelessly
 proud,

As thus ye find none are ill-
 born?

Or why, for your rank, from
 the crowd

Raise yourselves up in such
 scorn?

In the mind of a man, not his
 make,

In the earth-dweller's heart,
 not his rank,

Is the nobleness whereof I
 spake,

The true, and the free, and
 the frank.

But he that to sin is in thrall,
 Ill-doing wherever he can,

Hath left the first life-spring
 of all,

His God, and his rank as a
 man:

And so the Almighty down-
 hurl'd [sin,

The noble disgraced by his
 Thenceforth to be mean in the

world, [win.

And never more glory to

METRE XVIII.

OF SINFUL PLEASURE.

Alas! that the evil unrighteous
 hot will

* Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

þæt he mið ealle geðræfð.
 anpa gehwylcer.
 monna cýnner.
 moð fulneah þon.
 hwæt ðio wilðe beo.
 þeah wif ðe.
 anunga sceal.
 eall forþeornan.
 gif heo yrrunga.
 awiht stinȝeð.
 swa sceal swaþa gehwylc.
 riðþan loðan.
 gif se lichoma.
 forlegan weorðeð.
 unriht-hæmebe.
 bute him ær cume.
 hreop to heortan.
 ær he hionan penðe.

METRUM XIX.*

Gela þ þu is hefz býrig.
 hýzeð ýmbe se þe pile:
 and swecenlic.
 swa gehwylcum.
 þæt þa earman men.
 mið ealle geðwæleð.
 of þæm rihtan wege.
 wecene alæbeð.
 Dræpen ge wille.
 on wuda wecan.
 gold þæt weabe.
 on gnum trunopum.
 Ic wæc swa þeah.
 þæt hit wita nan.
 riðen ne weceð.
 forþæm hit wæc ne wecð.
 ne on wingeardum.
 wlitige guman.
 Drý ge nu ne weccan.

Of lawlessly wanton desire
 should still
 Be a plague in the mind of
 each one!

The wild bee shall die in her
 stinging, though shrewd,
 So the soul will be lost if the
 body be lewd,
 Unless, ere it wend hence, the
 heart be imbued
 With grief for the deed it
 hath done.

METRE XIX.

WHERE TO FIND TRUE JOYS.

Oh! it is a fault of weight,
 Let him think it out who
 will,
 And a danger passing great
 Which can thus allure to ill
 Careworn men from the
 right way,
 Swiftly ever led astray.
 Will ye seek within the wood
 Red gold on the green trees
 tall?
 None, I wot, is wise that could,
 For it grows not there at all:
 Neither in wine-gardens
 green
 Seek they gems of glitter-
 ing sheen.

* Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

on fume bune.
 fise net eoppu.
 þonne eop fon lýrteð.
 leax oððe cýpenan.
 ðe zelicort þincð.
 þæt te ealle witen.
 eopð-buene.
 þoncol-mode.
 þæt hi þær ne fint.
 Ðwæpen ge nu pillen.
 þæpan mið hundum.
 on realtne fæ.
 þonne eop recan lýrt.
 heopotar 7 hinba.
 þu gehýcgan meahst.
 þæt ge willað þa.
 on wuba recan.
 oþron micle.
 þonne ut on fæ.
 If þ þundorlic.
 þæt we witan ealle.
 þæt mon recan fceal.
 be fæ-warode.
 and be ea-ofrum.
 æfele gímmar.
 hwite and weabe.
 and hwa gehwær.
 Ðwæt hi eac witon.
 hwær hi ea-fiscas.
 recan purfan.
 and fpylcra fela.
 weoruld-pelena.
 hi þ þel doð.
 geornfulle men.
 geara gehwile.
 ac þ if eapmlicort.
 ealra þinga.
 þæt þa dyregan fint.
 on gebolan weorðene. †
 efne swa blind.
 þæt hi on beoortum ne magon.

Would ye on some hill-top set,
 When ye list to catch a trout
 Or a carp, your fishing net?
 Men, methinks, have long
 found out
 That it would be foolish
 fare,
 For they know they are
 not there.

In the salt sea can ye find,
 When ye list to start and
 hunt
 With your hounds, the hart or
 hind?
 It will sooner be your wont
 In the woods to look, I
 wot, [are not.
 Than in seas where they

Is it wonderful to know
 That for crystals red or
 white,
 One must to the sea-beach go,
 Or for other colours bright,
 Seeking by the river side
 Or the shore at ebb of
 tide?

Likewise, men are well aware
 Where to look for river-fish,
 And all other worldly ware
 Where to seek them when
 they wish;
 Wisely careful men will
 know
 Year by year to find them
 so.

But of all things 'tis most sad
 That the foolish are so blind,
 So besotted and so mad
 That they cannot surely find

eæðe gecnapan.
 hƿær þa ecan ȝoob.
 ȝopa ȝerælpā.
 riubon ȝehȳðða.
 ȝorþæm hi æfre ne lȳt.
 æfter ȝƿȳrian.
 recan þa ȝerælpā.
 ȝenað ȝæmpire.
 þæt hi on þiȝ lænan mægen.
 līfe riuban.
 ȝopa ȝerælpā.
 þæt iȝ ȝelpa Lōð.
 Ic nat hu ic mæge.
 nænige þinga.
 ealles ȝƿa ȝiðe.
 on ȝeƿan minum.
 huopa býrig tælan.
 ȝƿa hit me ðon lȳrteð.
 ne ic þe ȝƿa ȝreotole.
 ȝerecgan ne mæg.
 ȝorþæm hiȝ¹ riut eapman.
 anb eac býreȝpan.
 unȝeræliȝpan.
 þonne ic þe ȝecgan mæge.
 Ði ȝlīuæð.
 þelan anb æhta.
 anb ȝeorðȝeipeȝ.
 to ȝeƿinnanne.
 þonne hi habbað þæt.
 huopa hiȝe ȝeceað.
 þenað þonne.
 ȝƿa ȝeƿitleaȝe.
 þæt hi þa ȝopan.
 ȝerælpā hæbben.

Where the ever-good is
 nigh
 And true pleasures hidden
 lie.

Therefore, never is their strife
 After those true joys to
 spur;
 In this lean and little life
 They half witted deeply err,
 Seeking here their bliss
 to gain,
 That is, God Himself, in
 vain.

Ah! I know not in my thought
 How enough to blame their
 sin,
 Nor so clearly as I ought
 Can I show their fault within,
 For, more bad and vain
 are they,
 And more sad than I can
 say.

All their hope is to acquire
 Worship, goods, and worldly
 weal;
 When they have their mind's
 desire
 Then such witless joy they
 feel,
 That in folly they believe
 Those true joys they then
 receive.

¹ Cott. lit.

METRUM XX.¹

Eala min Drihten.
 þæt þu eart ælmihtig.
 micel mobilic.
 mæpþum gefræge.
 and punboplic.
 witen gehwylcum.
 Ðræt þu ece Godes.
 ealra gefceapra.
 punboplice.
 þel gefceope.
 ungerewenlicra.¹
 and eac swa same.
 gerewenlicra.
 forþe wealbert.
 swiþra gefceapra.
 mid gefceapwum.
 mægne 7 cræfte.
 Ðu þyrne midban gearð.
 fram framman ærert.
 forð oð enbe.
 tidum to bælbeg.
 swa hit getæroft þær.
 enbeþyrðeg.
 þæt hi æghwæpew.
 ge arfarað.
 ge eftcumað.
 Ðu þe unftilla.
 agna gefceapra.
 to þinum willan.
 wyllice arftyrert.
 and þe felf punært.
 fwiðe ftille.
 unanpenbenðlic.²
 á forð fimle.
 nis nan mihtigra.
 ne nan mæpna.

METRE XX.

OF GOD AND HIS CREATURES.

O thou, my Lord Almighty,
 great and wise,
 Well-seen for mighty works,
 and marvellous
 To every mind that knows thee,
 Ever Good!
 Wondrously well all creatures
 Thou hast made,
 Unseen of us or seen; with
 softest band
 Of skilful strength thy brighter
 beings leading.
 Thou from its birth forth
 onward to its end
 This middle-earth by times
 hast measured out
 As was most fit; that orderly
 they go
 And oft soon come again. Thou
 wisely stirrest
 To thine own will thy changing
 unstill creatures,
 Unchangeable and still thyself
 for ever!
 No one is mightier, greater
 than Thou art,
 No one was made thine equal:
 need was none,

¹ Boet. lib. iii. metrum 9.—O qui perpetuū mundum ratione gubernas, &c.¹ Cott. ungerewenlica.² Cott. unanpenbenðlica

forð fimle.

ne geonb ealle þa geseceart.
 efnlica þin.
 ne þe ænig neþ-beaƿf næs.
 æfre giet ealra.
 þara peopca.
 þe þu gepohht haƿart.
 ac mið þinum pillan.
 þu hit pohtes eall.
 and mið anpalbe.
 þinum azenum.
 peopulbe gepohhtert.
 and puhta gehpæt.
 þeah þe nænegu.
 neþ-beaƿf þære eallra.
 þara mæppa.
 Iƿ þ̅ micel gecýnb.
 þines goober.
 þencð ýmb re þe pile.
 forþon hit is eall an.
 ælces þinges.
 þu ƿ̅ þ̅ þin goob.
 hit is þin azen.
 forþam hit nis¹ utan.
 ne com auht to þe.
 Ac ic georne ƿat.
 þæt þin goobnes is.
 ælmihtig goob.
 eall mið þe selfum.
 Dit is ungelic.
 urnum gecýnbe.
 us is utan cýmen.
 eall þa re habbað.
 gooba on grunðum.
 from Gode selfum.
 Næst þu to ænegum.
 andan genumenne.
 forþam þe nan þing nis.
 þin gelica.
 ne hupu ænig.
 ælcƿærtigne.

Of all these works which Thou
 hast wrought, to Thee;
 But, at the willing of thy
 power, the world
 And everything within it didst
 thou make,
 Without all need to Thee of
 such great works.
 Great is Thy goodness,—think
 it out who will;
 For it is all of one, in every-
 thing,
 Thou and Thy good; Thine
 own; not from without;
 Neither did any goodness come
 to Thee:
 But, well I know, Thy good-
 ness is most good
 All with Thyself: unlike to us
 in kind;
 To us, from outwardly, from
 God Himself,
 Came all we have of good in
 this low earth.
 Thou canst not envy any;
 since to Thee
 Nothing is like, nor any higher
 skilled;
 For Thou, All Good, of Thine
 own thought didst think,
 And then that thought didst
 work. Before Thee none
 Was born, to make or unmake
 anything,

¹ Cott. hir.

forþæm þu eal ȝoob.
 aner ȝeþeahȝe.
 þiner ȝepohȝeȝ
 anb hi þa forþhȝeȝ.
 næȝ æpon þe.¹
 æneȝu ȝerceanȝe.
 þe auht oððe nauht.
 auþer forþhte.
 Ac þu butan býrne.
 bneȝo moncýnner.
 æl ælmihtȝ Loð.
 eall ȝeponhȝeȝ.
 þinȝ þeaple ȝoob.
 eapȝ þe reſa.
 þæt hehte ȝoob.
 Ðæt þu halȝ fæþer.
 ærȝer þinum pillan.
 populð ȝerceanȝe.
 þirne miðban ȝearð.
 meahȝum þinum.
 Ȝeopaða Ðrihten.
 ȝra þu polbert reſ.
 anb mið þinum pillan.
 realbȝer ealler.
 forþæm þu ȝopa Loð.
 reſa bæleȝeȝ.
 ȝooba æȝhpilc.
 forþæm þu ȝeapa æp.
 ealle² ȝerceanȝa.
 æperȝ ȝerceanȝe.
 ȝriðe ȝelice.
 ȝumer hpæþne þeah.
 unȝelice.
 nembert eall ȝra þeah.
 mið ane noman.
 ealle toȝæðene.
 Ȝopulð unbep polcnum.
 Ðæt þu pulþneȝ Loð.
 þone anne naman.
 eȝ toðælber.

But Thou without a model
 madest all,
 Lord God of men, Almighty,
 very good,
 Being Thyself of all the highest
 good!
 Thou, Holy Father, Thou, the
 Lord of Hosts,
 After Thy will, and by Thy
 power alone,
 The world, this midway gar-
 den, didst create;
 And by Thy will, as now Thy
 wisdom would,
 Wieldest it all! For Thou, O
 God of truth,
 Long time of old didst deal out
 all good things,
 Making thy creatures mainly
 well alike,
 Yet not alike in all ways; and
 didst name
 With one name all together all
 things here,
 "The World under the clouds."
 Yet, God of glory,
 That one name, Father, Thou
 didst turn to four:
 The first this Earth-field; and
 the second water;
 Shares of the world: third fire,
 and fourth, air:
 This is again the whole world
 all together.

¹ Cott. næȝ aporþe.² Cott. ealla.

fæber on feoper.
 pær papa folbe an.
 and pæter ofer.
 populbe bæler.
 and fȳn iſ þribbe.
 and feoperðe lýft.
 þæt iſ eall peopulb.
 eft tozæbere.
 Dabbað þeah þa feoper.
 fnum-ſtol hioſa.
 æghwile hioſa.
 aſenne ſcebe.
 þeah anna hwile.
 wið ofer ſie.
 miculum gemenȝeb.
 and mið mægne eac.
 fæber ælmihtigeſ.
 færte ȝebunben.
 ȝerþlice.
 foſte tozæbere.
 mið bebobe ſine.
 bilepiſ fæber.
 þæt te heora ænig.
 oþre ne doſſte.
 meariſ oferȝangan.
 foſ metober eȝe.
 ac ȝeðfeopob ſint.
 þeȝnaſ tozæbere.
 cȳningeſ cempan.
 cele wið hæto.
 þæt wið ðriȝum.
 ſinnað hwæþne.
 fæter ȝ eorðe.
 færctmaſ þnengað.
 þa ſint on ȝecȳnbe.
 cealba þa tpa.
 pæter þæt ȝ cealb.
 panȝaſ ȳmbe-licȝað.
 eorðe æl ȝpeno.
 eac hwæþne cealb lýft.
 iſ gemenȝeb.

Yet have theſe four each one
 his ſtead and ſtool,
 Each hath its place; though
 much with other mixt;
 Faſt by Thy might, Almighty
 Father, bound,
 Biding at peace, and ſoftly
 well together,
 By Thy beheſt, kind Father!
 ſo that none
 Durſt overſtep its mark, for
 fear of Thee,
 But willing thanes and war-
 riors of their king
 Live well together, howſoever
 ſtrive
 The wet with dry, the chilly
 with the hot.
 Water and Earth, both cold in
 kind, breed fruits:
 Water lies wet and cold around
 the field.
 With the green earth is min-
 gled the cold air,
 Dwelling in middle place: it
 is no wonder
 That it be warm and cold, blent
 by the winds,
 This wide wet tier of clouds;
 for, in my judgment,
 Air hath a midway place, 'twixt
 earth and fire,
 All know that fire is uppermoſt
 of all

forþæm hio on mibbum punað
 nu þ nan punðop.
 þæt hio rie pearum 7 cealð.
 þæt polcner tier.
 winba geblonðen.
 forþæm hio is on mible.
 mine gefræge.
 fyner 7 eorþan.
 Fela monna þæt.
 þæt te yfemert is.
 eallra gerceafta.
 fýr ofer eorþan.
 folbe neofemert.
 Is þæt punðoplic.
 ƿepoba Drihten.
 þæt þu mið gefeahre.
 þinum fýpceft.
 þæt þu þæm gerceaftum.
 fpa gerceaðlice.
 meafce gefetteft.
 and hi ne mengbert eac.
 Ðæt þu þæm þættepe.
 þætum 7 cealþum.
 folðan to flope.
 fæfte gefetteft.
 forþæm hit unftille.
 æghwiden folbe.
 fide tofcpian.
 þac and hnerce.
 ne meahthe hit on hum felfum.
 foð ic geape þæt.
 æfre gertanðan.
 ac hit fio eorðe.
 hilt 7 fpefgeð eac.
 be fumum ðæle.
 þæt hio fiðþan mæg.
 for þæm fýpe feorþan.
 zelehþ lýtum.
 forþæm leaf 7 gæf.
 bneð geonð Bretene.
 blofeð 7 gnofeð.

Over this earth, and ground is
 nethermost.
 Yet is this wonderful, O Lord
 of Hosts,
 Which by thy thought thou
 workest, that distinctly
 Thou to Thy creatures settest
 mark and bound
 And dost not mingle them :
 the wet cold water
 Thou fixest it the fast earth for
 a floor;
 For that itself, unstill, and
 weak, and soft
 Alone would widely wander
 everywhere,
 Nor, well I wot it sooth, could
 ever stand.
 But the earth holds and swills
 it in some sort,
 That through such sipping it
 may afterward
 Moisten the æery-lift: then
 leaves and grass
 Yond o'er the breadth of Bri-
 tain blow and grow,
 Its praise of old. The cold
 earth bringeth fruits
 More marvellously forth, when
 it is thawed
 And wetted by the water :
 if not so,
 Then were it dried to dust, and
 driven away

elbum to aþe.
 Eorðe ſio cealbe.
 brengeð pærcma ſela.
 punþolcra.
 forþæm hio mið þæm pætepe.
 peorþað geþapeneb.
 gif þ næpe.
 þonne hio pæpe.
 forþrugob to ðurte.
 and tobrifen ſiðþan.
 riðe mið pinde.
 ſpa nu peorþað of.
 æxe gionb eorþan.
 eall toblapen.
 Ne meahcte on þæpe eorþan.
 aþuht libban.
 ne puhte þon ma.
 pætræþ brucan.
 oneapþian.
 ænige cþæfte.
 for cele anum.
 gif þu cýning engla.
 rið ſýne hþæt-hþugu.
 folban 7 lagu-ſþeam.
 ne mengeþe togeþeþe.
 and gemetgeþe.
 cele 7 hæto.
 cþæfte þine.
 þæt þ ſýp ne mæg.
 folban 7 mene-ſþeam.
 blate forþæpnan.
 þeah hit rið ba tþa ſie.
 pæfte geþegeþ.
 pæþer ealb geþeopc.
 ne þincð me þ punþup.
 puhte þe læſſe.
 þæt þiof eorðe mæg.
 and egor-ſþeam.
 ſpa cealb geþceaf.
 cþæfta nane.
 ealler aþpærþan.

Wide by the winds; as often
 ashes now
 Over the earth are blown: nor
 might on earth
 Aught live, nor any wight by
 any craft
 Brook the cold water, neither
 dwell therein,
 If Thou, O King of Angels,
 otherwhile
 Mingledst not soil and stream
 with fire together;
 And didst not craft-wise mete
 out cold and heat
 So that the fire may never
 fiercely burn
 Earth and the sea-stream,
 though fast linked with both,
 The Father'swork of old.
 Nor is, methinks,
 This wonder aught the less,
 that earth and sea
 Cold creatures both, can by no
 skill put out
 The fire that in them sticks,
 fix'd by the Lord.
 Such is the proper use of the
 salt seas
 Of earth and water and the
 welkin eke,
 And even of the upper skies
 above.
 There, is of right the primal
 place of fire;

þæt þ̅ him on innan f̅icað.
 f̅yner gefegeb.
 mið f̅ean c̅ræfte.
 þæt iſ azen c̅ræft.
 eazor-f̅reamer.
 þætner ȝ eorþan.
 and on polcnum eac.
 and efne ſpa fame.
 uppe ofer nobere.
 Donne iſ þær f̅yner.
 f̅rum-f̅tol on riht.
 earð ofer eallum.
 oðrum gerceaftum.
 gefepenlicum.
 geonð þ̅ne f̅iðan ȝrumb.
 þeah hit wið ealle¹ f̅ie.
 eft gemengeb.
 peoruld-gerceafta.
 þeah waldan ne mot.
 þæt hit ænige.
 eallunga forðo.
 buton þær leafe.
 þe uſ þ̅iſ liſ tiobe.
 þæt iſ ſe eca.
 and ſe ælmihtiga.
 Eorðe iſ hefigne.
 oðrum gerceaftum.
 þicre ȝepnuen.
 forþæm hio þ̅rage f̅tob.
 ealra gerceafta.
 under niſemæft.
 buton þæm nobere.
 þe þ̅aſ numan gerceaft.
 æghwylce bæge.
 utan ȝmhp̅yrf̅eð.
 and þeah þ̅ære eorþan.
 æfne ne oðrmed.
 ne h̅ne on nanne ne mot.
 neap þonne on oðre.
 f̅tope ȝertæppan.

Its birthright over all things
 else we see
 Throughout the varied deep,
 though mixt with all
 Things of this world,
 it cannot over one
 Rise to such height as to de-
 stroy it quite;
 But by His leave who shaped
 out life to us
 The Ever-living, and Almighty
 One.
 Earth is more heavy and more
 thickly pack'd
 Than other things; for that it
 long hath stood
 Of all the nethermost: saving
 the sky
 Which daily waſteth round
 this roomy world,
 Yet never whirleth it away,
 nor can
 Get nearer anywhere than
 everywhere,
 Striking it round-about, above,
 below,
 With even nearness whereso-
 e'er it be.
 Each creature that we speak of
 hath his place
 Own and asunder, yet is mixt
 with all.
 No one of them may be with-
 out the rest,

¹ Cott. ealla.

ȝƿiceð ýmbutan.
 ufane ȝ neopane.
 open neah ȝehƿæƿe.
 æȝhƿilc ȝercean.
 þe ƿe ýmb ȝƿæcað.
 hæfð hiȝ æȝenne.
 earb on ȝunþan.
 bið ƿeah ƿið þæm oðrum.
 eac ȝemenȝeð.
 Ne mæȝ hiȝa æȝ.
 butan oðrum bion.
 ƿeah hi unȝeotole.
 ȝomob earþen.
 ȝƿa nu eorðe ȝ ƿæter.
 earfoð tæcne.
 unȝƿæa ȝehƿæm.
 ȝunað on ȝýpe.
 ƿeah hi ȝint an.
 ȝeotole þæm ȝurum.
 Iȝ þ ȝýȝ ȝƿa ȝame.
 ƿæȝ on þæm ƿæȝe.
 anb on ȝanum eac.
 ȝalle ȝehæbeð.
 earfoð hape iȝ.
 hƿæppe þæȝ harað.
 ƿæbeȝ engla.
 ȝýȝ ȝebunben.
 efne to þon ƿæȝe.
 þeæt hit ȝolan ne mæȝ.
 eft æt hiȝ eðle.
 þæȝ þ oþer ȝýȝ.
 up oþer eall þiȝ.
 earb ƿæȝ ȝunað.
 ȝona hit ȝoplaetæð.
 þaȝ lænan ȝercean.
 mið cele oþercumen.
 ȝit hit on cýððe ȝeȝit.
 anb ƿeah ȝuhta ȝehƿilc.
 ȝilnað þibeȝ-ƿearb.
 þæȝ hiȝ mæȝðe bið.
 mæȝ ætȝæbbe.

Though dwelling all together
 mixedly:
 As now the earth and water
 dwell in fire,
 A thing to the unlearned hard
 to teach,
 But to the wise right clear:
 and in same sort
 Fire is fast fixt in water, and
 in stones
 Still hidden away and fixt,
 though hard to find.
 Yet thitherward the Father of
 angels hath
 So fastly bound up fire, that it
 may
 Never again get back to its
 own home
 Where over all this earth sure
 dwells the fire.
 Soon would it leave this lean
 world, overcome
 Of cold, if to its kith on high
 it went;
 Yet everything is yearning
 thitherward
 Where its own kindred hide
 the most together.
 Thou hast established, through
 Thy strong might,
 O glorious King of Hosts,
 right wondrously
 The earth so fast, that it on
 either half

Ðu ȝeſcopolabert.
 þuþ þa ſcponȝan meaht.
 Ȝenoba pulþon cýnȝ.
 yundoplice.
 eopþan ſpa pærte.
 þæt hio on ænȝe.
 healfre ne helbeð.
 ne mæȝ hio hiþer ne þiþer.
 riȝan þe ſpþor.
 þe hio rýmle býþe.
 Ðpæt hi þeah eopðliceſ.
 auht ne halbeð.
 iſ þeah eſn eðe.
 up and of þune.
 to feallanne.
 folþan þiſſe.
 þæm anlicort.
 þe on æȝe bið.
 ȝioleca on miðþan.
 ȝliþeð hȝæppne.
 æȝ ýmbutan.
 ſpa ſtent eall þeopulþ.
 ſtalle on tille.
 ſcpeamaſ ýmbutan.
 laȝu-þloþa ȝelac.
 lýfte ȝ tunȝla.
 and ſio ſcipe ſceall.
 ſcþipeð ýmbutan.
 þoȝopa ȝehþlice.
 býþe lange ſpa.
 Ðpæt þu þioþa Liþ.
 þpueſalþe on uſ.
 ſaple ȝeſettert.
 and hi ſiðþan eac.
 ſcýneſt and tihteſt.
 þuþ þa ſcponȝan meaht
 þæt hiþe þý læſſe.
 on þæm lýclan ne bið.
 anum ſingne.
 þe hiþe on eallum bið.
 þæm lichoman.

Heeleth not over, nor can
 stronger lean
 Hither or thither, than it ever
 did.
 Since nothing earthly holds it,
 to this globe
 'Twere easy up or down to fall
 aside,
 Likest to this, that in an egg
 the yolk
 Bides in the middle, though
 the egg glides round.
 So all the world still standeth
 on its stead.
 Among the streams, the meet-
 ing of the floods:
 The lift and stars and the clear
 shell of heaven
 Sail daily round it, as they
 long have done.
 Moreover, God of people, Thou
 hast set
 A threefold soul in us, and
 afterward
 Stirrest and quick'nest it with
 Thy strong might
 So that there bideth not the
 less thereof
 In a little finger than in all the
 body.
 Therefore a little before I
 clearly said
 That the soul is a threefold
 workmanship.

forþæm ic lýtle æp.
 geotole geðe.
 þæt io rapl pæpe.
 þnefals geſceapt.
 þegna gehwiler.
 forþæm uðritan.
 ealle geſgað.
 þæt te an gecýnð.
 ælcne ſaule.
 ýrſung pæpe.¹
 oþer pilnung.
 iſ io þriððe gecýnð.
 þæm tæm betene.
 io geſceadþirner.
 Niſ þ ſcandhc cſæft.
 forþæm lut nænig haſað.
 neat buton monnum.
 hæfð þa oþra tpa.
 unſum puhita.
 hæfð þa pilnunga.
 pel hwlc neten.
 anb þa ýrſunga.
 eac ſpa ſelfe.
 forþý men habbað.
 geonð miððan gearð.
 eorð-geſceapta.
 ealle² oþerþunxen.
 forþæm þe hi habbað.
 þær þe hi nabbað.
 þone ænne cſæft.
 þe þe æp nemdon.
 ðio geſceadþirner.
 ſceal on gehwelpcum.
 þæne pilnunga.
 palban ſemle.
 anb iſrunge.
 eac ſpa ſelfe.
 hio ſceal mið geþeahhte.
 þegner mote.
 mið andgite.

In every man :
 because the wise all say
 That ire is one whole part in
 every soul ;
 Another, lust ; another and the
 third
 Far better than these twain,
 wise-mindedness :
 This is no song-craft ; for only
 man
 Hath this, and not the cattle :
 the other two
 Things out of number have as
 well as we ;
 For ire and lust each beast
 hath of itself.
 Therefore have men, through-
 out this middle-sphere
 Surpassed Earth's creatures
 all ; for that they have
 What these have not, the one
 good craft we named.
 Wise - mindedness ip each
 should govern lust
 And ire, and its own self ; in
 every man
 With thought and understand-
 ing ruling him.
 This is the mightiest mainstay
 of man's soul,
 The one best mark to sunder
 it from beasts.
 Thou mighty King of peoples,
 glorious Lord,

¹ Cott. ýrſungene.² Cott. ealla.

caller paban.
 hio is þæt mæste mægen.
 monnes saule.
 and se selesta.
 runðor cneasta.
 Dæd þu þa saule.
 rigora paldenð.
 peoba þrym-cýning.
 þur georcepe.
 þæt hio hpeaprobe.
 on hipe selfe.
 hipe utan ymb.
 swa swa eal beð.
 mine swihte nobor.
 necene ymbryceð.
 doðora gehwile.
 Drihtnes meahtrum.
 þine midðan gearð.
 swa beð monnes saul.
 hpeole gelicort.
 hpeapreð ymbe hy selfe.
 oft smeagenðe.
 ymb þar eorðhcan.
 Drihtnes georceasta.
 ðagum 7 nihtum.
 hwilum hi selfe.
 recende smeað.
 hwilum eft smeað.
 ymb þone ecan Eob.
 sceppenð hipe.
 gecyðenðe sæpð.
 hpeole gelicort.
 hpeapreð ymb hi selfe.
 þonne hio ymb hipe gecyppenð.
 mid georceað smeað.
 hio bið upahæfen.
 ofer hi selfe.
 ac hio bið eallunga.
 an hipe selfe.
 þonne hio ymb hi selfe.
 recende smeað.

Didst fashion thus the soul,
 that it should turn
 Itself around itself, as in swift
 race
 Doth all the firmament, which
 quickly twirls
 Every day around this middle-
 sphere,
 By the Lord's might :
 so doth the soul of man
 Likest a wheel whirl round
 about itself,
 Oft-times keen searching out
 by day and night
 About these earthly creatures
 of the Lord :
 Somewhile herself she probes
 with prying eye :
 Somewhile again she asks about
 her God,
 The Ever One, her Maker ;
 going round
 Likest a wheel, whirling
 around herself.
 When she about her Maker
 heedful asks,
 She is upheaved above her
 lower self :
 She altogether in herself abides
 When, seeking round, she pries
 about herself :
 But furthest falls beneath her-
 self, when she
 With love and wonder search-
 eth out this earth

hio bið ƿiðe ƿop.
 hiƿe ſelƿe beneopan.
 ƿonne hio ƿær lænan.
 luƿað 7 ƿunðƿað.
 eoƿðlicu ƿinȝ.
 oſep ecne ƿæb.
 Ðƿæt ƿu ece Ġob.
 eapb ƿoȝeafe.
 ƿaulum on heoƿonum.
 ſeleſt ƿeoðlica.
 ȝinſæȝta ȝiƿa.
 Ġob ælmihtig.
 be ȝe eapnunga.
 anna ȝehƿelcne.
 ealle hi ȝcinað.
 ƿunh ƿa ȝcſan neaht.
 haðne on heoſenum.
 na hƿæƿne ƿeah.
 ealle eƿenbeoƿhte.
 Ðƿæt ƿe oft ȝeȝioð.
 haðnum nihtum.
 ƿæt te heoſon-ȝceoppa.
 ealle eƿenbeoƿhte.
 æſſe ne ȝcinað.
 Ðƿæt ƿu ece Ġob.
 eac ȝemengert.
 ƿa heoſoncunðan.
 hiƿen ƿið eoƿan.
 ƿaula ƿið lice.
 ȝiðpan ƿunað.
 ƿiȝ eoðlice.
 anb 7 ece ȝamob.
 ƿaul in ƿlæſce.
 Ðƿæt hi ȝimle to ƿe.
 hiona¹ ƿunðiað.
 ƿoȝpæm hi hiðen of ƿe.
 æƿop comon.
 ȝculon eft to ƿe.
 ȝceal ȝe lichama.
 laſt ƿearðigan.

With its lean lusts, above the
 lore for ever!
 Yea, more; Thou, Ever Good,
 to souls in heaven
 Givest an heritage, Almighty
 God,
 And worthiest lasting gifts, as
 each hath earned.
 They, through the moonlit
 night, shine calm in heaven,
 Yet are not all of even bright-
 ness there,
 So oft we see the stars of
 heaven by night,
 They shine not ever all of even
 brightness.
 Moreover, Ever Good, Thou
 minglest here
 Heavenly things with earthly,
 soul with flesh:
 Afterwards soul and flesh both
 live together,
 Earthly with heavenly:
 ever hence they strive
 Upward to Thee, because they
 came from Thee,
 And yet again they all shall go
 to Thee!
 This living body yet once more
 on earth
 Shall keep its ward, for-that it
 theretofore
 Wax'd in the world: they
~~dwelt~~ (this body and soul)

¹ Cott. hi on.

eft on eorþan.
 ropþæm he ær of hipe.
 peox on peorulbe.
 punebon æt romne.
 epen ꝥa lange.
 ꝥa him lypeþ þær.
 ꝥrom þæm ælmihtigan.
 þe hi æron ƒio.
 ƒeromnabe.
 þæt iƒ ƒoð cýning.
 ƒe þaƒ folban ƒerƒeop.
 and hi ƒeƒylbe þa.
 ƒƒiðe miƒlicum.
 mine ƒeƒƒæƒe.
 neata cýnnum.
 neƒƒenð uƒeƒ.
 he hi ƒiðþan aƒƒop.
 ƒæða moneƒum.
 ƒuða ƒ ƒýƒta.
 peorulbe ƒceatum.
 ƒorƒƒiƒ au ece Gob.
 upum mobum.
 þæt hi moten to þe.
 meƒoð alpuhta.
 þuƒh¹ þaƒ eaƒƒoƒu.
 up aƒƒigan.
 and of þiƒum býƒƒeƒum.
 bileƒiƒ ƒæðeƒ.
 þeoba ƒalðenð.
 to þe cuman.
 and þonne mið oƒeannum.
 eaƒum moten.
 moðeƒ uƒeƒ.
 þuƒh þinƒa mæƒna ƒƒeð.
 æƒelƒ ƒeƒƒion.
 eaƒlƒa ƒooba.
 þæt þu eaƒt ƒeƒƒa.
 ƒiƒe Dƒrihten Gob.
 ƒe þa eaƒan hal.
 uƒeƒ moðeƒ.

So long together as to them
 gave leave
 The Almighty, who had made
 them one before,
 That is in sooth the King!
 who made this world,
 And fill'd it mixedly with kinds
 of cattle,
 Our Saviour and near Helper,
 as I trow.
 Thence He with many seeds of
 woods and worts
 Stock'd it in all the corners of
 the world.
 Forgive now, Ever Good, and
 give to us
 That in our minds we may up-
 soar to thee,
 Maker of all things, through
 these troublous ways;
 And from amidst these busy
 things of life,
 O tender Father, Wielder of
 the world,
 Come unto Thee, and then
 through Thy good speed
 With the mind's eyes well
 opened we may see
 The welling spring of Good,
 that Good, Thyself,
 O Lord, the God of Glory!—
 Then make whole
 The eyes of our understand-
 ings, so that we,

¹ Cott. þuƒƒ.

þæt þe hi on þe ƿelfum.
 riðþan moten.
 aƿærtman.¹
 fæþen engla.
 tobrif þone piccan miſt.
 þe þƿaƷe nu.
 rið þa eagan foran.
 uſſer mober.
 hangobe hƿyle.
 hefiŷ 7 þýrtne.
 Onliht nu þa eagan.
 uſſer mober.
 mið þinum leohte.
 liſer ƿalbenð.
 forþæm þu eart rið bihtu.
 bilepiƿ fæþen.
 roſer leohter.
 and þu ſelfa eart.
 rið fæſte fæſt.
 fæþen ælmihtig.
 eallra roðfæſtra.
 Ðæt þu forðe geberst.
 þæt hi þe ſelfne.
 Ʒerion moten.
 Ðu eart eallra þinga.
 þeoba ƿalbenð.
 fruma 7 enbe.
 Ðæt þu fæþen engla.
 eall þing biſerſt.
 eþelice.
 buton Ʒerþince.
 Ðu eart ſelfa þeƷ.
 and laƿteop eac.
 liŷenðra Ʒehƿæſ.
 and rið plutiŷe ſtop.
 þe re þeƷ to liƷð.
 þe ealle to.
 á funðiað.²
 men of molðan.
 on þa mæpan Ʒerþeaſt.

¹ Cott. æƿærtman.

Father of angels, faſten them
 on Thee!
 Drive away this thick miſt,
 which long while now
 Hath hung before our mind's
 eyes, heavy and dark.
 Enlighten now theſe mind's
 eyes with Thy light,
 Maſter of life; for Thou, O
 tender Father,
 Art very brightness of true
 light Thyſelf;
 Thyſelf, Almighty Father, the
 ſure reſt
 Of all thy faſt and true ones;
 winningly
 Thou orderest it that they may
 ſee Thyſelf!
 Thou art of all things origin
 and end,
 O Lord of all men; Father of
 angels, Thou
 Eaſily beareſt all things with-
 out toil,
 Thou art Thyſelf the way, and
 leader too,
 Of every one that lives, and
 the pure place
 That the way leads to: all men,
 from this ſoil
 Throughout the breadth of
 being, yearn to Thee.

² Cott. aƿunðiað.

METRUM XXI.^u

Ʒel la monna beapn.
 Ʒeonð miððan Ʒearþ.
 Ʒriopra æghwīlc.
 Ʒundie to þæm.
 ecum Ʒobe.
 þe þe ýmb Ʒpnecað.
 and to þæm ƷeƷælþum.
 þe þe ƷecƷað ýmb.
 Se þe þonne nu Ʒie.
 neapƷe ƷeheƷteþ.
 mið þýrre mænan.
 miððan Ʒearþer.
 unnyttre luƷe.
 Ʒece him eft hƷæðe.
 Ʒulne Ʒriobom.
 þæt he Ʒorð cume.
 to þæm ƷeƷælþum.
 Ʒaula þæber.
 Ʒorþæm þ̅ Ʒi Ʒio ana¹ ƷeƷt.
 eallra ƷeƷƷinca.
 hýhtlicu hýð.
 heaum ceolum.
 moðer uƷer.
 meƷe Ʒmýlta Ʒic.
 þæt Ʒi Ʒio ana¹ hýð.
 þe æƷne bið.
 æfter þam ýpum.
 upa ƷeƷƷinca.
 ýrta ƷehƷelcne.
 ealniƷ Ʒmýlce.
 þæt Ʒi Ʒio Ʒrið-Ʒtop.
 and Ʒio ƷroƷor ana.¹
 eallra ýƷminƷa.
 æfter þýrƷum.
 Ʒeopulð-ƷeƷƷincum.
 þæt Ʒi ƷýnƷum Ʒtop.
 æfter þýrƷum ýƷmþum.

METRE XXI.

OF INWARD LIGHT.

Well,—O ye children of men
in mid-earth!

Every freeman should seek
till he find

That, which I spake of, good
endless in worth;

These, which I sing of, the
joys of the mind.

Let him who is narrow'd and
prison'd away

By love of this mid-earth
empty and vain,

Seek out for himself full free-
dom to-day,

That soul-feeding joys he
may quickly attain.

For, such of all toil is the only
one goal,

For sea-weary keels hythe-
haven from woes,

The great quiet dwelling that
harbours the soul,

Still calm in the storm, and
from strife a repose.

That is the peace-place, and
comfort alone

Of all that are harmed by
the troubles of life,

A place very pleasant and win-
some to own,

After this turmoil of sorrow
and strife.

^u Boet. lib. iii. metrum 10.—Huc omnes pariter venite capti, &c.

¹ Cott. an.

to azanne.
 Ac ic georne pæt.
 pæt te gýlben maðm.
 gýloffen rinc.
 rcan-reapo gumma nan.
 mibbengeapðer pela.
 mober eazan.
 æfre ne onlýhtað.
 auht ne gebetað.
 hiona rceapnerre.
 to þære rceapunga.
 roðna geræla.
 ac hi rpiþon zet.
 monna gehpelece.
 mober eazan.
 ablenðað on bpeoftum.
 þonne hi hi beophhtan gebon.
 ropþæm æghwile þing.
 þe on þis anbpeapðan.
 life licað.
 lænu rincbon.
 eopðlicu þing.
 á fleonbu.
 ac þ is punðoplic.
 plite anb beophhtner.
 þe puhta gehpæce.
 plite gebephteð.
 anb æfter þæm.
 eallum palbeð.
 Nele re palbenb.
 pæt ronpeopþan rcýlen.
 raula urre.
 ac he hi rælpa rle.
 leoman onlihtan.
 lifer palbenb.
 Lif þonne hælepa hwile.
 hlutrum eazum.
 mober riner mæg.
 æfre offion.
 hiofoner leohter.
 hlutpe beophhto.

But right-well I wot that no
 treasure of gold
 Nor borders of gem-stones,
 nor silvery store,
 Nor all of earth's wealth the
 mind's sight can unfold,
 Or better its sharpness true
 joys to explore :

But rather, make blind in the
 breast of each man
 The eyes of his mind than
 make ever more bright,
 For, sorry and fleeting as fast
 as they can
 Are all who in this flitting
 earth can delight.

Yet wondrous the beauty and
 brightness is seen
 Of that which hath bright-
 en'd and beautified all
 So long as on this middle-earth
 they have been,
 And afterward happily holds
 them in thrall.

For the Ruler He wills not the
 soul should be nought,
 Himself will enlighten it,
 Lord of life given !
 If any man then with the eyes
 of his thought
 May see the clear brightness
 of light from high heaven,

þonne wile he secgan.
 þæt þære runnan rie.
 beophhtnes þioſtſo.
 beopna gehwylcum.
 to metanne.
 wið þ̅ micle leoht.
 Godes ælmihtiges.
 þæt is garta gehwam.
 ece butan ende.
 eadegum færlum.

METRUM XXII.*

Se þe æfter rihte.
 mid gerece.
 wille inweardlice.
 æfter ſpýman.
 ſwa beoplice.
 þæt hit tobrýan ne mæg.
 monna ænig.
 ne amennan hupu.
 ænig eorðlic þincg.
 he æfter ſceal.
 ſecan on him ſelfum.
 þæt he ſume hwile.
 ýmbutan hine.
 æfor rohte.
 ſece þæt riðþan.
 on his ſepan innan.
 and ſoplæte an.
 ſwa he oſtoſt mæge.
 ælcne¹ ýmbhogan.
 þý him unnet ſe.
 and gemanige.
 ſwa he ſp̅oſt mæge.
 ealle to þæm anum.
 his ingeþonc.
 geſecge his mob.
 þæt hit mæg finðan.
 eall on him innan.

* Boet. lib. iii. metrum 11.—Quisquis profundâ mente vestigat verum, &c.

¹ Cott. ælcpe.

Then will he say that the blaze
 of the sun
 Is darkness itself to the glory
 so bright
 Which Great God Almighty
 shines out on each one
 Of souls of the happy for
 ever in light.

METRE XXII.

OF THE INNER MIND AND THE
 OUTER SIN.

The man that after right with
 care
 Will inwardly and deeply
 dive,
 So that no earthly thing may
 scare,
 Nor him from such good
 seeking drive,
 First in himself he shall find
 out
 That which beyond he some-
 while sought,
 Within his mind must search
 about,
 And leave behind each trou-
 blous thought;
 This at the soonest, as he may,
 Such care were harm to him
 and sin,
 Then let him haste and hie
 away
 To this alone, his mind
 within.

þæt hit oþroft nu.
 ýmbutan hit.
 ealneƷ receð.
 Ʒooba æghwýlc.
 he onƷit riðþan.
 ýfel Ʒ unnet.
 eal þ he hæfðe.
 on hiƷ incoƷan.
 æƷop lange.
 efne ƷƷa ƷƷeotole.
 ƷƷa he on þa Ʒunnan mæƷ.
 eazum anbƷearðum.
 onlocian.
 anb hi eac onƷit.
 hiƷ ingeþonc.
 leohtƷe Ʒ beƷhtƷe.
 þonne Ʒe leoma Ʒie.
 Ʒunnan on Ʒumepa.
 þonne ƷƷeƷler Ʒum.
 hæðoƷ heoƷon-tunƷol.
 hlutroft Ʒcineð.
 þoƷþæm þæƷ lichoman.
 leahtƷaƷ Ʒ heƷƷgneƷ.
 anb þa unþeapƷ.
 eallunƷa ne mazon.
 oƷ moðe aƷion.
 monna æneƷum.
 rihtƷiƷneƷƷe.
 ðeah nu Ʒinca hƷæm.
 þæƷ lichoman.
 leahtƷaƷ Ʒ heƷƷgneƷ.
 anb unþeapƷ.
 oƷt býƷigen.
 monna moð-ƷeƷan.
 mæƷt anb ƷƷiþoƷt.
 mið þæne ýƷlan.
 oƷoƷƷioƷolneƷƷe.¹
 mið ƷeðƷol-miƷƷe.
 ðƷeoƷiƷne ƷeƷan.
 ƷoƷtið moð ƷoƷan.

Say to his mind, that it may find

What ofttest now it seeks around

All in, and to itself assign'd
Every good that can be found:

He then will see that all he had
In his mind's chamber
thought and done,
Was evil long afore and bad,
Clearly as he can see the sun:

But his own mind he shall see there

Lighter and brighter than the ray

Of heaven's star, the gem of air,

The sun in clearest summer day.

For that the body's lusts and crimes,

And all its heaviness in kind,
Utterly may not any times

Wipe out right wisdom from man's mind:

Though now in every man such wrong,

Those lusts and crimes and fleshly weight,

Worry the mind both loud and strong,

And make it half forget its state.

¹ Cott. oƷoƷƷioƷolneƷƷe.

monna gehpelcer.
 þæt hit swa beophte ne mot.
 blican and¹ swinan.
 swa hit wolde gif.
 hit geþealb ahte.
 þeah bið sum corn.
 fæder gehealben.
 gýmle on þære raule.
 roðfæstnerre.
 þenben gaderung punað.
 gart on lice.
 þær fæder corn.
 bið sumle afeahc.
 mid afeunga.
 eac riðþan.
 mid goode lare.
 gif hit gironan sceal.
 Ðu mæg ænig man.
 andsware finban.
 þinga æniger.
 þegen mid gefceade.
 þeah hine þinca hwilc.
 rihtswiðe.
 æfter swigne.
 gif he ariht narað.
 on his mod-gesam.
 mýcler ne lýtler.
 rihtswiðer.
 ne gesadrcifer.
 nis þeah ænig man.
 þæt te ealles swa.
 þær gesadrcifer.
 swa befeafod se.
 þæt he andsware.
 ænige ne cunne.
 finban on fephe.
 gif he swignen bið.
 forþæm hit is riht spell.
 þæt us feahce gis.
 ealb uðra.

And though the mist of lies
 may shade
 Man's dreary thought that
 it be dull,
 And be no more so bright
 arrayed
 An if 'twere pure and pow-
 erful,
 Yet always is some seed-corn
 held
 Of sturdy truth within the
 soul,
 While flesh and ghost together
 weld,
 And make one fixt and ga-
 ther'd whole.
 This seed-corn waxes ever-
 more,
 By much asking quickened
 so,
 As well as by good wholesome
 lore,
 That it quickly learns to
 grow.
 How may a man right answer
 find
 To anything ask'd well and
 fit,
 Unless he keenly store his
 mind
 That it have much or little
 wit?
 Yet is there no man so be-
 reaved
 Of knowledge, that he can-
 not bring [ceived
 Some answer well to be re-
 If he be ask'd of anything.

¹ Cott. an.

upe Platon.
 he cƿæð þ̅ te æghƿilc.
 ungemýnðig.
 rihtƿirneſſe.
 hine hræðe ſceolde.
 eft Ʒeƿenban.
 into ſinum.
 mober Ʒemýnðe.
 he mæg riðpan.
 on hiſ pun-coſan.
 rihtƿirneſſe.
 ſintan on ſephte.
 færte Ʒehýðbe.
 mið Ʒebnæfneſſe.
 boƷona Ʒehƿilce.
 mober ſineſ.
 mæſt Ʒ ſƿiðoſt.
 and mið heſneſſe.
 hiſ lichoman.
 and mið þæm biſgum.
 þe on bneorſum ſcýpeð.
 mon on mobe.
 mæla Ʒehƿýlce.

METRUM XXIII.*

Sie þ̅ la on eorpan.
 ælceſ þinger.
 Ʒeſæliz mon.
 Ʒif he Ʒeſion mæƷe.
 þone hlutſeſtan.
 heoſon-toſhtan ſcƿeam.
 æpelne æpelm.
 ælceſ Ʒoðber.
 and of him ſeſum.
 þone ſƿeaptan miſt.
 mober þioſtro.
 mæg aƿeorpan.
 þe ſculon þeah Ʒita.
 mið Loðer ſýlſte.
 ealþum Ʒ leaſum.

* Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

Wherefore it is a ſpell of right
 Which our own Plato, long
 of old,
 That ancient wiſe and worthy
 wight,
 To all of us moſt truly told;

He ſaid, that each who wiſdom
 ſought,
 Forgetful, ſhould to memory
 turn,
 And in the coffer of his thought
 Right-wiſdom hidden would
 diſcern,

Through all the drift of trouble
 there,
 And all this body's heavy
 clay,
 And buſy toil, and daily care,
 Which ſtir the breasts of
 men alway.

METRE XXIII.

TRUE HAPPINESS.

Look! for on earth a happy
 man
 In everything is he,
 Who Heaven's ſhining river
 can
 Good's high-born well-
 ſpring ſee;
 And of himſelf may ſcatter
 back
 His mind's own miſt of ſwarthy
 black.
 By God's good help, we will as
 yet

þinne ingeþonc.
 betan biþpellum.
 þæt þu þe bet mæge.
 aþebian to noborum.
 rihte riȝe.
 on þone ecan earð.
 urra ȝaula.

METRUM XXIV.^y

Ic hæbbe fiðru.
 ȝuȝle ȝriȝþan.
 mið þæm ic fleoȝan mæg.
 ȝecr ȝnam eorþan.
 oȝer heane hroȝ.
 heofoȝer þiȝȝer.
 ac þær ic nu moȝte.
 moð ȝeȝeðþan.
 þinne ȝeȝð-locan.
 ȝeðrum minum.
 oðþæt þu meahȝe.
 þiȝne miððan ȝearð.
 ælc eorðlic þiȝ.
 eallunga ȝoȝion.
 Meahȝer oȝer noborum.
 ȝeȝeclice.
 ȝeðerum lacan.¹
 ȝeop up oȝer.
 polcnu ȝinðan.
 ȝliȝan ȝiðþan uȝan.
 oȝer ealle.
 Meahȝer eac ȝapan.
 oȝer þæm ȝiȝe.
 þe ȝela ȝeapa ȝop.
 lanȝe betȝeox.
 lȝȝe ȝ noðeȝe.
 ȝȝa him æt ȝȝiȝmðe.
 ȝæbeȝ ȝeȝioðe.
 Ðu meahȝer þe ȝiðþan.
 mið þæpe ȝunnan.

With spells of olden leaven
 Inform thy mind that thou
 mayst get

To read the way to heaven ;
 The right way to that happy
 shore [more.
 Our soul's own country ever-

METRE XXIV.

THE SOUL'S HERITAGE.

I have wings like a bird, and
 more swiftly can fly
 Far over this earth to the roof
 of the sky,
 And now must I feather thy
 fancies, O mind,
 To leave the mid-earth and its
 earthlings behind.

Stretch'd over the heavens,
 thou mayst with thy wings
 Sport in the clouds and look
 down on all things,
 Yea, far above fire, that lieth
 betwixt
 The air and the sky, as the
 Father hath mixt.

Thence with the sun to the
 stars thou shalt fly,
 Thereafter full quickly to float
 through the sky,

^y Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres mihi, &c.

¹ Cott. onlacan.

fapan betpeox.
 oppum tunglum.
 Meahste þe full pecen.
 on þæm nobere upan.
 riðþan peorþan.
 and þonne samtenzer.
 æt þæm æl-cealðan.
 anum rceorpan.
 ge yrmest is.
 eallra tungla.
 þone Saturnur.
 runð-buende hatað.
 under heofonum.
 he is ge cealða.
 eall is tungel.
 yfemeſt paðpað.
 ofer eallum upan.
 oppum rceorpan.
 Siðþan þu þone.
 þone upaharſt.
 forð ofer-farenne.
 þu meahst feorþan.
 þonne biſt þu riðþan.
 rona ofer uppan.
 nobere nýne ſpiſtum.
 gif þu niht færſt.
 þu¹ þone hehſtan heofon.
 behinðan lætſt.
 Donne meahst þu riðpa.
 rofer leohteſ.
 habban þinne ðæl.
 þonan an cýning.
 nume picrað.
 ofer nobepum up.
 and under ſpa rame.
 eallra geſceapra.
 peopulde palbeð.
 Ðæt is riſ cýning.
 þæt is ge þe palbeð.
 gionð per-þioða.

To the lonely cold planet,
 which sea-dwellers call
 Saturn, in heaven the highest
 of all.

He is the icy cold star in the
 highest
 That wanders the furthest, and
 yet as thou fliest
 Higher, and further, and up
 shalt thou rise,
 Yea, to the top of the swift
 rushing skies!

If thou goest rightly, e'en
 these shalt thou leave :
 And then of the true light thy
 share shalt receive,
 Where up over heaven, the
 Only King reigns,
 And under it all the world's
 being sustains.

This is the Wise King, this is
 He who is found
 To rule o'er the kings of all
 peoples around ;
 With his bridle hath bitted
 the heaven and earth,
 And guides the swift wain by
 His might driven forth.

He is the One Judge un-
 swervingly right,
 Unchanging in power, and un-
 sullied in light ;

• ¹ Cott. be.

ealpa oþra.
 eorþan cýninga.
 ƿe mið hiƿ bƿible.
 ýmbe bæteð hæƿð.
 ýmbhƿýrft ealne.
 eorþan 7 heofoner.
 Ðe hiƿ Ʒeƿalð-leþeƿ.
 ƿel ƷemetƷað.
 Ʒe Ʒtopeð á.
 ƿurh ƿa ƷƿonƷan meahƿ.
 ƿæm hƿæbƿæne.
 heofoner and eorþan.
 Ʒe an ðema iƿ.
 ƷeƷtæðƿiƷ.
 unanƿenðenlic.
 ƿlitƷ 7 mæƿe.
 LiƷ þu ƿýrft on.
 ƿeƷe ƿihtum.
 up to þæm earðe.
 þæt iƿ æƿele Ʒtoƿ.
 þeah þu hi nu Ʒeta.
 ƿonƷiten hæbbe.
 ƷiƷ þu æƿƿe.
 eft þæƿ an cýmeƷt.
 þonne ƿilt þu ƿecƷan.
 and ƿona cƿeƿan.
 þiƿ iƿ eallunƷa.
 min aƷen cýð.
 earð and eƿel.
 ic ƿæƷ æƿ hionan.
 cumen 7 acenneb.
 ƿurh þiƷte cƿæƷƷan meahƿ.
 nýlle ic æƿƿe hionan.
 ut ƿitan.
 ac ic Ʒýmle heƿ.
 ƷoƷte ƿille.
 mið ƿæbeƿ ƿillan.
 ƿæƷte Ʒtonðan.
 LiƷ þe þonne æƿƿe.
 eft Ʒeƿeoppeð.
 þæt þu ƿilt oððe moƷt.

When to His dwelling-place
 back thou dost roam,
 However forgotten, it still is
 thy home.

If ever again thou shalt thither-
 ward go,
 Soon wilt thou say, and be sure
 it is so,
 "This is mine own country in
 every way,
 The earth of my birth, and my
 heirdom for aye:

"Hence was I born, and came
 forth in my time,
 Through the might of my
 Maker, the Artist sublime,
 Nor will I go out evermore but
 stand fast,
 At the will of my Father, come
 hither at last."

And if it should aye be again
 that thou wilt
 Come back to the world in its
 darkness and guilt,
 Thou shalt easily see of these
 kings and these proud
 Who worst have down-trodden
 this woe-ridden crowd,

peopolbe þioſtþio.
 eft ſanðian.
 þu meahc eaðe geſion.
 unrihtſiſe.
 eorþan cýningaſ.
 and þa oſermodan.
 oþne ſican.
 þe þiſ ſerize folc.
 ſýnſt tuciað.
 þæt he ſýmle bioð.
 ſiðe earþme.
 unmehtize.
 ælceſ þinger.
 emne þa ilcan.
 þe þiſ earþme folc.
 ſume hpile nu.
 ſiþoſt onðræbeð.

METRUM XXV.*

Gehep nu an ſpell.
 be þæm oſermodum.
 unrihtſiſum.
 eorþan cýningum.
 þa hep nu manegum.
 and miſlicum.
 æðum þiſe-beoþtum.
 punðnum ſcmað.
 on heah-ſetlum.
 hpoſe zetenge.
 goldbe gezepeðe.
 and zimcýnnum.
 utan ýmbe ſtanðne.
 mið unſime.
 þegna 7 eopla.
 þa bioð gehýnſte.
 mið hepe-geatpum.
 hulbe toþhtum.
 ſpeoþum 7 ſetelum.
 ſiðe gezlenbe.

That they too are wretched
 and woſully poor,
 Unmighty to do anything any
 more,
 Theſe, ay even theſe, beneath
 whoſe dread yoke
 Now ſomewhile are trembling
 theſe woe-ridden folk.

METRE XXV.

OF EVIL KINGS.

Hear now a ſpell of the proud
 overbearing
 Kings of the earth, when
 unrighteous in mind:
 Wondrously bright though the
 robes they are wearing,
 High though the ſeats where
 their pomp is enshrined.
 Gold-clad and gemm'd, and with
 hundreds round ſtanding,
 Thanes and great earls with
 their chain and their
 ſword,
 All of them chieftains in battle
 commanding,
 Each in his rank doing ſuit
 to his lord:

* Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.

and þegnað.
 þrýmme mýcle.
 ælc oppum.
 and hī ealle him.
 þonan mið þý¹ þrýmme.
 þreatiað gehwíðer.
 ýmb-ƿittenba.
 oppa þeoba.
 and ge hlaforð ne ƿerfð.
 þe þæm hepe ƿalbeð.
 ƿreonte ne ƿeonda.
 ƿeone ne æhtum.
 ac he ƿerfz-mob.
 ƿæft on gehwílcne.
 ƿeðe hunbe.
 ƿuhta zelicoft.
 Bið to upahæfen.
 inne on mobe.
 ƿop þæm anƿalbe.
 þe him anpa gehwílc.
 hīf tīp-ƿina.
 to fultemað.
 Līf mon þonne ƿolbe.
 him aƿinban of.
 þæf cýne-geƿelan.
 clapa gehwílcne.
 and him þonne oftion.
 þapa þegnaunga.
 and þæf anƿalber.
 þe he hep hæfþe.
 þonne meaht þu gefon.
 þæt he bið ƿiðe zelc.
 ƿumum þapa ƿumena.
 þe him gefonnoft nu.
 mið þegnungum.
 þringað ýmbe utan.
 ƿif he ƿýrfa ne bið.
 ne ƿene ic hīf na betepan.
 Līf him þonne æfpe.
 unmenblinga.
 þearf geþeþeþe.

While in such splendour each
 rules like a savage,
 Everywhere threatening the
 people with strife,
 So, this lord heeds not, but
 leaves them to ravage
 Friends for their riches, and
 foes for their life!

Ay, and himself, like a hound
 that is madden'd,
 Flies at and tears his poor
 people for sport,
 In his fierce mind too loftily
 gladden'd
 With the proud power his
 chieftains support.

But, from his robes if a man
 should unwind him,
 Stripp'd of such coverings
 kingly and gay,
 Drive all his following thanes
 from behind him,
 And let his glory be taken
 away;

Then should ye see that he
 likens most truly
 Any of those who so slavishly
 throng
 Round him with homage de-
 murely and duly,
 Neither more right than the
 rest, nor more wrong.

¹ Cott. þa.

pæc him purðe optogen.
 þrýmmeſ 7 pæba.
 and þegnunga.
 and þær anſalþeſ.
 þe þe ýmbe ſpnecað.
 3iſ him æniſ þara.
 oſhenbe þýrð.
 ic pæt þ̅ him þinceð.
 pæt he þonne rie.
 becnopen on cancepn.
 oððe coðlice.
 pacentan 3eþeapeð.
 Ic 3eſeccan mæſ.
 pæt of unſemete.
 ælceſ þinger.
 wiſte 7 pæba.
 pin-3eþrinceſ.
 and of ſpet-metann
 ſpiþort peaxað.
 þære pænneſſe.
 poð-þnaſ micel.
 ſio ſpiðe 3eþreapeð.
 3eſan inſehýgð.
 monna 3ehpelceſ.
 þonan mæſt cýmeð.
 ýpla oſepmeta.
 unnetta ſaca.
 Ðonne hi 3ebolgene¹ þeonþað.
 him þýrð on bneortum inne.
 beſpunſen ſeſa on hpeþne.
 mið þæm ſpiþan þelme.
 hæc-heortneſſe.
 and hpeðe ſiðþan.
 unpoſneſſe.
 eac 3eþeapeð.
 heapðe 3ehæfteð.
 Ðim ſiðþan onſinð.
 ſum tohopa.
 ſpiðe leoſan.
 þær 3eþrinneſ pæſce.
 þilnað þ̅ ipne.

If then to him it ſhould chance
 in an hour,
 All his bright robes from his
 back be offſtripped,
 All that we ſpeak of, his pomp
 and his power,
 Glories unravell'd and gar-
 ments unripp'd,—

If theſe were shredded away,
 I am thinking,
 That it would ſeem to him
 ſurely as though
 He to a priſon had crept, and
 was linking
 All that he had to the fetters
 of woe.

Rightly I reckon that measure-
 leſs pleaſure,
 Eating and drinking, and
 ſweetmeats and clothes,
 Breed the mad waxing of luſt
 by bad leiſure,
 Wrecking the mind where
 ſuch wickedneſs grows :

Thence cometh evil, and proud
 overbearing ;
 Quarrels and troubles ariſe
 from ſuch ſin,
 When in the breaſt hot-heart-
 neſs is tearing
 With its fierce laſhes the
 ſoul that's within.

¹ Cott. gebogene.

anef and oþþer.
 him ꝥ eall gehæt.
 his peceleſt.
 rihter ne ſcipeð.
 Ic þe jæbe ær.
 on þiſſe ſelfan bec.
 þæt ſumer ȝoobes.
 ſiðra ȝerceafta.
 anleppa ælc.
 á pilnobe.
 for his azenum.
 ealb-ȝecýnbe
 unrihtſire.
 eorþan cýningas.
 ne magon æfre þurhtion.
 ariht ȝoobes.
 for þæm ýfle.
 þe ic þe ær jæbe.
 Niſ ꝥ nan punþor.
 forþæm hi pillað hi.
 þæm unþearum.
 þe ic þe ær nembe.
 anpa ȝehpelcum.
 á underþeoban.
 Sceal þonne nebe.
 neapre ȝebuzan.
 to þara hlaforða.
 hæfte bome.
 þe he hine eallunga.
 ær underþriobbe.
 þæt iſ þýſſe ȝet.
 þæt he þinnan nýle.
 rið þæm anpalbe.
 æniȝe ſtunbe.
 þær he polbe á.
 þinnan onȝinnan.
 and þonne on þæm ȝepinne.
 þurhþunian forð.
 þonne næfþe he.
 nane ſcýlbe.
 þeah he ofeþpunnen.
 þeorþan ſceolbe.

Afterward, sorrow imprisons
 and chains him ;
 Then does he hope, but his
 hope is a lie :
 Then again, wrath against some-
 body pains him,
 Till he has recklessly doom'd
 him to die.

In this same book before I was
 speaking,
 Everything living is wishing
 some good,
 But the bad kings of the earth,
 who are wreaking
 Nothing but ill, as is fitting
 they should.

That is no wonder, for slaves
 very willing
 Are they to sins,—as I told
 thee before,—
 And to those lords whose
 chains they are filling,
 Straitly and strictly must
 bend evermore :

This is yet worse, they will not
 be winning
 Standing-room even against
 such ill might ;
 Still, if they will, they struggle
 unsinuing,
 Though they should seem
 overthrown in the fight.

METRUM XXVI.*

Ic þe mæg eaðe.
 ealþum 7 leaþum.
 ƿellum anþƿeccan.
 ƿƿæce geþicne.¹
 eƿne þiſſe ilcan.
 þe ƿit ýmbƿƿecað.
 Ðit geſælbe ƿio.
 on ƿume tide.
 þæt Aulixef.
 unþen-hæfþe.
 þæm Larene.
 cýne-ƿicu tƿa.
 Ðe ƿæſ Ðnacra.
 ƿioþa alþop.
 anð Retie.
 ƿiceſ hiþþe.
 ƿæſ hiſ ƿnea-þrihtneſ.
 ƿolc-cuð nama.
 Agamemnon.
 ge eallre ƿeolþ.
 Lƿeca ƿiceſ.
 Luð ƿæſ ƿiðe.
 þæt on þa tide.
 Tƿioia ƿepin.
 ƿeaƿð unþen ƿolcnum.
 ƿop ƿizeſ-heaƿð.
 Lƿeca þrihten.
 camp-ſteþ ƿecan.
 Aulixef mið.
 an hunð ƿcƿa.
 læððe ofen laƿu-ſcƿeam.
 ƿæt longe þæƿ.
 týn ƿunteſ² full.
 Ða³ ƿio tið ƿelomp.
 þæt hi þ ƿice.
 ƿeƿæht hæfþon.
 biope ƿecepte.

METRE XXVI.

OF CIRCE AND HER COMPANY.

From old and leasing spells
 right easily
 Can I to thee tell out a tale
 like that
 Whereof we lately spake.—It
 chanced of yore
 That, on a time, Ulysses held
 two kingdoms
 Under his Cæsar: he was
 prince of Thrace,
 And ruled Neritia as its shep-
 herd king.
 His head-lord's folk-known
 name was Agamemnon,
 Who wielded all the greatness
 of the Greeks.
 At that time did betide the
 Trojan war,
 Under the clouds well known:
 the warrior chief,
 Lord of the Greeks, went forth
 to seek the battle.
 Ulysses with him led an hun-
 dred ships
 Over the sea, and sat ten win-
 ters there.
 When the time happen'd that
 this Grecian lord
 With his brave peers had over-
 thrown that kingdom,

* Boet. lib. iv. metrum 8.—Vela Neritii ducis, &c.

¹ Cott. geþice.

² Cott. ƿinē.

³ Cott. þe.

drihten Epeca.
 Troia buph.¹
 tilum geripum.
 þa þa² Aulixer.
 leafe hæfde.
 Ðnacra cýning.³
 þæt he þonan morfe.
 he let him behindan.
 hýrnðe ciolar.
 nizon 7 hund nizoniz.
 nænize⁴ þonan.
 mepe-hengerfa.
 ma þonne ænne.
 renebe on fifel rream.
 famiz-borþon.
 þrieþeþne ceol.
 þæt bið þ mæfte.
 Epecirpa rirpa.
 þa pearð cealb peþen.
 rreapc-rropma zelac.
 rtunebe rio brune.
 ýð rið ofne.
 ut reon aþraf.
 on penbel-ræ.
 rizenþra rcola.
 up on þ igranð.
 þær Apolliner.
 bohton punode.
 bæz-rumer popn.
 þær re Apollinur.
 æpeleþ cýnneþ.
 Iober eafopa.
 re þær rio cýning.
 re licette.
 litlum 7 miclum.
 gumena zehpýlcum.
 þæt he Loð⁵ þæne.
 heht 7 halgort.
 Ðpa re hlaforð þa.

The dear-bought burgh of
 Troy,—Ulysses then,
 The King of Thracia, when his
 lord gave leave
 That he might hie him thence,
 he left behind
 Of all his horn'd sea-keels
 ninety and nine.
 Thence, none of those sea-
 horses, saving one,
 Travell'd with foamy sides the
 fearful sea;
 Save one, a keel with three-
 fold banks of oars,
 Greatest of Grecian ships.
 Then was cold weather,
 A gathering of stark storms;
 against each other
 Stunn'd the brown billows,
 and out-drove afar
 On the mid-winding sea the
 shoal of warriors,
 Up to that island, where, un-
 numbered days,
 The daughter of Apollo went
 to dwell.
 This same Apollo was of high-
 born kin,
 Offspring of Jove, who was a
 king of yore,
 He schemed so, as to seem to
 every one,
 Little and great, that he must
 be a God,

¹ Cott. bupg.² Cott. þu.³ Cott. cining.⁴ Cott. nænigne.⁵ Cott. goob.

þæt ðýrre folc.
 on geþpolan læbbe.
 oðþæt him gelyfþe.
 leoba unrim.
 forþæm he þær mid rihte.
 riceg hipe.
 hioþa cýne-cýnner.
 Luð is riþe.
 þæt on þa tide.
 þeoba æghwile hæfbon.
 heopa hlaforð.
 for þone hehrtan Eob.
 and weorþobon.
 swa swa wuldres cýning.
 gif he to þæm rice þær.
 on rihte bopen.
 þær þær Iober fæder.
 Eob eac swa he.
 Saturnus þone.
 runb-buende.
 heton hælepa bearn.
 hæfbon þa mægþa.
 ælcne sæter oþrum.
 for ecne Eob.
 Sceolbe eac wean.
 Apolliner.
 dohton ðion-bopen.
 ðýrre folces.
 gum-wince gýben.
 cuðe galþa fela.
 ðriþan ðriþcweftas.
 hio geþpolan fylgbe.
 manna swiþort.
 manegþa rioba.
 Eýniger dohton.
 riowince wean.
 haten for hearnum.
 Dio weorðe.
 on þæm iglonbe.
 þe Aulixer.
 cýning Eþracia.

Highest and Holiest! So the
 silly folk.
 This lord did lead through lying
 ways, until
 An untold flock of men be-
 lieved in him:
 For that he was with right the
 kingdom's chief,
 And of their kingly kin. Well
 is it known
 That in those times each people
 held its lord
 As for the God most high, and
 worshipp'd him
 For King of Glory,—if with
 right of rule
 He to the kingdom of his rule
 was born.
 The father of this Jove was
 also God,
 Even as he: him the sea-dwell-
 ers call
 Saturn: the sons of men
 counted these kin
 One after other, as the Ever
 Good!
 Thus also would Apollo's high-
 born daughter
 Be held a Goddess by the
 senseless folk,
 Known for her Druid-craft,
 and witcheries.
 Most of all other men she fol-
 lowed lies.
 And this king's daughter, Circe
 was she hight,

com ane to.
 ceole lipan.
 Luð pær jona.
 eallre þære mænige.
 þe hipe mið punobe.
 æpelinger rið.
 Ðio mið ungemete.
 liſtum lufode.
 lið-monna ſpea.
 and he eac ſpa ſame.
 ealle mægne.
 efne ſpa ſpiðe.
 hi on ſeþan lufode.
 þæt he to hiſ eanðe.
 ænige nýrte.
 mober mýnlan.
 oſer mægð giunge.
 ac he mið þæm piſe.
 punobe riðþan.
 oðþæt him ne meahte.
 monna æniſ.
 þegna¹ ſinpa.
 þær mið peþan.
 ac hi ſor þæm ýmþum.
 eanðer lýrte.
 mýnton ſoplaetan.
 leoſne hlaſorð.
 Ða ongunnon peþcan.
 peþ-peoða ſpell.
 ſædon þ̅ hio ſceolbe.
 mið hipe ſeinlace.
 beopnar ſopþneþan.
 and mið balo-cpæptum.
 ſpaþum peopþan.
 on pilðra lic.
 cýningeþ þegnaſ.
 cýrpan riðþan.
 and mið pacentan eac.
 þæpan mænigne.
 Ðume hi to pulfum purðon.

¹ Cott. þegna.

Circe for Church, as having
 many with her.
 She ruled this isle, whereto the
 Thracian king
 Ulysses, with one ship, hap-
 pened to sail.
 Soon was it known, to all the
 many there
 That dwelt with her, the
 coming of the prince;
 She without measure loved this
 sailor-chief,
 And he alike with all his soul
 loved her,
 So that he knew not any love
 more deep
 Even of home, than as he loved
 this maiden;
 But lived with her for wife long
 afterward;
 Until not one of all his thanes
 would stay,
 But, full of anguish for their
 country's love,
 They meant to leave behind
 their well-loved lord.
 Then on the men she 'gan to
 work her spells;
 They said, she should by those
 her sorceries
 Make the men prone like
 beasts: and savagely
 Into the bodies of wild beasts
 she warp'd

ne meah-ton þonne poþþ poþþ-
þringan.

ac hio þrag-mælum.

þio-ton ongunnon.

ðame þæron eaporaþ.

á grýmetebon.

þonne hi rapet hþæt.

þioþian þeolbon.

ða þe leon þæron.

ongunnon laðlice.

þapenga þýna.

þonne hi þeolbon.

clþþian þon conþþe.

Enihtar þupþon.

ealþe ge giunþe.

ealle þonþþeþþe.

to þumum ðioþe.

þpelcum he æþon.

on hiþ liþ-ðagum.

þelicoþt þæþ.

butan þam cýnþe.

þe þio cþen luþþe.

Nolþe þapa cþþa.

æniþ onþitan.

menniþeþ metet.

ac hi ma luþebon.

ðioþa ðþohtað.

þþa hit geþeþe ne þæþ.

Næþþon hi maþe.

monnum þeliceþ.

eopþ-buenþum.

þonne inþeþon.

þæþþe anþa þehþýlc.

hiþ agen mob.

þæt þæþ þeah þþiþe.

þonþum gebunþen.

þon þæm eapþþum.

þe him onþætton.

þþæt þa ðýþeþan men.

þe þýþum ðþýcþæþtum.

long þelýþþon.

By baleful craft the followers
of the king.

Then did she tie them up, and
bind with chains.

Some were as wolves; and
might not then bring forth

A word of speech; but now
and then would howl.

Some were as boars; and
grunted ever and aye,

When they should sigh a whit
for sorest grief.

They that were lions, loathly
would begin

To roar with rage when they
should call their comrades,

The knights, both old and
young, into some beast

Wcre changed as each afore-
time was most like

In his life's day: but only not
the king,

Whom the queen loved: the
others, none would bite

The meat of men, but loved
the haunt of beasts,

As was ill fitting;

they to men, earth-dwellers
Had no more likeness left than

their own thought.

Each still had his own mind,
though straitly bound

With sorrow for the toils that
him beset.

For e'en the foolish men who
long believed

leaſum ſpellum.
 piſſon hſæpne.
 þæt ꝥ Ʒepit ne mæg.
 moð onpenðan.
 monna ænƷ.
 mið ðrýcſæftum.
 þeah hio Ʒebon meahƿe.
 þæt þa lichoman.
 lange þſage.
 onpenð purðon.
 Iſ ꝥ purðoplic.
 mæƷen cſæft micel.
 moba Ʒehpilfeſ.
 ofeſ lichoman.
 lænne Ʒ Ʒænne.
 ſpýlcum Ʒ ſpýlcum.
 þu meahƿ ſpeotole onƷitan.
 þæt þæſ lichoman.
 liſtaſ Ʒ cſæftaſ.
 of þæm mode cumað.
 monna Ʒehpýlcum.
 ænleppa ælc.
 Ðu meahƿ eaðe onƷitan.
 þæt te ma ðepeð.
 monna Ʒehpýlcum.¹
 moðeſ unþeaſ.
 þonne metcſpýmneſ.
 læneſ lichoman.
 Ne þeaſſ leoba nan.
 þenan þæne pýpðe.
 þæt ꝥ þeſiƷe þæſc.
 þæt moð.
 monna ænƷeſ.
 eaſlunga to him.
 æſſe mæg onpenðan.
 ac þa unþeaſaſ.
 ælceſ moðeſ.
 and ꝥ inƷeþonc.
 ælceſ monneſ.
 þone lichoman liƿ.
 þiðeſ hiƿ þile.

Through leaſing ſpells in all
 this Druid craft,
 Knew natheleſſ that no man
 might change the wit,
 Or mind, by ſuch bad craft:
 though they might make
 That for long while the bodies
 ſhould be changed.
 Wonderful is that great and
 mighty art
 Of every mind above the mean
 dull body.
 By ſuch and ſuch things thou
 mayſt clearly know
 That from the mind come one
 by one to each
 And every man his body's luſts
 and powers.
 Eaſily mayſt thou ſee that
 every man
 Is by his wickedneſſ of mind
 more harm'd
 Than by the weakneſſ of his
 failing body.
 Nor need a man ween ever
 ſuch weird-chance,
 As that the wearisome and
 wicked fleſh
 Could change to it the mind of
 any man,
 But the bad luſts of each mind,
 and the thought
 Of each man, lead his body
 where they will.

¹ Cott. Ʒehpelcum.

METRUM XXVII.^b

Dpý ge æfre fcylen.
 unriht-froungum.
 eopen mob ðrepan.
 fpa fpa mepe flober.
 ýpa hþeafað.
 if-calbe fæ.
 pecggað for pinbe.
 Dpý oðrite ge.
 fýnbe eoppe.
 þæt hio zepealb nafað.
 Dpý ge þær ðeapef.
 þe eop Drihten gerceop.
 gebiban ne mazon.
 bitref gecýnber.
 nu he eop ælce bæz.
 onet topearb.
 Ne mazon ge gerion.
 þæt he fýmle fpýneð.
 æfter æghþelcum.
 eorþan tudpe.
 ðiorum 7 fuzlum.
 ðeað eac fpa fame.
 æfter mon-cýnne.
 geonb þýne miðban gearb.
 egerlic hunta.
 abit on paðe.
 nýle he æniz fpæð.
 æfre folætæn.
 æp he gehæbe.
 þæt he hpile æp.
 æfter fpýnebe.
 If þ eapmlic þing.
 þæt hif gebiban ne mazon.
 buþz-fittende.
 ungerælige men.
 hine æp pillað.
 foran forciotan.

METRE XXVII.

OF TOLERANCE.

Why ever your mind will ye
 trouble with hate,
 As the icy-cold sea when it
 rears
 Its billows waked-up by
 the wind?
 Why make such an outcry
 against your weird fate,
 That she cannot keep you
 from fears,
 Nor save you from sor-
 rows assign'd?
 Why cannot ye now the due
 bitterness bide
 Of death, as the Lord hath
 decreed,
 That hurries to-you-ward
 each day?
 Now can ye not see him still
 tracking beside
 Each thing that is born of
 earth's breed,
 The birds and the beasts,
 as ye may?
 Death also for man in like
 manner tracks out
 Dread hunter! this middle-
 earth through, [more;
 And bites as he runs ever-
 He will not forsake, when he
 searches about, [too,
 His prey, till he catches it
 And finds what he sought
 for before.

^b Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

gpa gpa fuzla cȳn.
 oððe pilbu ðior.
 þa pinnað betpuh.
 æghpȳlc polbe.
 open acpellan.
 Ac þæt iſ unpiht.
 æghpelcum men.
 þæt he openne.
 inpiht-þoncum.
 fioze on fæpðe.
 gpa gpa fuzl oððe ðior.
 Ac þæt pæpe pihtort.
 þæt te pinca gehpȳlc.
 oppum gulbe.
 eblean on piht.
 peopc be zepeophctum.
 peopulb-buendum.
 þinga gehpilceſ.
 þæt iſ þ he luſige.
 zodbpa gehpilcne.
 gpa he zeornort mæge.
 milþrige yplum.
 gpa pe [æp] gpaæcon.
 De ſceal þone monnan.
 moðe luſian.
 and hiſ unþeapap.
 ealle hatian.
 and ofſniþan.
 gpa he gpiþort mæge.

A sad thing it is, if we cannot
 await
 His bidding, poor burghers
 of earth,
 But wilfully strive with
 him still;
 Like birds or wild beasts, when
 they haste in their hate
 To rage with each other in
 wrath,
 And wrestle to quell and
 to kill.

But he that would hate in the
 deep of his heart
 Another, unrighteous is he,
 And worse than a bird or
 a beast;
 But best is the man who would
 freely impart
 To a brother, whoever he be,
 Full worth for his work
 at the least:

That is, he should love all the
 good at his best,
 And tenderly think of the
 bad, [fore;
 As we have spoken be-
 The man he should love with
 his soul—for the rest
 His sins he should hate, and
 be glad [more.
 To see them cut off ever-

METRUM XXVIII.°

Ðpa iſ on eorþan nu.
 unlærðpa.
 þe ne punþrige.
 polcna fæpeldþeſ.

METRE XXVIII.

OF HEAVENLY WONDERS.

Who now is so unlearned
 among people of the world,

° Boet. lib. iv. metrum 5.—Si quis arcturi sidera nescit, &c.

pœþer spæto.
 pýne tunglo.
 hu hý sælce bæge.
 utan ýmbhpepfeð.
 eallne miððan gearð.
 Ðpa is mon-cýnnef.
 þæt ne runðpne ýmb.
 þar flitegan tungl.
 hu hý rume habbað.
 spide micle.
 rcýrtan ýmbhepæpft.
 rume rcipað leng.
 utan ýmb eall þis.
 an þara tungla.
 populð-men hacað.
 pænef þisla.
 þa habbað rcýrtan.
 rcipe anb pænelð.¹
 ýmbhepæft lærtan.
 þonne oþru tungl.
 forþæm hi þæpe eaxe.
 utan ýmbhepfeð.
 þone norð-enbe.
 nean ýmbceppfeð.
 on þæpe ilcan.
 eaxe hpepfeð.
 eall puma nobor.
 pecene rcipeð.
 ruð-healð spifeð.
 spist untioþig.
 Ðpa is on populðe.²
 þæt ne pafige.
 buton þa ane.
 þe hit ær þisron.
 þæt mænig³ tungul.
 mapan ýmbhpýft.
 hacað on heofonum
 rume hpile eft.
 lærre gelþað.
 þa þe lacað ýmb eaxe enbe.

¹ Cott. pæpelt.² Cott. pæpultæ.³ Cott. þæt te mænig.

As not to wonder at the clouds
 upon the skies unfurl'd,
 The swiftly rolling heavens and
 the racing of the stars,
 How day by day they run
 around this mid-earth in
 their cars?

Who then of men doth wonder
 not these glittering stars to
 see,
 How some of them round
 wafted in shorter circles be,
 And some are wanderers away
 and far beyond them all,
 And one there is which worldly
 men the Wain with shafts
 do call.

These travel shorter than the
 rest, with less of sweep and
 swerve
 They turn about the axle, and
 near the north end curve,
 On that same axle quickly
 round turns all the roomy
 sky,
 And swiftly bending to the
 south untiring doth it fly.

Then who is there in all the
 world that is not well
 amazed,
 Save those alone who knew
 before the stars on which
 they gazed,

oððe micle mape.
 ȝeƿeƿað þa hīe mib oƿe.
 ymbe þeaple þƿæȝeð.
 þaƿa iȝ ȝehaten.
 ðaƿunnuȝ ſum.
 ȝe hæƿð ymb þƿitiz.
 ƿintep-ȝepimeȝ.
 ƿeopulb ymbcýppeð.¹
 Booteȝ eac.
 beophte ȝcineð.
 oþep ȝeoppa cýmeð.
 efne ȝƿa ȝame.
 on þone ilcan ȝebe.
 eft ymb þƿitiz..
 ȝeap-ȝepimeȝ.
 þæp hi ȝio þa ƿæȝ.
 Ðƿa iȝ ƿeopulb-monna.
 þæt ne ƿaȝȝe.
 hu ȝume ȝeoppan.
 oð þa ȝæ ƿaƿað.
 unþep mepe-ȝƿeamar.
 þæȝ þe monnum þyncð.
 Ðƿa eac ȝume ƿenað.
 þæt ȝio ȝunne ðo.
 ac ȝe ƿena niȝ.
 ƿuhte þe ȝoppa.
 Ne bið hi o on æƿen.
 ne on æp-moȝen.
 mepe-ȝƿeame þa neap.
 þe on miðne ðæȝ.
 and þeah monnum þyncð.
 þæt hi o on mepe ȝange.
 unþep ȝæ ȝƿiȝe.
 þonne hi o on ȝetl ȝlbeð.
 Ðƿa iȝ on ƿeopulbe.
 þæt ne ƿunþiȝe.
 fuller monan.
 þonne he ȝæpinga.
 ƿýpð unþep ƿolcnum.
 ƿliteȝ bepeaȝað.

That many somehiles on the
 heavens make a longer bend,
 And somehiles less, and sport
 about the axle of the end :

Or else much more they wander
 quickly round the midway
 spheres,
 Whereof is one, light Saturn,
 who revolves in thirty years,
 Böotes also, shining bright,
 another star that takes
 His place again in thirty years,
 of circle that he makes.

Who is there then of worldly
 men to whom it doth not
 seem
 A thing most strange that
 many stars go under the sea-
 stream,
 As likewise some may falsely
 ween that also doth the sun,
 But neither is this likeness
 true, nor yet that other one.

The sun is not at even-tide,
 nor morning's early light
 Nearer to the sea-stream than
 in the mid-day bright,
 And yet it seems to men she
 goes her wandering sphere
 to lave,
 When to her setting down she
 glides beneath the watery
 wave.

¹ Cott. ymbcýppeð. Boeteȝ.

bepeaht mið þiorþrum.
 Ðra þegna ne mæge.
 eac þarjan.
 ælceſ ƿiorþran.
 hƿý hi ne ƿcinen.
 ƿcipurum þeberum.
 beſorpan þæpe ƿunnan.
 ƿpa hi ƿýmle ðoð.
 miðbel nihtum.
 ƿið þone monan ƿorpan.
 habnum heorone.
 Ðæt nu hælepa ſela.
 ƿpelcer anð ƿpelcer.
 ƿriðe ƿunðriað.
 anð ne ƿunðriað.
 þæt te ƿuhta gehƿilc.
 men anð netenu.
 micelne habbað.
 anð unnetne.
 anðan betpeoh him.
 ƿriðe ƿingalne.
 iſ þ̅ ſellic þincg.
 þæt hi ne ƿunðriað.
 hu hit on polcnum ofſ.
 þeaple þunrað.
 þpaƿ-mælum eſt.
 anſoplaeteð.
 anð eac ƿpa ƿame.
 ýð ƿið lanðe.
 ealneƿ ƿinneð.
 ƿinð ƿið ƿæge.
 Ðra ƿunðriað þær.
 oððe opper eſt.
 hƿý¹ þæt iſ mæge.
 peorþan of ƿætepe.
 plite tophc² ƿcineð.
 ƿunna ƿpegle hæz.
 ƿona zeceppede.
 iſ mepe ænlic.
 on hiſ aƿen zecýnð.

Who is there in the world will
 wonder not to gaze
 Upon the full-moon on his way,
 bereft of all his rays,
 When suddenly beneath the
 clouds he is beclad with
 black?

And who of men can marvel
 not at every planet's track?

Why shine they not before the
 sun in weather clear and
 bright,

As ever on the stilly sky before
 the moon at night?

And how is it that many men
 much wondering at such,

Yet wonder not that men and
 beasts each other hate so
 much?

Right strange it is they marvel
 not how in the welkin oft

It thunders terribly, and then
 eftsoons is calm aloft,

So also stoutly dashes the wave
 against the shore,

And fierce against the wave
 the wind uprises with a roar!

Who thinks of this? or yet
 again, how ice of water
 grows,

And how in beauty on the sky
 the bright sun hotly glows,

Then soon to water, its own
 kin, the pure ice runs away;

But men think that no wonder,
 when they see it every day.

¹ Cott. hpn.

² Cott. zoph.

peorpeð to pætre.
 Ne þincð þ̅ punþor micel.
 monna ænegum.
 þæt he mæge gereon.
 ðogora gehwilce.
 ac þæt ðýrie folc.
 þær hit ſelþnor Ʒerihð.
 Ʒriþor punþriað.¹
 þeah hit Ʒirra gehpæm.
 punþor þince.
 on hiƷ mod-ſepan.
 micle læſſe.
 Under-ſtaþolſæſte.
 ealneƷ penað.
 þæt þ̅ ealb Ʒerceaft.
 æſſe ne pæpe.
 þæt hi ſelþon Ʒerioð.
 ac Ʒriþor Ʒiet.
 peorulþ-men penað.
 þæt hit pear come.
 niþan Ʒerjælbe.
 Ʒif hiopa nængum.
 hpýlc ær ne oþeopbe.
 iſ þ̅ earmlíc þinc.
 Ac Ʒif hiopa æniƷ.
 æſſe peorpeð.
 to þon Ʒirpet-Ʒeorin.
 þæt he ſela onƷinð.
 leornian liſta.
 and him liſeƷ pearþ.
 of mode abrit.
 þæt micle ðýriƷ.
 þæt hit oþerþriƷen mið.
 punoþe lanƷe.
 þonne ic þæt Ʒeape.
 þ̅ hi ne punþriað.
 mænigeƷ þinger.
 þe monnum nu.
 pæpþo Ʒ punþer.
 pel hpær þýnceð.

This senseless folk is far more
 struck at things it seldom
 sees,
 Though every wise man in his
 mind will wonder less at
 these;
 Unstalworth minds will always
 think that what they seldom
 see
 Never of old was made before,
 and hardly now can be.

But further yet, the worldly
 men by chance will think it
 came,
 A new thing, if to none of
 them had ever happ'd the
 same;
 Silly enough!—yet if of them
 a man begins to thirst
 For learning many lists and
 lores that he had scorn'd at
 first,

And if for him the Word of
 life uncovers from his wit
 The cloak of that much foolish-
 ness which overshadow'd it,
 Then well of old I wot he
 would not wonder at things
 so
 Which now to men most wor-
 thily and wonderfully show.

¹ Cott. punþriað.

METRUM XXIX.^a

Lif þu nu pilnige.
 peoruld-Drihtner.
 heane anpald.
 hlutpe mobe.
 ongitan gionne.¹
 gemal-mæzene.
 heofoner tunglu.
 hu hi him healbað betpuh.
 ribbe ringale.
 býðon swa lange.
 swa hi gepenebe
 pulþner ealþor.
 æt swum-ŷceafte.
 þæt rio swýpene mot.
 sun ne gefecan.
 swap cealþer peg.
 monna gemæpo.
 Ðwæt þa mæran tungl.
 auþer oþþer þene.
 á ne gehpeneð.
 ær þam þ̅ oþer.
 ofgepeneð.
 Ne hurnu se ŷceopna.
 gertigan pile.
 þerst-bæl polcna.
 þone þwe men.
 Unŷa nemnað.
 Ealle ŷcioppan.
 ŷigað æfter sunnan.
 ŷamob mid þobepe.
 under eopþan ŷpund.
 he ana ŷtent.
 niŷ þ̅ nan þundor.
 he iŷ þundþum ŷæŷt.²
 upenbe neah.
 eaxe þæŷ þobeþer.
 Ðonne iŷ an ŷceopna.
 oþer oþþe beopht.

METRE XXIX.

OF THE STARS AND SEASONS.

If now thou art willing the
 Lord of the world
 His highness and greatness
 clear-sighted to see,
 Behold the huge host of the
 heavens unfurl'd
 How calmly at peace with
 each other they be!

At the first forming the glori-
 fied Prince
 Ordered it so that the sun
 should not turn
 Nigh to the bounds of the
 moon ever since,
 Nor the cold path of the
 snow-circle burn.

Nay, the high stars never cross
 on the skies
 Ere that another has hurried
 away;
 Nor to the westward will ever
 uprise
 Ursa the star,—so witting
 men say.

All of the stars set after the
 sun
 Under the ground of the
 earth with the sky:

^a Boet. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.¹ Cott. gionne.² Cott. earþ.

cýmeð eartan up.
 ær þonne runne.
 þone¹ monna bearn.
 morgen-ŕtiorpa hatað.
 under heoronum.
 forþæm he hæleþum bæz.
 bobað æfter burzum.
 brengeð æfter.
 ŕpegeltorht runne.
 ŕamað eallum bæz.
 iŕ re forþýnel.
 ŕæzer and ŕciene.
 cýmeð eartan up.
 ærþon² runnan.
 and eft æfter runnan.
 on ŕetl glibeð.
 peŕt under peorþulbe.
 peŕ-þioða hiŕ.
 noman onpenðað.
 þonne niht cýmeð.
 hatað hine ealle.
 æfen-ŕtiorpa.
 re bið þære runnan ŕŕŕtŕa.
 ŕiðþan hi on ŕetl zeŕitað.
 oŕŕneð.
 þæt iŕ æpele tungol.
 oð þ he be eartan peorþeð.
 elþum opepeð.
 ær þonne runne.

* * *

* * *

* * * habbað.

æpele tungol.
 emne zebæleð.
 bæz 7 nihte.
 Ðŕihtneŕ meahtum.
 runne 7 mona.
 ŕŕiðe zeþŕære.
 ŕŕa him æt ŕŕýmðe.
 ŕæþeŕ zetiohhobe.
 Ne þearft þu no penan.

¹ Cott. þonne.

That is no wonder; for only
 this one,
 The axle, stands fastly and
 firmly on high.

Again, there's a star more
 bright than them all,
 He comes from the east,
 before the sun's birth,
 The star of the morning,—thus
 him ever call,
 Under the heavens, the chil-
 dren of earth.

For that he bodes day's-dawn
 to men's homes
 After him bringing the sun
 in his train,
 Fair from the east this fore-
 runner comes,
 And glides to the west all
 shining again.

People rename him at night in
 the west,
 Star of the evening then is
 he hight,
 And when the setting sun goes
 to her rest
 He races her down more
 swift than the light.

Still he outruns her, until he
 appears
 Again in the east, forerun-
 ning the sun,
 A glorious star, that equally
 clears
 The day and the night, ere
 his racing be run.

² Cott. æp ŕop.

þæt þa plitegan tunzl.
 þær þeopðomer.
 aþnoten þeopðe.
 ær ðomer bæge.
 ðeð riðþan ýmbe.
 moncýnner fuma.
 fpa him gemet þinceð.
 forþon hi he healfre.
 heofoner þurfer.
 on ane ne læt.
 ælmihtig Gob.
 þý lær hi oþra forþýðen.
 æþela gerceafra.
 ac ge eca Gob.
 ealle¹ gemetgað.
 fuba gerceafra.
 forta geðþenað.
 hþilum þæt ðriþe.
 ðriþe² þone þætan.
 hþýlum hi gemengeð.
 metoþer cræfte.
 cile rið hæto.
 hþilum ceþneð eft.
 on up nobor.
 æl beophta leg.
 leoht lýfte.
 lizeð him behinðan.
 hefzig hþuran ðæl.
 þeah hit hþilan ær.
 eopðe fio cealbe.
 on innan hipe.
 heolb 7 hýðbe.
 haliger meahtrum.
 Be þær cýningef geþobe.
 cýmeð geara gehpæm.
 eopðe þrungeð.
 æghpýlc tubor.
 anb ge hata gumor.
 hæleþa bearnnum.
 geara gehpýlce.
 gienneð 7 ðriþeð.

¹ Cott. ealla.² Cott. ðriþeð.

Through the Lord's power, the
 sun and the moon
 Rule as at first by the Fa-
 ther's decree;
 And think not thou these
 bright shiners will soon
 Weary of serfdom till domes-
 day shall be:

Then shall the Maker of man
 at his will
 Do with them all that is
 right by-and-by;
 Meanwhile the Good and Al-
 mighty One still
 Setteth not both on one half
 of the sky,

Lest they should other brave
 beings unmake;
 But Ever Good, He still
 suffers it not;
 Somewhiles the dry with the
 water will slake,
 Somewhiles will mingle the
 cold with the hot.

Yea, by His skill, otherwhiles
 will upsoar
 Into the sky fire airily-
 form'd,
 Leaving behind it the cold
 heavy ore
 Which by the Holy One's
 might it had warm'd.

geonð riðne ȝrunð.
 ȝæb and bleba.
 hæpfeſt to honða.
 heſ buenðum.
 ȝiſa ȝeceð.
 ȝen æfter þæm.
 ȝſylce haȝal ȝ ȝnap.
 hſuȝan leccað.
 on ȝintȝer tið.
 ȝeþer unhiſe.
 ȝor þæm eoſðe onfehð.
 eallum ȝæðum.
 ȝeþeð þ hi ȝnoȝað.
 ȝeapa ȝehſilce.
 on lencten tið.
 leaſ up ȝpſſytað.
 ac ȝe miðba metoð.
 monna beapnum.
 on eoſþan ȝet.
 eall þ te ȝnoȝeð.
 ȝætmaſ on ȝeoſolþe.
 ȝel ȝonðbȝienȝeð hit.
 þonne he ȝile.
 heoſona ȝalþenð.
 and eoȝað eft.
 eoſð-buenðum.
 nið þonne he ȝile.
 neȝenðe Loð.
 and þ hehȝte ȝooð.
 on heah ȝetle.
 ȝiteð ȝelf cȝning.
 and þioȝ riðe ȝerȝeaft.
 þenað and þioȝað.
 he þone anȝalþeð.
 þæm ȝepeltleþnum.
 ȝeoſulð ȝerȝeafta.
 Niȝ þ nan ȝunðon.
 he iȝ ȝeoðba Loð.
 cȝning and Dȝihten.
 cȝuceȝa ȝehſelceȝ.
 æpelm ȝ ȝnuma.
 eallȝa ȝerȝeafta.

By the King's bidding it
 cometh each year,
 Earth in the summer-time
 bringeth forth fruit,
 Ripens and dries for the soil-
 dwellers here
 The seed, and the sheaf, and
 the blade, and the root.

Afterward rain cometh, hailing
 and snow,
 Winter-tide weather that
 wetteth the world,
 Hence the earth quickens the
 seeds that they grow
 And in the lenten-tide
 leaves are uncurl'd.

So the Mild Maker for children
 of men
 Feeds in the earth each fruit
 to increase,
 Wielder of heaven! He brings
 it forth then;
 Nourishing God!—or makes
 it to cease.

He, Highest Good, sits on His
 high seat,
 Self-King of all, and reins
 evermore
 This His wide handiwork,
 made, as is meet,
 His thane and His theow¹ to
 serve and adore.

That is no wonder, for He is
 the King,
 Lord God of Hosts, each
 living soul's awe,

¹ Theow, a slave.

pýphta 7 7ceppenb.
 peopulbe 7ýrte.
 7ýrbom anb æ.
 populb-buenþra.
 Calle¹ 7erceanra.
 on hæpenbo.
 hwo nane ne 7enbað.
 þæt eft cumað.
 Líf he 7pa 7eræðþiꝥ.
 ne 7taþolabe.
 ealle 7erceanra.²
 æghwylc hioþa.
 7paðe to7tencte.
 7eopþan 7ceolben.
 æghwylc hioþa.
 ealle to nauhte.
 7eopþan 7ceolbon.
 7paðe to7loþena.
 þeah þa ane lufe.
 ealle 7erceanra.
 heo7oneꝥ 7 eopþan.
 hæbben 7emæne.
 þæt hi þioþien.
 7wylcum þioþ-7wuman.
 anb 7ægniað þ.
 hioþa 7æþeþ 7alæð.
 nu 7 nan 7unþoꝥ.
 7oþþæm 7uhta nan.
 æfpe ne meahcte.
 elleꝥ 7unian.
 7iꝥ hi eall mæzene.
 hioþa oþb-7wuman.
 ne 7ioþoben.
 þeoðne mæwum.

METRUM XXX.*

Omeꝥuꝥ 7æꝥ.
 eaꝥt miþ Eꝥecum.
 on þæm leoþꝥipe.

* Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum
 Mellifui canit oris Homerus, &c.
¹ Cott. ealla. ² Cott. 7erceanra.

The source and the spring of
 each being and thing,
 All the world's maker, and
 wisdom, and law.

Everything made,—on His er-
 rands they go,
 None that He sendeth may
 ever turn back;
 Had He not stablished and
 settled it so,
 All had been ruin and fallen
 to rack;

Even to nought would have
 come at the last:
 All that is made would have
 melted away:
 But both in heaven and earth,
 true and fast,
 All have one love such a
 Lord to obey,

And are full fain that their
 Father should reign;
 That is no wonder, for else
 should each thing
 Never have life, if they did not
 remain
 True to their Maker, man's
 glorious King.

METRE XXX.

OF THE TRUE SUN.
 Homer among the Eastern
 Greeks, was erst

leopa cƿæƿtƿar.
 Fipzilier.
 fneonb 7 laƿeop.
 þæm mæƿan fceope.
 maziƿta beƿt.
 Ðƿæt fe Omeƿur.
 oft anb ƿelome.
 þære funnan plite.
 ƿiðe heƿebe.
 æþelo cƿæƿtar.
 oft anb ƿelome.
 leopum 7 ƿpellum.
 leobum ƿeahte.
 ne mæg hio þeah ƿercinan.
 þeah hio ƿie ƿcƿ 7 beopht.
 ahpærgen neah.
 ealle¹ ƿerceaƿta.
 ne ƿurpum þa ƿerceaƿta.
 þe hio ƿercinan mæg.
 endemeſ ne mæg.
 ealle¹ ƿeonðlihtan.
 innan anb utan.
 Ac fe ælmihtega.
 ƿalbenð 7 ƿýhta.
 ƿeopulbe ƿerceaƿta.
 hiſ ægen ƿeopc.
 eall ƿeonðpliteð.
 endemeſ ƿurhryhð.
 ealle¹ ƿerceaƿta.
 Ðæt iſ ƿio ƿoðe.
 funne mið ƿihte be þæm.
 þe mægon ƿingan.
 ƿƿylc butan leaƿe.

METRUM XXXI.²

Ðƿæt þu meahƿ onƿitan.
 ƿiſ hiſ þe ƿezan lýt.
 þæt te miſlice.
 manega ƿuhta.
 ƿeonð eoppan ƿapað.

² Boet. lib. v. metrum 5.—Quam variis terras animalia permeant figuris, &c.

¹ Cott. *calla*.

The best of bards in all that
 country side ;
 And he was Virgil's friend and
 teacher first,
 To that great minstrel
 master well allied.
 And Homer often greatly
 praised the sun,
 Her high-born worth, her
 skilfulness most true ;
 Often by song and story many
 a one [praises due.
 He to the people sang her
 Yet can she not shine out,
 though clear and bright,
 Everywhere near to every-
 thing all-ways,
 Nor further, can she shed an
 equal light
 Inside and out on all that
 meet her rays.
 But the Almighty Lord of
 worldly things,
 Wielder and Worker,
 brightly shines above
 His own good workmanship,
 and round all flings
 An equal blaze of skilfulness
 and love !
 That is the true Sun, whom we
 rightly may
 Sing without leasing as the
 Lord of Day.

METRE XXXI.

OF MAN'S UPRIGHTNESS.

Yet more, thou mayst know,
 If it lists thee to mind,
 That many things go

ungelice.
 habbað blioh 7 færpu.
 ungelice.
 and mæg-plitar.
 manegra cýnna.¹
 cuð and uncuð.
 cneopað 7 rīcað.
 eall lichoma.
 eorpan getenge.
 nabbað hi æt fīppum fultum.
 ne mazon hi mīð fotum
 eorpan brucan. [zangan.
 gpa him eaben pær.
 gume fotum tcam.
 folban peðpað.
 gume fier-fete.
 gume fleogenbe.
 pindeð under polcnum.
 Bið þeah puhta gehpīlc.
 onhnīzen to hpuran.
 hnīpað of dūne.
 on peopulb plīteð.
 pīlnað to eorþan.
 gume neb-þearfe.
 gume neob-þræce.
 man ana gæð.
 metoðer gercearta.
 mīð hīr andplītan.
 up on gephīte.
 Mīð þý īr getacnoð.
 þæt hīr tneopa rceal.
 and hīr mob-geþonc.
 ma up þonne nīþen.
 habban to heoronum.
 þý lær he hīr hīge penbe.
 nīþen gpa þær nýten.
 Nīr² þ gebafenlic.
 þæt ge mob-geþa.
 monna ænīzer.
 nīþen-healb pege.
 and þæt neb uppearb.

¹ Cott. cýnna.² Cott. Ir.

Over earth in their kind
 Unlike to the view
 In shape as in hue.

Known or unknown
 Some forms of them all
 On earth lying prone
 Must creep and must crawl;
 By feathers help'd not
 Nor walking with feet,
 As it is their lot
 Earth they must eat.
 Two-footed these,
 Four-footed those,
 Each one with ease
 Its going well-knows,
 Some flying high
 Under the sky.

Yet to this earth
 Is everything bound,
 Bowed from its birth
 Down to the ground;
 Looking on clay,
 And leaning to dust,
 Some as they may,
 And some as they must.
 Man alone goes
 Of all things upright,—
 Whereby he shows
 That his mind and his might
 Ever should rise
 Up to the skies.

Unless like the beast
 His mind is intent
 Downwards to feast,—
 It cannot be meant
 That any man
 So far should sink
 Upwards to scan
 Yet—downwards to think!

NOTES.

Note 1, p. viii.—“Ælfrēð Kuning pær pealhƿtob ðisse bec.” “King Alfred was translator of this book.”—Although this preface is written in the third person, yet there is no doubt that Alfred himself was the writer, for he explains his method of translating, alludes to “the various and manifold occupations which often busied him both in mind and body,” beseeches the reader to “pray for him, and not to blame him if he should more rightly understand it than he could;” and finally, offers the apology that “every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does.” The style of this preface is very similar to the one which Alfred prefixed to his version of Pope Gregory’s Pastoral, and also to that which he prefixed to the Anglo-Saxon version of Pope Gregory’s Dialogues, which was written, under his direction, by Wenefrith, Bishop of Worcester.

Note 2, p. 2, l. 2.—“Rædgota and Callepca.”—The invasions of Radagaisus and Alaric took place early in the fifth century, and, after many years of desolating wars, Theodoric, an Ostrogoth, said to be the fourteenth in lineal descent of the royal line of Amala, acquired possession of Rome. Theodoric was a Christian, but had been educated in the tenets of Arius. For many years he gave the fullest toleration to the profession of the Catholic Faith, and went so far as to behead one of his officers for becoming an Arian, saying, “If thou couldst not continue true to thy God, how canst thou prove faithful to me who am but a man?” At length, however, apprehending danger to his throne, and suspecting the Catholics to be in league with his enemies, he withheld the toleration he had granted, and became a persecutor of the orthodox faith. The oppressions which he beheld, roused the patriotism of Boethius, a noble Roman, distinguished for his many and varied accomplishments. He entered into a correspondence with the Emperor Justin, at Constantinople, and this being discovered, Theodoric caused him to be imprisoned in Ticinum, and while there, he composed this treatise.

Note 3, p. 2, l. 8.—Literally, “that they might be worthy of their ancient rights;” “heopa ealþpūhta pýpþe beon.”—It may here be observed that the compound words which occur so frequently in Anglo-Saxon are, for the most part, compounded from substantives and adjectives. The adjective is frequently found in composition with its substantive, and remains uninflected through all its cases. Thus the adjective “ealþ,” in composition with the substantive “pūht,” makes “ealþpūhta,” and “ealþpūhtum” in the genitive and dative and ablative plural; and in

composition with the substantive "hlaropð," makes "ealbhljaropð," and "ealbhljaropbum" in the dative and ablative plural. Two substantives are often compounded, the first having an adjective power. Thus "populb" compounded with the substantives "þeap" and "rælð," respectively makes "populb þeapum" and "populb rælbum" in the dative and ablative plural. This kind of composition is not limited to two words. The compound "ealb-hlaropð," considered as one word, may again be compounded, as in the present chapter, with the substantive "cýn." The latter word "cýn" only is then subject to inflection, "ealb" and "hlaropð" remaining invariable. Accordingly we find "ealb-hlaropð-cýnney" in the genitive singular; and a similar inflection will be found in many other words.

Note 4, p. 2, l. 11.—John, the first Pope who bore that name, was sent on an embassy by Theodoric to the Emperor Justin, at Constantinople, and on his return, Theodoric confined him in a dungeon at Ravenna, where he died of want.

Note 5, p. 2, l. 20.—"Senbe þa brigglice æpenbgeþrutu." "He therefore privately sent letters."—The verb *Senbe* is here used without a nominative case being expressed, which, however, is to be understood, and sought for in the preceding sentence.

Note 6, p. 4, l. 22.—"Se *prþom*."—In several parts of this work the reader will meet with inconsistencies resulting from the grammatical accident of gender. In Anglo-Saxon many substantives are neuter, but the far greater number, though denoting objects undistinguished by sex, are considered, grammatically, as either masculine or feminine. These distinctions are for the most part regulated by terminations, but are occasionally arbitrary. As a rule, words ending in *a* are masculine, and those ending in *e* are feminine; thus *Wona*, the moon, is masculine; and *Sonne*, the sun, is feminine; while *wif*, wife, or woman, is neuter. In the Latin version of *Boethius*, Philosophy is described as a female, the word *Philosophia* being grammatically of the feminine gender, but Alfred generally translates it by *prþom*, which is invariably masculine. Hence we find him applying masculine articles, pronouns and adjectives, to *prþom*, who is perhaps in the same page described as the *portep mobop* of *Boethius*. In a few places *Philosophia* is rendered by *Lerceabirner*, Reason, and is then feminine. In one instance, c. iii. § 8, the words *prþom* and *Lerceabirner* are used conjointly to designate Philosophy, with a verb in the plural number; and yet the author immediately reverts to the singular, and says, *þa ongan he eft rþpecan 7 cweð*.—Although the dialogue should properly be carried on between Philosophy and *Boethius*, yet Alfred frequently makes "the mind"—i.e. the mind of *Boethius*—one of the interlocutors, instead of *Boethius* himself; and *Wob*, the mind, is a substantive of the neuter gender.

Note 7, p. 7, l. 28.—This opinion of Plato was powerfully enforced by him in his dialogue *De Republica*; and it is a truth which will find an echo in every well-ordered mind.

Note 8, p. 10, l. 15.—The Cottonian MS., which has been wonderfully restored by the gentlemen mentioned in the preface, commences with the word "unclanan;" the preceding portion being too much injured to be deciphered. The variations in the readings of the Cottonian MS., which

occur before this word, were observed by Junius before the MS. was injured by fire, and are given on his authority; all the subsequent ones are the result of the editor's own collation.

Note 9, p. 23, l. 10.—This was Croesus, King of Lydia, who, having been taken captive by Cyrus, King of Persia, and placed on a pile to be burned, is said to have been delivered from his danger by a shower of rain, which Apollo sent at his earnest entreaty.—Herod. i. 87.

Note 10, p. 26, l. 13.—This chapter ends abruptly, and is evidently incomplete.

Note 11, p. 36, l. 22.—“*Fepþam 3e Lpurt eapþað on þeape bene cabenabnerye.*” “For Christ dwells in the vale of humility.”—Whatever allusions to the Christian religion occur in this work, are introduced by Alfred.

Note 12, p. 47, l. 32.—*Cantabit vacuus coram latrone viator.*—Juv. Sat. x. 22.

Note 13, p. 52, l. 19.—King Alfred evidently mistook the epithet “*Liberman*” for a proper name. The individual alluded to was probably Anaxarchus, a philosopher of Abdera. Nicoscreas, King of Salamis, in Cyprus, having been offended by the philosopher's freedom, caused him to be cruelly tormented; and when at length the tyrant, finding he could not subdue the spirit of his victim, threatened to cut off his tongue, Anaxarchus bit it off, and spit it into the tyrant's face.—Cic. in Tusc. ii. 21.

Note 14, p. 53, l. 30.—Busiris, King of Egypt, said to have been the son of Neptune, and altogether a mythical personage, sacrificed to Jupiter all strangers whom he could seize; and when Hercules visited Egypt, Busiris caused him to be bound and laid upon the altar. Hercules, however, soon disentangled himself, and sacrificed the tyrant and his son on the altar, where he had slain his victims. The whole statement, however, is contradicted by Herodotus.

Note 15, p. 53, l. 99.—Regulus was a Roman consul during the first Punic war, and, after gaining several victories over the Carthaginians, was at length overcome by Xanthippus, and taken prisoner. He was sent to Rome by the Carthaginians to sue for peace, but so far was he from desiring peace, that he exhorted his countrymen to persevere in the war, as it would be greatly for their advantage; and on his return to Carthage he was cruelly put to death.

Note 16, p. 58, l. 29.—*Lpærk*. Literally, craft.—Perhaps no word in the Anglo-Saxon language is used in a greater variety of senses. It denotes art, trade, profession, practice, employment, workmanship, skill, talent, ability, power, strength, faculty, virtue, excellence, endowment, and many other good qualities; and it is also used, though rarely, in a bad sense, for cunning, contrivance, artifice.

Note 17, p. 62, l. 32.—*Þeopa ƿƿpne 7 tobeald on ƿe 7 hund ƿeoƿeap.* Their language is divided into seventy-two.—This calculation of the number of languages occurs again in c. xxxv. § 4. It is also mentioned by Ælfric, De Test. Vet.; and the passage is thus translated by Lisle: “Now the history telleth us concerning Noe's posterity, that his sons begot seventy and two sons, who began to build that wonderfull citie and high tower, which in their fealish imagination should reach up to heaven. But God himselfe came thereto, and beheld their worke, and gave

them every one a sundry language, that they understood not each other what they said: so they quickly surceased the building; and then went they to sundry forrein lands, with as many languages as leaders."

Note 18, p. 64, l. 8.—Cicero shows in his "Somnium Scipionis" that the Romans occupied a comparatively small part of the earth, and that, therefore, the glory of the Roman name was very limited in its extent.

Note 19, p. 64, l. 15.—"þe ge þær ymbe ƿincað." "Which ye labour about."—"þær," "there," is frequently redundant in Anglo-Saxon as in modern English.

Note 20, p. 66, l. 7.—"ten þurenþ ƿintpa." "Ten thousand winters."—Northern nations reckon their years by winters, and the shorter divisions of time by nights. The latter mode of computation is still very common in this country, as, instead of seven days, we say "se'nnight;" and, instead of fourteen days, we say "a fortnight."

Note 21, p. 68, l. 84.—Hor. Carm. lib. i. carm. 4.

Note 22, p. 70, l. 1.—"Ðæt ƿint nu þær ƿopemaþan and þær ƿiran goldbrymðer ban pelonber." "What are now the bones of the celebrated and the wise goldsmith, Weland?"—This passage is grounded on the following remark of Boethius,

"Ubi nunc fidelis ossa Fabricii jacent?"

In c. xvi. § 2, Alfred mistook an epithet for a proper name, and here, instead of mentioning the name of Fabricius, the opponent of Pyrrhus, he seems to have been led by a singular association of ideas to substitute that of Weland, the Vulcan of northern mythology. Although there is a remarkable change of persons, the argument to prove the worthlessness of earthly reputation is not affected by it.

Note 23, p. 70, l. 7.—"Se aþaða Rompaþa hepetoga, ƿe þær haran Brutur, oðþe naman Larrur." "The patriotic consul of the Romans, who was called Brutus, by another name Cassius."—This is a very singular mistake of Alfred's. Brutus and Cassius are here confounded, and considered as one person!

Note 24, p. 72, l. 5.—"ƿpa þær ƿinber ýrt." "As the wind's storm."—For this reading we are indebted to Mr. Cardale; the reading in the Cottonian MS. being ƿpa þær ƿinber þýr, and in the Bodleian ƿpæ þep ƿinber þýr; both of which are evidently erroneous, and there cannot be a doubt that Mr. Cardale has happily restored the original reading.

Note 25, p. 72, l. 6.—"Stýþung," which is here rendered "experience," means a stirring, or agitation, or any kind of tumult.

Note 26, p. 76, l. 82.—"Spþe ƿpete to bealcetenne," which is here translated "very pleasant to the stomach," could not be rendered more literal in English, the expression being "dulcis eructando."

Note 27, p. 80, l. 10.—"þ ɿr þonne ƿob." That is, then, God.—The Latin of Boethius is, Id autem est bonum. That God is the supreme good is not formally stated by Boethius until after a long train of reasoning, which is followed by his address to the Deity. It first occurs in the part of lib. iii. prosa 10, which corresponds with c. xxxiv. § 2, of the present work. But in this, and some other passages, the construction shows that Alfred meant to put God, instead of good. In Anglo-Saxon the word ƿob denotes both God and good, so that there can be no other guide to its meaning, independently of the context, than the introduction of a capital

letter. It may be remarked, however, that in the Cottonian MS. of this work, the adjective *gob* is generally spelt *gōob*.

Note 28, p. 82, line 2.—*orðælpē*; more prone.—The Bodleian MS. gives *orðælpē*, and the Cottonian gives *orðælpē*, as the reading of this word; but these being unintelligible, Junius proposed to substitute *orðælpē*, in which he was followed by Mr. Cardale, and the Editor's opinion coincides with their view.—See Rawlinson's *Boethius*, p. 167.

Note 29, p. 86, l. 4.—*oþen* is substituted by Mr. Cardale for *heopa*, and makes the passage clearer.

Note 30, p. 90, l. 4.—*mæte* is here used impersonally, and reflectively: literally, as if it dream you.

Note 31, p. 90, l. 24.—*Ða anðrþopode Boetius*. Then answered Boethius.—Alfred occasionally forgets that he is writing in the character of Boethius, and names him in the third person.

Note 32, p. 92, l. 34.—*hingþage þýrte cale*.—These verbs are all in the singular number, and are used impersonally—a circumstance which frequently occurs in Anglo-Saxon.

Note 33, p. 96, l. 6.—*ƿe Latulus ƿær hepetoga on Rome*. Catulus was a consul in Rome.—Catulus was a Roman consul, but it was Catullus, the poet, who was indignant that Nonius should sit in a chair of state. The two are here confounded.

Note 34, p. 102, l. 28.—This refers to Damocles and Dionysius, the tyrant of Sicily.

Note 35, p. 104, l. 19.—Seneca, who is called the "foster-father" of Nero, had the misfortune to be appointed tutor to that cruel tyrant; and having incurred the displeasure of his former pupil, he was put to death by bleeding, which was accelerated by a bath.

Note 36, p. 104, l. 24.—Papinian, the celebrated jurist, was a prefect under the Emperor Severus, and it is said that the emperor, on his death, commended his two sons, Antoninus Caracalla and Geta, to the care of Papinian. But soon after his father's death, Caracalla dismissed Papinian from his office, murdered his brother Geta, and then gave orders for the execution of his former guardian, which was shortly afterwards carried into effect. Boethius could scarcely have selected two more fitting examples for illustrating his argument.

Note 37, p. 106, l. 23.—*Thýle*. *Thule*.—An island in the German Ocean, which, from its great distance from the continent of Europe, received from the ancients the epithet of "ultima." Its situation was never ascertained; and there are still different opinions about it. Some suppose that it was the island now called Iceland, or else part of Greenland; while others consider it to be the Shetland Isles.

Note 38, p. 106, l. 31.—"*ƿum ƿceop*;" "a certain poet."—This was Euripides; and the passage alluded to is *Andromacha*, l. 320, Ed. Matth.

Note 39, p. 110, l. 16.—*unæþelne*; *unnoble*.—It was necessary to coin a word to express the meaning of the original. *Ignoble* would convey a very false idea of what is meant by *unæþel*, both in this and many other passages.

Note 40, p. 112, l. 15.—*Œdipus* is here alluded to, who, in ignorance, is said to have slain his father *Laius*, King of Thebes.

Note 41, p. 120, l. 18.—*opcuman* is evidently a contraction of *oƿecuman*, to overcome, like *o'ercome* in English.

Note 42, p. 132, l. 36.—*bjurt* is here used for *beyrt*.

Note 43, p. 142, l. 17.—*beappt* is here used for *beypt*.

Note 44, p. 146, l. 3.—*reo beophtner þæpe runnan ruman ræ þæp sep ney to metanne, &c.*—This, which is the reading in the Bodleian MS., is evidently a mistake, and unfortunately there is no other MS. to correct it, inasmuch as those portions of Boethius which are metrical are entirely different in the Bodleian and Cottonian MSS. The Bodleian contains the metres in a prosaic form, and the Cottonian has them in verse. E. Thomson, Esq., has kindly suggested to the Editor that *þæp sep ney* should be *þærcæpner*, or rather *þeorcæpner*, darkness; and this alteration is in some measure confirmed by the parallel passage in the metrical version, viz. :

*þoane pæ he recgan,
þæt þæpe runnan ræ,
beophtner þortpa,
beopna gepþyrcum,
to metanne.*

There can, therefore, be no impropriety in thus altering the reading of the Bod. MS., and substituting for it a word which, while it gives clearness to the passage, is in harmony with the Cott. MS.

Note 45, p. 160, l. 22.—The word “he” is redundant here, and makes *tiohhige* have the force of a reflexive verb; a mode of expression very common in this work. It may here be remarked, that there are many redundancies which did not seem to require any remark in the notes.

Note 46, p. 162, l. 4.—*Ic pat, &c.*—The fable of the giants and the history of the Tower of Babel are introduced by Alfred in consequence of a passing allusion in Boethius; and it may be noticed how carefully Alfred guards against making a direct assertion with regard to these fabulous histories, by employing the expression, “*recolbe beon.*”

Note 47, p. 162, l. 20.—*Deipa. Dura.*—Daniel, c. iii. 1.

Note 48, p. 166, l. 8.—*Papmeniber. Parmenides.*—Parmenides was a Greek philosopher, and flourished about the same time as Socrates; and, like other philosophers of that period, expressed his opinions in verse. The poem from which the quotation is made is entitled, “On Nature.”

Note 49, p. 166, l. 18.—*þær pýran Platoner lapa ruma.*—The passage here alluded to was the remark made by Plato in his *Timæus*, viz. that discourses, in those matters of which they are the interpreters, should always have a certain relationship to the subject.

Note 50, p. 170, l. 3.—*Týrtier.*—The reading of this word is evidently different in the Cott. MS., but from the illegible state of this part of the MS. it is impossible to say what the reading is.

Note 51, p. 184, l. 18.—*re Platoner cýrbe.*—The saying of Plato, to which reference is made, is in his “*Gorgias and Alcibiades*,” b. i.

Note 52, p. 194, l. 4.—Ulysses is called by Boethius, *Neritius dux*, this name being derived from *Neritos*, a mountain in Ithaca. Alfred evidently mistook his author's meaning, and considered *Retia*, or *Neritia*, as a distinct country, over which Ulysses ruled.

Note 53, p. 194, l. 11.—*pendel ræ*; the *Wendel Sea*.—This was either the whole of the Mediterranean Sea, or that part of it which is called the Adriatic.—See Alfred's *Orosius*, b. i. c. i.

Note 54, p. 194, l. 32.—*Some hi yædon þ hæc reolbe pæpceoppum to leom. 7 ðonne reo reolbe pprecan. þonne pænbe hæc. Some, they said, she—i.e. Circe—should transform to lions, and when they should speak, then they roared.—Literally, some they said she should transform into a lion, and when she should speak then she roared. She, of course, refers to leon, which is a feminine noun in Anglo-Saxon.*

Note 55, p. 220, l. 27.—*8pa ppa on pænny eare hpeapnab þa hpreð.* As on the axle-tree of a waggon the wheel turns.—The whole of this section is King Alfred's original production. The simile of the wheel is, perhaps, pursued rather too far, and occasionally is not very intelligible; *býpp*, which occurs a few words after, is for *bepeð*.

Note 56, p. 228, l. 10.—See Psalm xvii. 8; Keep me as the apple of an eye.

Note 57, p. 236, l. 17.—In the Cott. MS., after *ða cpæð he*, the following words are inserted, "*call brð good þ te nýt brð. þa cýæð ic þ 7 pð. þa cpæð he.*" *So, &c.* Having chiefly followed the Bodleian text, it did not appear necessary to disturb that arrangement by incorporating these words in the text of this edition.

Note 58, p. 242, l. 2.—See Aristotle's *Physica*, lib. ii. c. v.

Note 59, p. 244, l. 6.—The passage alluded to appears to be in *Iliad* iii. l. 277:

Ἡελίος θ', ὃς πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούεις.

Note 60, p. 246, l. 26.—*Cicero* was named *Marcus Tullius Cicero*. See also c. xviii. § 2.

Note 61, p. 248, l. 3.—In the Cott. MS. the following words are inserted after *ppreacan*, before *pre*: "*þa cpæð ic hæpæt hæbbe ic fæpgezen þær þe pæt sœp ppreacan. þa cpæð he.*" *pre, &c.* For the reason before given, in note 57, they are not incorporated in the present text.

Note 62, p. 252, l. 20.—*gep7 anðg7c* is rendered "*intelligence*," in conformity with the Latin. By *intelligentia*, Boethius meant the highest degree of knowledge.

Note 63, p. 255, l. 15.—By the expression "*prone cattle*," which is the translation of "*hþopa nýtenu*," those animals are meant which have their faces turned towards the ground.

Note 64, p. 256, l. 1, c. xlii.—*Fep þy pe pceolðon, &c.* "Therefore we ought," &c.—This, which is the last chapter of King Alfred's translation of Boethius, and which is very interesting, is almost entirely the royal author's own.

Note 65, p. 260, l. 1 —*Drihten ælmihtiga Loð, &c.* "O Lord God, Almighty," &c.—This prayer, which is added at the end of the Bodleian MS. in a later hand, was not appended to the Cottonian MS.

Note 66, p. 263, l. 1.—*Ður Ælpeð ur.*—This introduction, which was prefixed to the Cottonian MS., was scarcely the production of King Alfred himself, although it is an additional proof, if any were wanting, that he was the translator of Boethius, and the author of the metrical version. What is usually called the prose version of Boethius, contains the metres, but the translation is not in verse, although from the nature of the subject it nearly approaches poetry. King Alfred, it is supposed, wrote the prose when harassed with those "various and manifold worldly occupations which often busied him both in mind and in body," of which he so feel-

ingly complains; and when he had overcome the difficulties which beset him, he reduced the translation of the metres to that form in which they have been handed down to us, being at once a monument of royal industry, and a pure specimen of the poetry of the Anglo-Saxons.

Note 67, p. 264.—Metre I.—What is here termed Metre I. is rather an original introduction of King Alfred to the subsequent poem. The work of Boethius commences with a metre relative to his misfortunes, without alluding to the cause of them:

“Carmina qui quondam studio florente peregi,
Flebilis, heu, mæstos cogor inire modos.”

As the whole of the Anglo-Saxon metres are too paraphrastic to be strictly called translations, it appears to be the simplest arrangement to number them from this.

Note 68, p. 264, l. 25.—*Land-pigende*.—Literally, fighting under shields made of the linden, or lime-tree. *Land* in its primary signification is the linden, or lime-tree, *Tilia arbor*; and in its secondary, or metaphorical sense, it is a standard, or banner, as well as a shield. A similar metaphorical use is made of the word *æsc*, an ash-tree. It often signifies a spear or javelin; i.e. a weapon made of ash.

Note 69, p. 270, l. 1.—*Æala þu ƿrippenð*.—This metre, which contains an address to the Deity, is a happy production of King Alfred's muse. With regard to Mr. Turner's observation, that King Alfred's prose translation of the metres of Boethius has more intellectual energy than his verse, it may be remarked, that this is not singular. We usually find much greater energy in blank verse than in poetry, which is fettered with rhyme. This may be exemplified by taking one of the poems ascribed to Ossian, and reducing it to the regular laws of verse. Mr. Turner, however, does justice to our author, by saying, “There is an infusion of moral mind and a graceful ease of diction in the writings of Alfred, which we shall look for in vain to the same degree and effect among the other remains of Anglo-Saxon poetry.”—History of the Anglo-Saxons, b. v. ch. iv.

Note 70, p. 307, l. 1.—*Eala min Druhten*.—This metre contains another address to the Deity, which, like the former one, is extremely beautiful. The Latin metre, beginning, *O qui perpetuū mundum ratione gubernas*, is so amplified, that the Anglo-Saxon version of it may be considered an original composition.

Note 71, p. 348, l. 4.—*æp ðomeƿ ðæge*; before dome's day.—Dome's day signifies the day of judgment: being derived from *ðeman*, to judge. From hence also is derived our English verb, to deem, i.e. to form a judgment or opinion.

GLOSSARY.

A.

Æ, ever	Æcep, a field
Æbelȝan, to offend	Æbpe, a vein
Æbepan, to bear	Æbŕceart, a new creation
Æbeþecian, to find hidden	Æŕen, the evening, even
Æbūbbau, to pray	Æŕen-ŕceoppa, the evening star
Æbūtan, to bite, to devour	Æŕen-tide, the evening
Æblenð, blinded	Æŕep, ever
Æblenðan, to blind	Æŕt, again
Æbŕnecan, to break, to spoil, to take by storm	Æŕteþ, after
Æbpebian, to remove, to open	Æŕteþ-ȝenga, a successor
Æbȝŕean } to prepossess, to occupy	Æŕteþpa, second
Æbȝȝan }	Æŕteþ-ŕpȝȝan, to examine, to in- quire after
Æcelan, to cool	Æŕpeaþbney, absence
Æcennan, to bring forth, to beget ;	Æg, an egg
Æcennebney, birth	Æghpæþen, both
Æcȝung, an asking, a question	Æghȝiden, on every side
Æcpelan, to die	Æghponon, every way, everywhere
Æcpellan } to kill, to perish	Ægþen, either, both, each
Æcpillan }	Æht, property, possessions
Ædūmmian, to make dim, to darken	Ælc, each
Ædl, a disease	Ælcŕpæŕtȝ, all skilful
Ædon, to take away, to banish	Æleng, long ; To æleng, too long
Ædpenčan, to drown	Ælȝe, weariness
Ædpeoȝan }	Ælmeȝ, alms
Ædpeohan }	Ælmihtȝa, the Almighty
Ædpuohan }	Ælŕæp, good, sound, perfect
Ædȝūpan, to drive away, to drive	Ælpeobe, a foreigner
Ædȝŕercan, to quench, to dispel	Ælpeobȝ, foreign
Æ, law	Æmetta } leisure, rest
Æa, a river, water	Æmta }
	Æne, once

Ænbemert, equally
Ænlep } each, single
Anlep }
Ænlic } only, excellent, singular
Anlic }
Æpl } an apple
Æppel }
Æp } honour, wealth
Ap }
Æp, ere, ever, before
Æpenb, an errand
Æpenb-gepput, a letter, a message
Æpert, first
Æplezt, **Aplear**, iniquity, impiety
Æp-morgen, early morning
Æpnepeg, a course
Æpning, a running
Æp-tide, timely
Æpping, a fountain
Æpel, noble
Æpelcundnes, nobleness
Æpelung, a prince, a nobleman
Æpelo, nobility, native country
Ætgebepe } together
Æt-romne }
Ætne, Etna
Ætptan, to twit, to reproach
Æpelm, a fountain
Apæpan, to make afraid
Apæpeb, afraid
Apærtman, to fix
Apandian, to discover, to experience
Apæban, to feed, to instruct
Apæppian }
Apæppan } to take away, to put
Apæppan } away, to depart
Apæppan }
Apæpcean, to become fresh
Apælan, to defile
Apæppan, to remove to a distance
Apæn, to own, to possess
Apælan, to hinder
Apæn } one's own
Apænu }
Apænian, to appropriate
Apæyan, to give back
Apæbban, to raise
Apæt-auht, aught, anything
Apæpan }
Apæponan } anywhere, anywise
Apæp }

Apæppæn, everywhere
Apæpæb, turned
Apæppæn, see **Apæppan**
Apæbian, to make excuse for
Apæban, to lead away, to mislead
Apætan, to let go, to lose, to relinquish
Apæp, a chief
Apægan, to lay aside, to retract, to confine
Apæfan }
Apæyan } to permit
Apægan, to tell lies
Apærend, a Redeemer
Apælunga, altogether
Apæalða, the Omnipotent
Apæyan, to set free
Apærtan, to desire
Apæbeht, a service
Apæpman, to prove
Apætan, to mete out, to measure
Apæppan, to hinder, to mislead, to distract, to corrupt
Ap, one
Apæbelan, to dishonour, to degrade
Apæb, waiting
Apæbinðan, to unbind
Apæp, an anchor
Apæa, envy, enmity, revenge
Apæpæn, measure, proportion
Apærtan, to confess
Apæget } sense or meaning, under-
Apægt } standing, intelligence
Apægt }
Apægetfull, discerning
Apægetfullce, clearly
Apælang, along
Apælyene, food
Apæpæn, respectable
Apæpæn, to deny
Apæppan } an answer
Apæpæn }
Apæppan } to answer
Apæpæn }
Apæpæn, present
Apæpæn } a cause, matter
Apæpæn }
Apæpæn, form
Apæpæn, the countenance
Apæpæn, onefold, simple, singly existing
Apæpæn, oneness, unity

Anroplætan, to lose, to forsake, to relinquish

Angel } a hook

Angel } a hook

Angelic, like

Angin, a beginning

Anginnan, to begin

Anhealban, to observe, to keep

Anhebban, to lift up

Anlic, alone, only

Anlic, like

Anlicner, form, likeness, resemblance

Anmoblice, unanimously

Anner, oneness, unity

Anrcunian, to shun

Anrenban, to send

Anrettan, to impose

Anrin, a view

Anunga, at once

Anpalb } power, dominion

Anpalban, to rule

Anpaldeg, powerful

Anpealba, a governor

Anpillice, obstinately

Anpunian, to dwell alone

Apæba } a patriot

Apæba } a patriot

Apæban } to search out, to discover,

Apæbian } to conjecture

Apænnan, to bear, to sustain

Apeccan, to declare, to explain

Apetan, to delight

Arfapan, to depart

Arman, to honour

Aplearner, impiety

Aplice, honourably

Appynð, venerable, deserving of honour

Appypba, a venerable person

Appynðner, honour, dignity

Arapan, to sow

Arcian, to ask

Arcipan, to separate, to be safe

Arcoptian, to shorten, to become shorter

Arcufan, to repel

Arcung, an asking, an inquiry

Arcippan } to sharpen, to adorn

Arcynpan }

Argan, to sing

Arlupan, to slip away

Armeagan, to inquire

Arppingan, to break, or spring out

Arpylgan, to wash

Arpyppian, to seek, to explore

Arpician, to exterminate

Artagan, to ascend

Artpecan } to stretch out

Artpeccan }

Artypian, to stir, to move, to agitate

Arja, an ass

Arpeotole, clearly

Arpinban, to enervate, to perish

Arpndpian, to separate

Atelan, to reckon, to count

Atemian, to make tame

Ateon, to attract, to draw, to allure

Að, an oath

Aþemian, to extend

Aþeortpian } to become dark, to

Aþyrtpian } obscure

Aþpectan, to warn, to weary

Aþý, therefore

Atuhte, intent upon, attracted to

Ation-of, to draw out

Atpenbloð, rolled

Auht, aught

Aubeþ, either

Apeccan, to awaken, to excite

Apegan, to move away, to turn aside, to agitate

Apenban, to turn aside

Apeoppan, to cast away, to degrade

Apen, anywhere

Apindan, to strip off

Apinnan, to contend

Apinged, execrable

Apputan, to write out

Apppican, to do

Appypahan, to root out

Axe, ashes

B.

Ba, both

Bac } a back

Bæc }

Bætan, to bridle

Balc, a heap

Balo, wicked

Bam, dative of Ba, to both

- Ban, a bone
 Bap, bare
 Be, by
 Beabu-pinc, a soldier
 Beag, a crown
 Bealcetan, to eruct
 Beam, a beam, a tree
 Beapn, a child
 Beapnleſt, childless
 Beatan, to beat
 Bebeoban } to command, to bid, to
 Beoban } offer
 Biobon }
 Bebob, a commandment
 Bec } a book; also Bec, pl. books
 Boc }
 Bec-Lebene, Latin
 Becnan, to denote
 Becpeopan, to creep
 Becuman, to happen, to befall, to
 come to, to enter
 Becýppan, to turn
 Bebslan, to divide, to deprive, to be
 destitute
 Beþætcan, to commit
 Beþon, to catch hold of, to include
 Beþopan, before
 Began, to follow
 Begutan, to beget, to get, to obtain
 Begong, a course
 Behealban, to behold, to observe, to
 keep
 Beheapan, to cut off
 Beheſu, necessary
 Behelian, to cover, to conceal
 Behinban, behind
 Behopian, to behave, to render fit or
 necessary
 Behpeþpan, to turn, to prepare
 Behcgan, to surround
 Belumpan, to belong to, to appertain
 Belucan, to lock up
 Benæman, to deprive
 Benugan, to enjoy
 Benýþan, beneath
 Beo, a bee
 Beon, to be
 Beoþg } a hill, a barrow
 Beoph }
 Beopn, a man
 Beopht, bright
 Beophtner, brightness
 Beppenian, to wink
 Bepan, to bear; p. p. ȝeboþen
 Bepæban, to rid from
 Bepeapian } to bereave, to deprive,
 Bepýpan } to strip
 Bercýhan, to look upon
 Bereon, to look about, to look upon
 Berhpan, to impose, to put upon
 Bermitan, to pollute, to defile
 Beropg, dear, beloved
 Bertýpman, to agitate
 Berþican, to deceive, to betray
 Berþamman, to swim about
 Bet, better
 Betan, to improve
 Beterca, best
 Betang, a cable
 Betpung, amendment
 Betrt, best
 Betpeox }
 Betpuh } betwixt, between, among
 Betpux }
 Beþeapþan, to need, to want
 Beþapan, to guard, to defend
 Beþapan, to cover
 Beþæg-utan, surrounded
 Beþeapþan, to wallow
 Beþtan, to keep, to observe
 Beþþan, to cover, to conceal
 Beþýppan, to cast
 Bibban, to pray, to compel
 Biþan, to shake, to tremble
 Bigan }
 Bygan } to bend
 Bil, a bill, a sword
 Bil-pude, blood-red sword
 Bileþit, gentle, merciful
 Bileþitner, simplicity
 Bindan, to bind
 Binnan, within
 Bio-bpeab, bee-bread, honeycomb
 Biopht }
 Biphrtner } brightness
 Biphrtu }
 Bireg } an occupation
 Birg }
 Biren } an example
 Birn }

Birgan, to employ, to be employed,
 to be busy
 Birgung, an occupation
 Birmepian, to scoff at, to reproach,
 to revile
 Birnian, to set an example
 Birlpell, a fable
 Birlpic, a deceit, a snare
 Bircet, bitter
 Bircetner, bitterness
 Birlrt, provisions, food
 Blac, black, pale
 Blæb } fruit
 Bleb }
 Blate, widely, everywhere
 Blapan, to blow, to blossom
 Blendian, to blind
 Bleop, colour
 Bhcan, to glitter
 Blmb, blind
 Bhoh, hue, beauty
 Bhr, bliss, pleasure
 Bhbe, blithe, merry, joyful
 Bhöner, joy, enjoyment
 Blob, blood
 Bloyma, a blossom, a flower
 Boc-cpært, book-learning
 Boba, a messenger
 Bobian, to announce, to proclaim
 Boga } a bough, a branch
 Boh }
 Bopb, a bank
 Bopen, born; p. p. of bepan
 Bot, repentance
 Bpab } broad, extended
 Bpæb }
 Bpæban, to spread; p. p. bpægbān
 Bpæbing, spreading
 Bpeccan, to break
 Bpeb, a board
 Bpago, a ruler
 Bpeort }
 Bpeort-cora } the breast
 Bpubel }
 Bpubl } a bridle
 Bpungan, to bring
 Bpoc } a brook, affliction, misery
 Bpoca }
 Bpocian, to afflict
 Bpoga, a prodigy

Bpormienbe, perishable
 Bpobep }
 Bpobop } a brother
 Bpucan, to use, to enjoy
 Bpun, brown
 Bpýb, a bride
 Bpýnð, he governs
 Buenb, an inhabitant
 Buran, above
 Bugian, to inhabit
 Bupg-rattenb }
 Bupg-papu } a citizen
 Buph-papu }
 Buph }
 Bupug } a city
 Býrug }
 Bupna, a stream
 Butan, without, external
 Butan } but, unless, except
 Buton }
 Butu, both
 Butpuht, between
 Býcgan, to buy
 Býpnan, to burn

L.

Lar, active
 Læpntun, an enclosure
 Lærtet }
 Lærtet } a city
 Lærtet }
 Lahan, to be cold
 Lamp-rteb, a camp, a field of
 battle
 Lapitula, a chapter
 Lap, care
 Lapcepn, a prison
 Lealb, cold
 Lehhetzung, scorn, laughter
 Lempa, a soldier
 Lene, brave
 Leopran, to cut
 Leopl, a husbandman, a man
 Leol }
 Liol } a ship
 Leoran, to choose; perf. gecupe,
 choso
 Lepa }
 Lepe-man } a merchant, a chapman
 Lepan, to catch, to subdue

- Lep } a space of time, a turn;
 Lieppe } set fuman cepp, in
 Lȳn } the first instance
 Leppan, to return, to depart
 Lulb } a child
 Lȳlb }
 Lr̥b, a germ, a shoot
 Lapa-lear, without a shoot
 Llam, a fetter
 Llaſt, cloth; pl. Llaſar, clothes
 Llæn, pure, clean
 Llænlic, pure, virtuous
 Llænner, virtue, chastity
 Lleopian }
 Llȳpian } to call, to cry, to speak
 Lllr, a cliff
 Llȳrian, to cleave, to adhere
 Lllub, a rock
 Llurȳp, a cell
 Llnht, a youth, a child, an attendant
 Llnht-hab, childhood
 Lnoban, to dedicate
 Lnol, a hill, a knoll
 Lol, cool
 Lonbel, a candle
 Lonrul, a consul
 Lopyn, a grain
 Lopyep, a multitude, a company
 Lopp, a fetter
 Lortnung, a temptation
 Loſlice, truly, surely
 Lpær, craft, art, virtue
 Lpærtega } the Creator, a workman,
 Lpærtega } an artificer
 Lpærtega }
 Lpærteg, crafty, skilful, virtuous
 Lpeaca, a Greek
 Lpeopan }
 Lpȳpan } to creep
 Lpȳrt, Christ
 Lpȳrtendom, Christendom, Christianity
 Lulpian, to cringe
 Luma, a comer, a guest, a stranger
 Luman, to come
 Lunnan, to know
 Lunnian, to inquire, to search
 Lur̥b, known
 Lurian, to know
 Lpaman, to languish, to waste
 Lpæban }
 Lpeban } to say, to speak
 Lpæban }
 Lpelman, to kill
 Lpeman, to please
 Lpen, a queen
 Lpnc }
 Lpuc } living, alive
 Lpuca }
 Lpbbung, a report, a speech
 Lpbe, a saying, a speech, a doctrine
 Lȳle, cold
 Lȳme, coming
 Lȳn, kin, kindred, kind
 Lȳn, proper
 Lȳna, a cleft, a chink
 Lȳne }
 Lȳnelc } royal, kingly
 Lȳnertol, the king's dwelling-place, the metropolis
 Lȳnung, a king
 Lȳnpen, a kind, a generation, a family course
 Lȳpepa, a kind of fish
 Lȳrpan, to fetter, to bind
 Lȳrt, excellence, splendour
 Lȳſ } knowledge, a region, a course
 Lȳpe } try
 Lȳpan, to show, to make known, to relate

D.

- Dæb, a deed, an action
 Dæg }
 Dæg } a day
 Dægla }
 Dægla } secret, unknown, abstruse
 Dagle }
 Dæg-pim }
 Dæg-pim } a number of days
 Dogon-pim }
 Dæl, a part
 Dapu, an injury, a hurt
 Deab, dead
 Deablic }
 Deablic } dead, mortal
 Deablic }
 Deaſ, death
 Deap, dare
 Delſan, to dig
 Delſepe, a digger
 Dem, an injury

Dema, a judge
 Deman, to judge
 Dene, a valley
 Deofel, the devil
 Deop } deep
 Diop }
 Deoplicop, deeper, more deeply
 Dioplice, deeply
 Deop }
 Diop } a wild beast
 Deop } dear, precious
 Dýpe }
 Deopling } a darling, a favourite,
 Diopling } one beloved
 Deop-cýn, wild beast kind
 Deoppeopð }
 Deoppunð } precious, dear
 Deoppýnð }
 Deoppunðner, a treasure
 Deþuan, to injure
 Diegelner, a recess, a secret place
 Digellice, secretly
 Dim, dim, dark
 Diogol, secret, profound
 Diop-bopen, nobly born
 Diope, dearly
 Dohþep, a daughter
 Dom, a judgment, a decree
 Domepe, a judge
 Domes-bæg, doomsday
 Don, to do, to make
 Dopyten, thirst
 Dream-cpæft, the art of music
 Dpeamepe, a musician
 Dpecan }
 Dpeccean } to afflict, to torment
 Dpeþan, to vex, to trouble
 Dpenc }
 Dpýnc } drink
 Dpeogan, to suffer
 Dpeopuþ, dreary
 Dpeorenb, perishable
 Dpu }
 Dpuþ } dry
 Dpýþ }
 Dpuþan, to drive, to pursue, to exer-
 cise
 Dpuþan }
 Dpýþan } to dry, to become dry
 Dpuhten, the Lord

Dpuht-guma, a chieftain
 Dpuncan, to drink
 Drohtað, conversation, society
 Dpýcpæft, magical art
 Dpýcpæftig, skilful in sorcery
 Dpýggum, the dregs
 Dugan, to be honest, to profit
 Duguð, honour, an ornament
 Duguð, virtuous, honourable
 Dun, a hill, a mountain
 Dunnian, to obscure, to make dun
 Duppe, darest thou? See Deap
 Dupu, a door
 Dpehan } to wander, to deceive, to
 Dpohan } mislead
 Dpolema, a chaos
 Dýþepian, to delude
 Dýnt, a blow, a crash
 Dýri }
 Dýriþ } foolish
 Dýriþ }
 Dýrian, to be foolish
 Dýriþ, folly, error
 Dýriþa, a foolish person

E.

Ea, a river
 Eac, also
 Eaca, an addition
 Eacan, to increase
 Eaben, granted, ordained
 Eabiþ, happy, blessed, perfect
 Eabighc, perfect
 Eabigneþ, happiness
 Eabmoþlice, humbly, conformably
 Eapop }
 Eþop } a wild bear
 Eapopa, a son
 Eage, an eye
 Eala, alas!
 Ealand }
 Ealand } an island
 Ealb }
 Ealb } old
 Ealb-ræþep, a grandfather
 Ealþop-man, an alderman, a noble-
 man
 Ealb-puht, an old right
 Eall, all

- Caller, totally, altogether
 Callunga, altogether, entirely, at all
 Calnepeg } always
 Calneg }
 Calo, ale
 Cap, an ear
 Capb, native soil
 Capb-pært, settled, permanent
 Capbian, to dwell, to inhabit
 Caperoð }
 Caproð } difficult
 Caproðlic }
 Caproðner, a difficulty
 Caproðu, difficulties
 Capig, weak, timid
 Cap-geblonð, the sea
 Capm, an arm
 Capm, wretched, poor
 Capming } the miserable, the
 Cpming } wretched
 Capmlic, miserable
 Capmlice, wretchedly, meanly
 Capmð }
 Coptmð } poverty, calamity
 Cpmð }
 Capnian, to labour, to earn
 Capnung, a means, a deserving, an
 earning
 Cart, the east
 Carcep, Easter
 Cart-peapb, eastward
 Cape }
 Capelice } easily
 Caðmeban, to adore, to be moved
 with adoration
 Caðmeb, humble
 Caðmet }
 Caðmobner } humility
 Cap, oh!
 Cax, an axis
 Ebban, to ebb, to recede
 Ebbe, the ebb, the receding of
 water
 Ece, eternal
 Ecg, an edge
 Ecner }
 Ecnyr } eternity
 Eblean, a reward
 Ebnipian, to renew
 Ebyceart, a new creation
 Ebpit, a reproach
 Epen-beopht, equally bright
 Eyrne, even
 Eyrhlc, equal
 Ert, again
 Ert-cuman, to come again, to re-
 turn
 Ege, fear
 Ege-full, terrible
 Egera, terror
 Egerhlc, horrible, terrific
 Eghlan, to ail, to grieve
 Egop-ryream, the sea
 Ehtan, to pursue
 Elb, an age, time
 Elbar, men. See ylb
 Elbrian, parents, ancestors
 Elbung, delay
 Ellen, courage, fortitude
 Ellenbe, a foreign land
 Eller, else
 Elpenb, an elephant
 Elpeobig, foreign
 Embe-gypban, to encompass
 Emlice, equally, evenly
 Emn }
 Emne } even, smooth, equally
 Emnian, to make equal
 Emra, leisure
 Enbe, an end
 Endebypb }
 Endebypbner } order, regularity
 Endebypban, to set in order
 Endebypblice, orderly
 Endelear, endless, infinite
 Endemer }
 Endemeft } equally
 Endrian, to end
 Engel, an angel
 Englyre, English
 Eopel, evil
 Eopl, an earl, a chief
 Eopð }
 Eoppe } the earth
 Eopðlic, earthly
 Eopban-ryceax, the earth
 Eopð-pape, an inhabitant of the
 earth
 Eopian, to show
 Eopp, your. See þu

Eplan, to plough, to till
 Eyrne, a man
 Eyt, a decree
 Ecan, to eat
 Eð } more easily
 Eðpe }
 Epe, easy
 Eþel, a country, soil, a native place
 Eþelice, easily
 Eþel-rycol, the metropolis
 Eðner, favour, easiness

F.

Facn, deceit, a stratagem
 Fæþer, a father
 Fægen }
 Fægn } glad, happy
 Fægenian }
 Fægnian } to rejoice, to wish for
 Fæger, fair
 Fægerne, fairness, beauty
 Færbu, colour
 Færelb, a way, a course, a going
 Fæpinga, suddenly
 Fæþlice, suddenly
 Fært, fast, firm, constant, sure
 Færtan, to fast
 Færte, firmly
 Færten, a fastness, a citadel
 Færthlic, firm, constant
 Færthlice, firmly
 Færtne, firmness
 Færtnian, to fasten
 Fært-pæð, inflexible
 Fært-pæðlic, constant
 Fært-pæðne, a fixed state of mind,
 resolution
 Fagian, to vary
 Fami, foamy
 Fana, a temple
 Fandigan, to try, to explore, to find
 out
 Fapan }
 Fepan } to go, to depart
 Fat, a vessel
 Fea }
 Feapa } few
 Fealban, to furl, to fold up

Feallan, to fall
 Fealman, to ripen
 Feapn, fern
 Feapp, a bull
 Feban, to feed
 Fereþ, a fever
 Fela }
 Feola } many
 Felb, a field
 Felg, a felly
 Feltun, a dunghill
 Fenn, a fen
 Feoh, money
 Feoh-gutrype, a covetous man
 Feonð }
 Fienð } a fiend, an enemy
 Feop }
 Feoppan } far
 Fierp }
 Feope }
 Feoph } life
 Fioþ }
 Feoprian, to prolong, to go far
 Feopð, the fourth
 Feopen, four
 Feopen-healy, the four sides
 Fepð-mon }
 Fýpð-mon } a soldier
 Fephð }
 Fepð } the mind
 Fepð-loca, the breast
 Fet, fat, fed
 Fétel, a belt
 Feþe, walking, the act of going on
 foot
 Fepþ }
 Fipþ } a feather, a wing
 Fian }
 Fioþan } to hate
 Fiepen-ful, wicked, full of crimes
 Fiep-ryete, four feet
 Fipel-ryream, the Fifel stream
 Fyfta, the fifth
 Findan, to find
 Fingep, the finger
 Fioung, hatred
 Fiopeþ-ryet, four-footed
 Fipar, men
 Fipen-lurt }
 Fýpen-lurt } luxury, debauchery

Fyrȝt, a space of time
Fyppet-geopn, being inquisitive
Fyrċ, a fish
Fyrċian, to fish
Fyrċa, physica, physics
Firt, a song
Flærċ, flesh
Flærċlic, fleshly
Fleogan
Fleon } to fly, to flee, to fly from
Flion
Fleopan, to flow
Flionbe, fleeting
Flitan, to contend
Flob, a flood
Flop, a floor
Fobbeȝ, fodder
Folc, a people
Folc-cuð, known to nations, celebrated
Folc-geŕið, a nobleman
Folc-gepin, battle-fray
Folcyrċ, the vulgar, a man
Folban-ŕceat, the earth
Folb-buenb, an inhabitant of the earth
Folbe, the ground, the earth
Folgað, service
Folgepe, a follower, an attendant
Folġian }
Fylġean } to follow
Fon, to take, to undertake, to begin
Fop, for
Fopbæȝan, to forbear, to allow, to pass over
Fopbæȝnan, to burn, to burn up
Fopbeoban }
Fopbioban } to forbid, to restrain
Fopbeȝȝan, to burst
Fopbneban, to prostrate, to overthrow
Fopbugan, to avoid
Fopceapan, to bite off
Fopcuð, wicked
Fopcuðpa, inferior
Fopceþeȝan, to censure
Fopcýȝnan, to avoid
Fopbon, to destroy
Fopbuȝan, to drive out
Fopbuȝnan, to dry up

Fopþilman, to confound
Fopealbċian, to wax old
Fope-mæpe, eminent, illustrious
Fope-mæplic, eminent
Fope-mæpner, renown
Foperceapċian, to foreshow, to foresee
Foperceapung, foreshowing, providence, foreknowledge
Fopereupeneȝ, dishonour
Foperypæc, a defence
Foperypneca, an advocate
Foperypneceȝ, forespoken
Fope-tacn, a foretoken
Fope-bencean } to despair, to dis-
Fope-bencan } trust
Fope-bingian, to plead for, to defend
Fope-bonc, forethought, providence
Fopetiohhung, predestination
Fope-pitan, to foreknow
Fopȝiran, to forgive, to give
Fopȝitan, to forget
Fopȝylban, to recompense
Fophealban, not to keep, to lose, to withhold
Fophelan, to conceal
Fophepeġian, to lay waste, to destroy
Fophogian, to neglect
Fophtian } to frighten, to be
Fophtigan } afraid
Fophpýȝan, to pervert, to change for the worse
Foplēban, to conduct, to mislead
Foplētan } to permit, to relinquish,
Fopletan } to lose, to leave
Fopleorȝan, to lose
Fopliġan, to commit fornication
Foplopen, lost
Foplurȝtice, gladly, willingly
Fopm } first
Fopma }
Fopneah, almost
Fopon, before
Fopŕýnel, forerunner
Fopŕceapȝan, to transform
Fopŕceotan, to anticipate
Fopŕeapȝan, to wither
Fopŕeon, to overlook, to despise

Foprlayian, to be slow, to be unwilling	Fneo }
Fopylean, to slay	Fneoh }
Foprtanban, to withstand, to under-stand, to avail	Fnig } free
Foprtelian, to steal	Fno }
Foppelgan, to swallow up	Fpy }
Foppygian, to pass over in silence	Fneobom }
Fopð, forth	Fnoibom }
Fopbam } for that reason, be-	Fnydom }
Fopbæmpe } cause	Fneolice, freely
Fopðbjungan, to bring forth, to produce, to accomplish	Fneolrian, to set free; p. p. gefnylroð
Fopð-foplaetene, free permission, license	Fneonb }
Fopð-geptan, to depart, to die	Fnenb }
Fopðpa, further, worse	Fnyb }
Fopþuccan, to oppress, to tread under	Fneonb-pæbenn }
Fopþy, therefore	Fneonþricepe }
Foptrupian, to be presumptuous, to be over-confident	Fnið, peace
Foptrupung, presumption	Fniþian, to protect
Foppeopnian, to refuse	Fnið-rtop, an asylum, a refuge
Foppeopþan } to be undone, to	Fnoþep, consolation, comfort
Foppurþan } perish	Fnom-peapb, away from, a departing
Foppeopðrulluc, excellent	Fnuma, the beginning, the origin
Foppýnb, destruction, damage	Fnum-rcart, the origin, the first cause
Foppýpnan, to forewarn	Fnum-rtol, an original station, a proper residence
Forteþ-pæþep, a foster-father	Fnymð, the beginning
Forteþ-moðop, a foster-mother	Fugel, a fowl, a bird
Fot, a foot	Ful, foul, impure
Fox, a fox	Fulþmæb, perfect
Fnam, from	Fulþmæbner, perfection
Fnam-geptan, to depart	Fulþmæman }
Fnea, a lord	Fulþmæman }
Fnea-bnihten, a supreme lord	Fulþmæman }
Fneceþ }	Fulþmæman }
Fneceþlic }	Fulþmæman }
Fneceþlic }	Fulþmæman }
Fneceþ }	Fulþmæman }
Fneceþner, danger, peril	Fulþmæman }
Fneþþuan, to comfort	Fulþmæman }
Fneþnan } to ask, to inquire, to	Fulþmæman }
Fneþnan }	Fulþmæman }
Fnemð, foreign, outer	Fulþmæman }
Fneme, profit, advantage	Fulþmæman }
Fnemeb, a stranger	Fulþmæman }
Fnemman, to effect, to do, to perpetrate	Fulþmæman }

Fȳr, fire
 Fȳren, fiery
 Fȳrnerȳt, at all, at most
 Fȳr, far
 Fȳr, furze
 Fȳrþuan, to support, to promote

L.

Lebeþuan } to gather, to join, to
 Leþþuan } resort
 Lebeþtang, continuous, united
 Leolan, to astonish, to hinder
 Leþr, grass
 Leþol, tribute
 Lealan, to sing
 Lealþop, an incantation
 Lealner, lust
 Leamen, sport, pleasure
 Leān } to go
 Leangan }
 Leaprecȳ, the ocean
 Leȳt, the soul, the spirit
 Leȳthc, ghostly, spiritual
 Leȳthce, spiritually
 Leacȳrian, to ask, to find out by
 asking
 Leabop, together
 Leānþiban } to abide, to wait for
 Leþiban }
 Leānþȳþþan, to answer
 Leap, the year
 Leap-mælum, yearly
 Leapa } formerly, certainly
 Leape }
 Leapȳroð, difficult
 Leapo, prepared, ready
 Leapo-mȳta, intellect, understanding
 Leapþan, to prepare
 Leapcung, asking, inquiry
 Leat-peapð, a gatekeeper
 Leþþan, to behave
 Lebeacȳrian, to point out, to nod
 Lebed, a prayer
 Lebed-man, a beadsman, a man em-
 ployed in prayer
 Lebelgan, to be angry
 Lebeþhtan, to enlighten
 Lebetan, to improve, to make
 amends

Lebicgan }
 Lebȳcgan } to buy
 Lebþþan, to pray
 Leþnþan, to bind
 Leþlenþan, to blend, to mingle, to
 pollute
 Leþlȳþȳrian, to rejoice
 Leþob, a command
 Leþnæþan, to spread
 Leþþengan }
 Leþþungan } to bring
 Leþugan, to band
 Lebȳpð, birth, family, origin
 Lebȳþuan, to happen, to come to
 paas
 Leceorȳn, to choose; p. p. gecopen
 Leceþþan } to turn, to have re-
 Lecȳþþan } course to
 Lecleānȳrian, to cleanse
 Lecnapan, to know, to discover
 Lecoplic, fit, proper
 Lecunþelc } natural
 Lecȳnþelc }
 Lecȳnð, nature, kind, manner
 Lecȳnþe, natural
 Lecȳnþelce, naturally
 Lecȳþan, to make known
 Lecȳðþe, a country
 Leb }
 Lēð } a song
 Lȳð }
 Leþarenþc, seemly
 Leþal, a separation
 Leþeþe, fit, suitable
 Leþon, to finish, to complete
 Leþpȳner }
 Leþneþeþner } trouble
 Leþneþer }
 Leþneþan, to disturb
 Leþþelan } to mislead, to deceive,
 Leþþelgan } to seduce
 Leþþola, error, heresy
 Leþþol-mȳrt, the mist of error
 Leecapȳrian } to earn, to deserve
 Leecapȳgan }
 Leecapȳnung, merit, desert
 Leecan, to make addition
 Leecȳþȳrian, to renew
 Leenþeþȳþan, to set in order
 Leenþȳrian, to end, to finish

- Leenbolic, that which will end
 Leeopnan, to discover, to show
 Lefagen, glad
 Lefapan, to go, to travel, to die
 Lefea, joy, gladness
 Lefegan } to join, to unite, to com-
 Lefegean } pose
 Lefelan, to feel
 Lefeohht, a fight, war
 Lefepa, a companion
 Lefepnæden, companionship
 Lefepwice, a society
 Lefepþnan }
 Lefepþuan } to give wings
 Leflit, a contention
 Lefon, to receive, to take, to catch
 Lefpeban, to feel
 Lefpebner, the feeling
 Lefpæge, mind, opinion
 Lefpæge, celebrated
 Lefpeban, to perceive
 Lefpeman, to finish, to fulfil, to
 perpetrate
 Lefpeogan, to set free
 Lefultumian, to help
 Lefýllan, to fill, to fulfil, to satisfy
 Lefýpn, long ago
 Lefýpþuan, to promote, to improve
 Legabepuan }
 Legabepuan } to gather, to unite,
 Legabepuan } to bring together
 Legabepung, a gathering, a collec-
 tion
 Leglengan }
 Glengan } to decorate
 Legongan, to pass through
 Legnapian, to touch
 Legpupan, to seize
 Legypuan, to clothe; p. p. gegepeb
 Lehatan, to promise
 Lehærtan, to bind, to enslave
 Lehealban, to hold, to keep, to pre-
 serve
 Lehebe, seized
 Lehelpan, to help, to assist
 Lehentan, to pursue, to seize
 Leheopan }
 Lehepan }
 Lehipan } to hear, to obey
 Lehýpan }
 Lehepeb, heard, applauded
 Lehepeub, a hearer
 Lehepner, the hearing
 Lehicgan } to seek after, to regard,
 Lehýcgan } to discover
 Lehipan, to form
 Lehpeoran, to fall
 Lehpunan, to touch
 Lehpæt }
 Lehplic } every one
 Lehpæpener, everywhere
 Lehpibep, everywhere
 Lehýban, to hide
 Lehýpnum, obedient
 Lehýpnumner, obedience
 Lehýprt, adorned
 Lelac, an assembly, a collection
 Lelanbian, to approach
 Lelæban, to lead
 Lelæpan, to teach, to instruct
 Lelærtan, to continue, to perform
 Leleapa, belief
 Leleapful, faithful
 Lelæanian, to recompense
 Lelepan }
 Lelypan } to believe
 Leleopnian, to learn
 Lelettan, to hinder, to cause delay
 Lelic, a likeness
 Lelic, like, suitable
 Lelice, likewise
 Lelicgan, to lie
 Lelman, to cement, to unite
 Lelimpan, to happen
 Lehipan, to sail, to move
 Lelome, often
 Lelong, on account of
 Lelp-rcapa, a proud wretch
 Lelyrted, pleased with, desirous of
 Lemæc, a yoke-fellow, a mate
 Lemægð, greatness
 Lemæne, common, general
 Lemænehce, in common
 Lemæpe, a boundary
 Lemæpprian, to praise
 Lemag, a relation
 Lemal-mægene, a multitude
 Leman }
 Lyman } to attend, or care for
 Lemana, a company

Lemeapcian, to appoint, to determine bounds

Lemelejt, negligence

Lemen, care

Lemengan, to mix, to mingle, to form

Lemet, measure

Lemet, docile, meet, suitable

Lemetan, to meet, to find

Lemetæjt, modest, moderate

Lemetgian, to moderate, to regulate

Lemetgung, moderation, measure

Lemetlic, suitable, fit, moderate

Lemong, among

Lemot, an assembly

Lemunan, to remember

Lemunbbjþban, to protect

Lemýnb, memory

Lemýndgian, to remember

Lemýndþýþke, memorable, worthy of remembrance

Leneahyne, near

Lenealecan, to approach

Leneþan, to subdue

Leniman, to take, to conceive

Lenog } sufficiently, enough

Lenoh }

Lenýþan, to compel

Lenýht, abundance

Leo } formerly, anciently

Liu }

Leoc, a yoke

* Leocra, a sighing

Leog } young

Llung }

Leolca } the yolk of an egg

Lioleca }

Leolecan, to allure

Leomeþung, lamentation

Leompe, sorrowful

Leompian, to grieve, to mourn

Leonb, through, over

Leonb-lihtan, to enlighten

Leonb-rcinan, to shine through

Leonb-plitan, to look over, or beyond

Leopenian, to open

Leopn, desirous

Leopne } earnestly, willingly

Lioþne }

Leopnfull, desirous, anxious, diligent

Leopnfullice, very earnestly

Leopnfullneý, earnestness, anxiety

Leopnian } to desire anxiously, to yearn

Lipnan }

Leopnlic, earnest

Leopnlice, studiously, earnestly

Leoptþuman, to despair

Leot }

Let } yet

Lit }

Lýt }

Leotan, to melt, to pour

Lepab, consideration, a condition

Lepab, considered, constituted

Lepabyrþe, prudence

Lepacan, to seize

Lepæjt, distracted

Lepeapian, to take by force

Lepapan, to bind

Lepec, government, correction, skill

Lepecan } to say, to instruct, to

Lepeccan } prove, to subdue

Lepeclice, widely, diffusely

Lepela }

Leþepela } apparel

Lepenian, to adorn

Lepena, ornaments

Lepuht } desert, a reward

Lepýht }

Lepuht } suitable, right, fit

Lepýht }

Lepum, a number

Lepurenlic, suitable

Lepurenlice, suitably, fitly

Lepurnian, to agree, to suit

Lepum, space

Lepýman, to lay waste

Leyamþian } to unite, to collect to-

Leyomþian } gather

Lerapþob, afflicted, grieved; p. p. rangian

Lerælan, to happen

Lerælic } happy, prosperous

Lerælig }

Leræhhice, happily, prudently

Leræhigneý } happiness

Leræld }

Lercead, reason

Lerceablice } rationally

Lerceabþrlice }

h3b & geþildode for gedddode from geddian ^{to sing} & giddian

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- Leunnan, to grant
 Leunpotrian, to be sorrowful, to be disquieted
 Lepanian, to diminish
 Lepapenian, to warn, to beware
 Lepucan, to excite
 Lepwgan, to weigh down
 Lepealbleþep, a rein
 Leped, madness
 Lepelgian, to enrich
 Lepelt-leþep, a rein
 Lepeman, to allure
 Lepeopþan, to be, to come to pass
 Lepeopþian, to make honourable, to distinguish
 Lepexan, to grow, to accrue
 Lepþep, the weather
 Lepil } a wish, the will
 Lepill }
 Lepin, labour, a battle, war
 Lepinna, an enemy
 Lepinnan, to conquer
 Lepir, certain
 Lepyrhce, certainly
 Lepit, understanding
 Lepit-lear, witless, foolish
 Lepit-loca, the breast
 Lepita, a witness
 Lepitan, to depart
 Lepitner, knowledge
 Leplæt, debased
 Lepput, a writing
 Lepput, a change, a course of events
 Lepuna, a custom, wont
 Lepunelic, wonted, usual
 Lepunian, to be wont
 Lepunrum, pleasant
 Lepypcan, to make
 Lepypht } merit, deserving
 Lepyphto }
 Lepyrjan, to wish
 Lebðian, to sing
 Leapan, to prepare
 Lijan, to give
 Lifenbe, giving
 Lilepner, greediness
 Litol, bountiful
 Lirpe, greedy, anxious
 Lifu, a gift
 Ligant, a giant
 Lilp, arrogance
 Lilpan, to boast
 Lim
 Lim-cyn } a jewel, a gem
 Lim-cynn }
 Limelejt, negligence
 Lim-peceb, a palace
 Linfwejt, ample
 Lingpa, a youngster, a scholar
 Lioðoðhab, the season of youth
 Lnomop, sad
 Lirjan, to sigh, to sob
 Lire-la-gere, yea, O yes!
 Litrian, to desire, to covet
 Litrunc } covetousness, desire
 Litruŋg }
 Llab, pleasant
 Llar }
 Llar } glass
 Llar-hlutru } glass-clear, trans-
 Llar-hlupne } parent
 Lleap, skilful, prudent
 Lliengan, to adorn
 Lliban, to glide, to slip
 Lhopian, to sing
 Lhopopb, a song, metre
 Lnæt, a gnat
 Lnopnian, to lament, to grieve, to groan
 Lnopnung, lamentation
 Lob, God
 Lob, good
 Loba, a Goth
 Lobcunb, divine
 Lobcunbelice, divinely
 Lobcunbnjr, deity, divine nature
 Lobner, goodness
 Lold, gold
 Lold-hopb, a hoard of gold
 Lold-rmrð, a goldsmith
 Lpanan, to dig, to delve
 Lpam, fierce, enraged
 Lpapian, to grope
 Lpweð, grey, green
 Lpeat, great
 Lpene, green
 Lpenian, to become green
 Lpetan }
 Le-gpetan } to greet, to address
 Lpum, grim

Lpōt, a particle, an atom
 Lpōpan, to grow
 Lpund, ground, earth, bottom
 Lpund-leaſ, groundless, unfathom-
 able
 Lpund-peal, a foundation
 Lpŷmetan }
 Lpŷmetigan } to grunt, to roar
 Luma, a man
 Lum-pinc, a leader
 Luð, a conflict
 Lŷdene, a goddess
 Lŷlban, to pay
 Lŷlben, golden
 Lŷlt, guilt
 Lŷtrepe, a miser

D.

Dabban, to have
 Dabop }
 Dabpe } bright, serene
 Dæft, detained
 Dæftebom, captivity
 Dægell }
 Dagal } hail
 Dæl }
 Dælo } health
 Dælu }
 Dæle }
 Dæleð } a man, a hero
 Dælga, light
 Dæmed-þing, cohabitation
 Dæpend, an errand
 Dæpfeft, harvest
 Dæplic, laudable
 Dæſ, a command
 Dæð, heath, heather
 Dæto, heat
 Dæl, sound, hale
 Dælig, holy, a saint
 Dælrian }
 Dælrian } to pray, to beseech
 Dæm, a home, a house
 Dæm-ſæft, an inhabitant
 Dængian, to hang
 Dap, hoary
 Dapa, a hare
 Dæt, hot
 Dætan, to call, to name, to command

Dætheoptner, hot-heartedness,
 anger, fury
 Dætian, to hate
 Dæpe, sight, aspect
 Dæ }
 Dæhe } he, any one, it
 Dæt }
 Dæapð, a head
 Dæapð-beah, a crown
 Dæag }
 Dæah } high; comp. Dŷhpe; sup.
 Dæan } Dæhſta
 Dæahner }
 Dæaner } height, highness
 Dæah-pebeſ, a great tempest
 Dæal, a hall
 Dæalan, to heal; imp. Dæl
 Dæalban, to hold, to incline
 Dæalf, half
 Dæalic, high, exalted
 Dæalice, highly
 Dæahcop, more highly
 Dæan, needy, poor
 Dæanlic, vile, worthless
 Dæapð, hard
 Dæapðe, severely; sup. Dæapboſt
 Dæapð-heopt, hard-hearted
 Dæapð-rælig, unhappy
 Dæapð-ræld, a hard lot, unhappi-
 ness
 Dæapm, harm
 Dæapm-cpibigan, to speak ill of
 one
 Dæapæpa, a harp
 Dæappepe, a harper
 Dæappian, to play on the harp
 Dæappung, harping
 Dæapepian, to restrain, to control
 Dæapo-pinc, a chieftain, a noble
 Dæbban, to raise, to lift up
 Dærig, heavy
 Dærigian, to be heavy or sad, to
 weigh down
 Dæriglice, heavily, grievously
 Dærigner }
 Dæriener } heaviness, sorrow
 Dælan }
 Dælan } to cover, to conceal
 Dælbā, to bend, to incline
 Dæll, Hell

- Dell-papa, an inhabitant of hell
 Delm, the head, the top of anything
 Delma, a helm, or rudder
 Delpan, to help
 Denan, to oppose, to repress
 Denð, poverty, trouble, punishment
 Deorencund, heavenly
 Deorian, to mourn
 Deorfon, heaven
 Deorfon-topt, heavenly bright
 Deopot, a hart
 Deoprumian, to obey
 Deopt, a hart, a stag
 Deopte, the heart
 Dep, here
 Depan, to obey
 Depe, a crowd, an army
 Depe, fame
 Depeb, a court, a family
 Depe-geat, a weapon
 Depe-pinc, an enemy
 Depe-tema, a chieftain, a leader of
 an army
 Depe-toha, a consul, a leader of an
 army
 Depelman, to despise
 Depge } an army
 Depuge }
 Depuan, to praise
 Depung praise, favour
 Deplic, glorious
 Dæp, hither
 Dibper dibper, hither and thither
 Digan, to hasten
 Dige, the mind, energy, care
 Dige-lært, heedless
 Dige-ƿnotƿ, a wise mind
 Dugian } to strive, to think, to en-
 Dýgian } deavour
 Dig-ƿcip, familyship
 Dilbe, a battle
 Dimyelf, himself
 Dman } hence
 Dmonan }
 Dinban, behind
 Dinbe, a hind
 Dingman, to hunger
 Diop, a hinge
 Dipbe } a protector, a ruler
 Dýpbe }
 Dir, his
 Dip, form, hue
 Dip-cuð, familiar
 Dipung, pretence, appearance
 Dlap, a mound, a barrow
 Dlapoð, a lord
 Dlapoð-ƿcipe, lordship, government
 Dleahter, laughter
 Dleobop, a sound
 Dliƿa, fame, report
 Dliƿeabið, celebrated
 Dliƿeabiðner, celebrity
 Dlub, loud
 Dluƿen, clear
 Dliƿtan, to listen
 Dnæppian, to rest, to lie
 Dneƿc, soft, tender
 Dnipan, to bend
 Dogan, to be desirous, to be anxious
 Dol, a hole
 Dolb, faithful
 Dolm, the ocean
 Dolt, a wood, a grove
 Donð, the hand
 Dopa, hope
 Dopian, to hope
 Dopareabe, a sink
 Doph, a hoard, a treasure
 Doph-geƿteon, a treasure
 Dopp, reproach, derision
 Dpæð, ready, swift
 Dpæðlic, speedy
 Dpæðlice, speedily, quickly
 Dpæð-ƿepner, a swift course
 Dpæð-ƿæne, a chariot
 Dpægel, a garment, apparel
 Dpæbe }
 Dpape } quickly
 Dpeoran, to fall
 Dpeore, violently approaching, e.g.
 a storm
 Dpeorend } perishable
 Dpeorendlic }
 Dpeop, cruel, troubled
 Dpeop } repentance
 Dpeoprunð }
 Dpeopan, to rue, to repent
 Dpeoprian, to rue, to be sorrowful
 Dpepan, to agitate, to lift up
 Dpertan, to lie down

Hpeþeþ, the mind
 Hpuoh, rough
 Hpor, a roof, the top of anything
 Hpor-fæst, roof-fast, firm
 Hpon-mepe, a whale-pond, the sea
 Hpop, prone, bent down
 Hpure, the earth
 Hpype, ruin
 Humeþa, how, in what manner
 Hund, a hound, a dog
 Hund-nigontig, ninety
 Hundþeð, a hundred
 Hund-ƿeƿontig, seventy
 Hunig, honey
 Hunta, a hunter
 Huntian, to hunt
 Hupu, at least
 Hur, a house
 Hureþ-hipþe, a keeper
 Hpa, who, any
 Hpat, brave
 Hpeet, which, what
 Hpeete, wheat
 Hpeþeþ, whether, either
 Hpeþþe, nevertheless
 Hpeet-hpega, a little, in some mea-
 sure
 Hpeet-hpeganunger, in some mea-
 sure, in some degree
 Hpealga, expanse, convexity
 Hpeapþian } to turn, to turn round,
 Hpeopþan } to depart, to wane
 Heþþan }
 Hpeapþung, inconstancy, change-
 ableness
 Hpelc, any
 Hpeþe, a little
 Hpeol, a wheel
 Hpeþþlic, changeable
 Hpeþþe, whither
 Hpele, a while, time
 Hpeleþþe, for a time, temporary
 Hpeþlum, sometimes
 Hpeþ, white
 Hpeþ }
 Hpeþþe } a little, somewhat
 Hpeþþan }
 Hpeþþon } whence, how
 Hpeþþe, any one
 Hpeþþe, when

Hpeþþulneþ, changeableness
 Hpeþþe, a circuit
 Hpeþþan }
 Le-hpeþþan } to hide, to conceal
 Hpeþe, a hide, a skin
 Hpeþþe, joyful, desirable
 Hpeþ, a hilt of a sword
 Hpeþþan, to hear, to obey
 Hpeþþian, to imitate
 Hpeþþe, horned, having a beak
 Hpeþþe, an ornament
 Hpeþþe, to adorn
 Hpeþþan, to deride, to revile
 Hpeþþe, reviling, reproach
 Hpeþ, a haven

I.

Ic, I
 Iþeþ }
 Iþeþ-geopn } idle, vain
 Ieglanþ }
 Ieglonþ } an island
 Ilanþ }
 Ielþ, old. See ealþ, comp. Ielþþa,
 sup. Ielþeþ
 Ilc, the same
 Immeþeþe, unworthy, imperfect
 Inc, you
 Incoþa, the mind, the breast
 Ineþþe, provision
 Ingan }
 Innan } to enter
 Ingeþþe, intention, thought
 Ingeþþe }
 Ingeþþe } thought, mind
 Inlice, internally, in itself
 Inna }
 Innan } within
 Innanþeapþ }
 Inneþeapþ } inward
 Innoþ, the stomach
 Innung, that which is included
 Inneþþe, thoroughly, inwardly
 Inþeþþe } an inward thought, a
 Inþeþþe } deceitful thought
 Iob, Jove
 Iþþan, to run
 Iþþe }
 Iþþe } anger
 Iþþe, to be angry

Ir, ice
 Irig, icy
 Iþacge, Ithaca
 Iu, formerly

K.

Karepe, Cæsar, an emperor
 Kuning, a king

L.

La, lo! oh!
 Lacan, to play, to sport
 Læcman, to heal
 Læbteop }
 Læbbeop } a leader, a guide
 Lætteop }
 Læþiop }
 Læce, a physician, a leech
 Læce-cwært, the art of medicine,
 medicine
 Læce-dom, medicine, a remedy
 Læban, to lead
 Læben, Latin
 Læran, to leave, to relinquish
 Læn }
 Lean } a reward
 Lænan, to lend
 Læne, slender
 Læng }
 Lange } long; comp. leng; sup.
 Long } lenger
 Læpan, to teach
 Læp, less
 Lærtan, to follow
 Lætan, to permit, to let go, to leave,
 to suppose
 Læf, the remainder, what is left
 Lægu, water
 Lægu-plob, ocean-flood
 Lægu-rtpeam, the sea, the ocean
 Lænð }
 Lonð } land
 Lang }
 Long } tall
 Lange }
 Longe } long, a long time
 Lang-ræp, long continuance
 Langrum, lasting, long
 Læp, learning, lore, admonition
 Læpeop, a teacher, a master

Lært, at length
 Læte, late; comp. lætop
 Læð, hateful, hostile, destructive
 Læðlice, horribly
 Læar, permission, leave
 Læar, a leaf
 Læahrep, a sin, a crime
 Læanian, to reward, to recompense
 Læar }
 Læar-hic } false, loose
 Læar-ypell, a fable
 Læar-ypellung, false opinions, false
 speaking
 Læarung, lying
 Læax, a salmon
 Læccan, to moisten, to be wet
 Læcgan, to lay down, to lower
 Læf, left
 Læg }
 Læga } a flame
 Līg }
 Lægan, to lay, to place
 Læncten, Lent, the spring
 Leng, length
 Leo }
 Leon } a lion
 Leob }
 Leob-rcipe } a nation, a people
 Leob-ryuma, a leader, a chieftain
 Leob-hata, a hater of people, a
 tyrant
 Leoht, light
 Leohtan, to lighten, to make light
 Leof }
 Liof } precious, beloved, dear
 Leorpan }
 Libban }
 Līpan } to live
 Līrgan }
 Lībban }
 Leortæl, estimable
 Leorpenð, beloved, acceptable
 Leogan, to tell a lie, to deceive
 Leoma, a ray of light
 Leorpan }
 Leorpan } to learn
 Leorpan }
 Leorð }
 Lioð } a verse, a poem, a lay
 Leorð-ryphtha, a poet
 Lættan, to hinder

Libbenðe, living
 Lic } like
 Lelc }
 Lic } the body
 Lichoma }
 Lacetan } to pretend, to dissemble
 Lacettan }
 Licgan }
 Ligan } to lie, to extend
 Lichamlice }
 Lichomlice } bodily
 Lician, to please, to like
 Lacpýrð, worthy of esteem
 Læf, life
 Læp, the liver
 Læget, lightning; pl. lǣgetu
 Lahtan, to shine, to give light
 Lim, a limb
 Lumplice, fitly
 Linn-pigenð, a warrior with a shield
 Liran, to collect, to gather
 Læffe, favour
 Læft, science, skill, power
 Lærtum, skilfully
 Læð, a cup
 Læð, mild
 Læpan, to sail
 Læð-mon, a sailor
 Læxan, to shine
 Locen, an enclosure, bounds
 Locian, to look, to see
 Lof, praise
 Lonðer-ceopl, a husbandman
 Loppe, a flea
 Lorjan, to lose, to perish, to go
 away
 Lot, a lot, deceit, craftiness
 Lot-pþenc, deceit
 Lox, a lynx
 Lufe, love
 Lufian, to love
 Lupenð, a lover
 Lungpe, forthwith, quickly
 Lurt, desire, pleasure, lust
 Lurt-bæp, cheerful
 Lurt-bæpe, desirous
 Lurt-bæplice, delightfully, with
 delight
 Lurt-bæpner, happiness, desire
 Lurtlice, willingly, joyfully

Lurtum, willingly
 Lutan, to incline
 Lǣccan, to pluck up
 Lǣran, to permit
 Lǣrt, the air
 Lǣrtan, to wish, to choose, to be
 pleased with
 Lǣt, little
 Lǣtes, crafty
 Lǣtel } little, small; comp. lær, sup.
 Lǣtle } lært
 Lǣtelice, deceitfully
 Lǣthan, to diminish, to lessen

D.

Dacian, to make, to form, to do
 Dæben, a maiden
 Dægen, virtue, strength, might,
 power
 Dægen-cpært, chief strength
 Dægen-rtan, a huge stone
 Dægn, power
 Dægð, a maiden, a country, a tribe,
 a kinsman
 Dægð-hab, virginity
 Dæg-plite, a species, a form
 Dæl, a space of time
 Dænan } to mean, to intend, to
 Dænan } lament
 Dænigu }
 Dænig } a crowd, many
 Dæn }
 Dænig }
 Dæpa, famous, celebrated, great;
 sup. Dæport
 Dæpe } excellent
 Dæpe }
 Dæplic, noble
 Dæppan, to be celebrated
 Dæpð, greatness, glory, praise; pl.
 miracles
 Dært, a mast
 Dært, most, greatest. See Dýcel
 Dætan, to dream
 Dæð, measure, degree, condition, lot
 Dæg, a relation
 Dægan, to be able
 Dægirtcep, a master
 Dægo-punc, a citizen, a man

- Wan } a man
 Won }
 Wan, sin, wickedness, evil, disease
 Wan, sinful, wicked
 Wan-full, full of wickedness
 Wanian, to admonish
 Wanig-fealb } manifold
 Won-fealb }
 Wanig-fealbic, complicated
 Wannian, to people, to fill with men
 Wandþæpe, gracious
 Wapa, greater. See Wýcel
 Wape, more
 Waptýp, a martyr
 Waðm, a vessel
 Waðm-hýpbe, a treasurer
 Weht } strength, might, power
 Wih }
 Weapc, a boundary, a territory
 Weapcian, to mark, to mark out
 Weappian, to err
 Wece, a sword
 Web, meed, reward
 Webeme, worthy, desirable, perfect
 Webemlice, worthily
 Webemner, dignity
 Weþpumner } infirmity, weakness
 Wettepumner }
 Wetteþymner }
 Welbian, to make known, to display,
 to inform against
 Welo, meal
 Wengan, to mix
 Wengio, a multitude
 Wennirc } human, humanity
 Wennirclic }
 Weobum, meritorious
 Weox, dirt
 Wepe, a mere, a lake, water
 Wepe-flob, the ocean
 Wepe-hengert, a sea-horse, a ship
 Wepe-rcpeam, the sea-stream, the
 ocean
 Wepge } joyful, merry
 Wupge }
 Weprc, a marsh
 Wetan, to meet, to find, to observe
 Wetan, to measure, to mete, to com-
 pare
 Wete, meat
 Wetgian, to mete, to moderate, to
 rule
 Wetgung, moderation
 Wecob, the Creator
 Wicel } much, great
 Wýcel }
 Wicellic, great
 Wicelner, greatness
 Wicler, much
 Wiclum, greatly
 Wib } with
 Wið }
 Wibban-eapb } the earth, an en-
 Wibban-geapb } closure
 Wibbeapab, midward
 Wibel, middle
 Wibrephð, middle age
 Widgehealban, to satisfy
 Wiblejt } midmost, middle class,
 Wibmerjt } middle
 Wib-ope, the middle region
 Wib-pinter, mid-winter, Christmas
 Wihre. See Wagan
 Wihrig, mighty
 Wihriglice, mightily, powerfully
 Wilb, mild, merciful
 Wilb-heopt, merciful
 Wilb-heoptner, mercy
 Wilbrian, to have mercy, to pit
 Wilbrung, mercy, pity
 Wiltre, mercy
 Win, mine
 Winðgian, to advise, to remind
 Wircan, to mix, to dispose
 Wir-cýppan, to wander
 Wirðæb, a misdeed
 Wirhpeþrian, to pervert
 Wirlic } various
 Wircllic }
 Wirt, a mist
 Wipian, to conceal
 Wob, the mind
 Wobep }
 Wobop } a mother
 Wobup }
 Wobig, proud
 Wobulic, magnanimous
 Wob-refa, the mind, the mind's sense
 Wolbe, the earth
 Wona, the moon

Ðonað } a month
 Ðonð }
 Ðoncyn, mankind
 Ðop, a moor
 Ðopgen, the morning
 Ðopgen-ſceopna, the morning star
 Ðopþop, murder
 Ðort, must
 Ðot, must, can
 Ðunt, a mount, a mountain
 Ðunt-giop, the Alps, the mount of Jupiter
 Ðupnan, to mourn, to care for, to regard
 Ður, a mouse
 Ðurt, must, new wine
 Ðuð, a mouth
 Ðýnegian } to remind
 Ðýngian }
 Ðýnla, inclination
 Ðýntan, to propose
 Ðýneg } pleasure, delight
 Ðýng }
 Ðýpan, to hinder
 Ðýpð, pleasure

N.

Nabban, not to have
 Nacob, naked
 Næðpe, a serpent
 Næneg, none
 Næpe } was not
 Nær }
 Nærre, a promontory
 Nafa } the nave of a wheel
 Nafu }
 Nagan, not to have or possess
 Naht }
 Nauht } naught, nothing
 Napuht }
 Nalær, not at all
 Nallar, not only
 Nama, a name
 Nan, none
 Nat, i.e. ne-pat. See pitan
 Naþep, neither
 Neabinga, necessarily
 Neah }
 Nean } nigh, near
 Neap }

Neaht } night
 Niht }
 Neapa }
 Neapep } narrow
 Neapop }
 Neappa }
 Neapaner, trouble, distress
 Neapep, straitly
 Neapepner, anxiety
 Neappian, to straiten
 Neat }
 Netn } cattle, a beast
 Nýten }
 Neapert } presence, neighbourhood
 Neper }
 Neb, the face
 Nebe } necessarily
 Nýðe }
 Neb-beapf } need, necessity, ne-
 Neob-beapf } cessary
 Nib-beapf }
 Nemnan, to name, to mention
 Neob-ſpæce, voluntarily
 Neob-beapfe, necessities
 Neoten, cattle, a beast of burden
 Neoban, beneath
 Neobepa, lower, inferior
 Neopol }
 Nipol } prostrate
 Neþgean }
 Neþan } to preserve
 Neþgenð, a saviour; participle of Neþgean
 Nere nere, no, no; by no means
 Net } a net
 Nett }
 Netelic, beastly
 Niban } to compel, to force
 Nýðan }
 Nigan } nine
 Nigon }
 Niman, to take, to take away, to assume, to adopt
 Niopon, lower
 Nitran }
 Nýtan } not to know
 Nibemeft, lowest, nethermost
 Nibep } downwards, low
 Nibeplic }
 Nibep-healb, downwards

Nipan }
 Nipape } newly
 Nipe, new
 Nopð, north
 Nopð-enbe, north-end
 Nopð-pert, north-west
 Nopþeapnð, northward
 Not, use, enjoyment
 Notian, to enjoy, to possess, to occupy
 Nu, now
 Nu-puhte, just now, straightway
 Nyð-beapf, necessary, needful
 Nýllan, to be unwilling
 Nýt, purpose, use
 Nýt, perfect
 Nýt-pýnð, useful

O.

Of, of
 Orabon, to remove, to do away
 Orateon, to draw out, to remove
 Orbeatan, to kill, to strike
 Orbecuman, to come from
 Orbæl, a fall, a setting
 Orbælp, more prone
 Orðune, downwards, down
 Orep, a bank
 Orep, beyond
 Orepþræban, to overspread
 Orepþuman, to overcome
 Orepþrencan, to be drunk
 Orepþapan, to pass by, to pass over
 Orepþýll, intemperance
 Orepþan } to pass over, to pass
 Orepþangan } away
 Orepþiotolner } forgetfulness
 Orepþiotulner }
 Orepþeopan, to disobey
 Orepþogian, to despise
 Orepþýð, a high mind
 Orepþung, superfluity
 Orepþmetta } high-mindedness, ar-
 Orepþmetto } rogance, too much
 } food
 Orepþmob } arrogant, proud
 Orepþmoblic }
 Orepþmobner, scorn, arrogance
 Orepþpecan, to instruct

Orepþræð, superfluity, too great prosperity
 Orepþreon, to look down upon
 Orepþrettan, to cover
 Orepþræppan, to overstep
 Orepþryþan, to overcome
 Orepþreon, to cover over, to overwhelm
 Orepþearf, great need
 Orepþeon, to excel, to surpass
 Orepþinnan, to overcome
 Orepþpeon, to cover over; part.
 orepþpugen
 Orepþitan, to depart
 Orepþenan, to take away
 Orepþnan, to run off, to outrun
 Opletan, to let out
 Orlýrt, desirous of
 Orepþmunan, to remember
 Orepþeamian, to shame, to be ashamed
 Orepþion, to see, to behold
 Orepþitan, to oppress
 Orepþlean, to slay, to kill, to cut off
 Orepþþan, to cut off
 Orepþelgan, to devour
 Orepþ, often
 Orepþeon, to draw off, to deprive
 Orepþincan, to bethink
 Orepþiccan, to oppress
 Orepþræð, frequent
 Orepþundþob, astonished
 Oleccan, to flatter, to allure, to cringe, to gratify
 Olecung, flattery, allurements
 Onælan } to inflame
 Onhælan }
 Onbipþan } to taste
 Onbýþþan }
 Onbitan, to bite, to taste of
 Onblæpan, to blow upon
 Onbýþþan, to animate, to encourage
 Onceþþan } to turn from, to turn
 Oncýþþan } back, to change
 Oncnapan } to know
 Oncneopan }
 Oncpeþan, to reply, to echo
 Ondgit, mind, understanding
 Onþræban, to dread, to fear
 Ondþrope, an answer

On-eapðian, to dwell in
 On-ecneyre, for ever
 Onettan, to hasten
 Onfinðan, to find, to discover
 Onfon, to receive, to accept
 Ongean, against
 Onginnan, to begin
 Ongitan, to perceive, to know, to understand
 Onhagian, to be at leisure, to be unoccupied
 Onhelðan, to incline
 Onhnigan, to bow down, to incline
 Onhpengan, to stir up
 Onhynan, to touch
 Onhpeapfan } to change, to go
 Onhpeopfan } away
 Onhýpian, to imitate
 Oninnan, within
 Onipnan, to run, to move
 Onlacan, to sport
 Onlart, at last, at length
 Onlænan, to lend
 Onlætan, to relax
 Onleogan, to belie, to falsify
 Onlic, like
 Onlcner, a likeness
 Onheran, to liberate
 Onhhtan } to enlighten, to shine
 Onlýhtan } upon, to shine
 Onlucan, to unlock
 Onlutan, to incline
 Onracan, to deny, to retort, to reply
 Onrcunian, to shun
 Onrien, an aspect
 Onrgan, to descend, to sink
 Onrittan, to press down, to beset
 Onrtýpian, to agitate, to excite
 Onrundpon, apart
 Onrþpian, backwards
 Ontigan, to untie, to unloose
 Onþonce, delightful
 Onpæcnian, to awaken, to excite
 Onpenðan, to change, to turn aside
 Onppæcan, to revenge, to punish
 Onppþian, to reveal
 Onpunian, to dwell, to inhabit
 Open, open, exposed, clear, evident
 Openlice, openly, plainly

Opucuman, to overcome; contracted from orepcuman
 Opð-ryuma, the origin, the author
 Opealb, old
 Opealbo, old age
 Opgellice, arrogantly
 Opmaete }
 Opmete } overmuch
 Opmob, distracted in mind, dejected
 Opmobner, mental disease, madness, despair
 Oprong, secure, prosperous
 Oprongner }
 Oprongner } security, prosperity
 Oprepan, to appear
 Opeopan }
 Opepan } to appear, to show
 Oþer, another
 Oþer, otherwise
 Oðfærtan, to commit, to trust, to sow
 Oðpnan, to touch
 Oðracan, to deny
 Oðrtanðan, to stand still
 Oðþe, or
 Oðpitan, to blame, to reproach

P.

Papa, the Pope
 Pað, a path
 Peappoc, a park
 Peðþian, to make a path, to tread
 Plantian, to plant
 Plega, play, sport, pastime
 Plegian, to play
 Pleo }
 Pleoh } peril, danger
 Phio }
 Pholic, dangerous
 Ppucu, a prick, a point

R.

Racenta, a chain
 Racu, rhetoric, a discourse, an explanation
 Rab, a riding
 Ræcan, to reach
 Ræb, a discourse, counsel, advantage

Ræðan, to read, to govern, to decree
Ræbelfe, a riddle, imagination, ambiguity

Rægl, a garment, clothing

Ræpan, to bind

Rært, rest, repose

Rærpian, to think, to meditate

Rap, a rope

Rað, quickly

Reað, red

Reapepe, a spoiler

Reapian, to rob, to take away

Reaprac, spoil, rapine

Recan, to reckon, to count, to relate, to explain

Recan } to regard, to care for, to
Reccan } direct, to govern

Reccelear } reckless, careless

Recelear } reckless, careless

Recceleart } recklessness, carelessness

Receleart } ness

Recepe, a rhetorician

Recelf, incense

Recen } immediately, straight

Recene } immediately, straight

Rehtic } rightly, justly

Rihtic } rightly, justly

Ren } a course

Rýne } a course

Ren, rain

Repa } severe, fierce, violent

Repe } severe, fierce, violent

Rebig-mob, fierce in mind

Ric, dominion, power

Ric, rich, powerful, in authority

Rice, a kingdom

Ricrian, to rule, to reign

Ruban, to ride

Riht } right, justice, truth

Rýht } right, justice, truth

Rihtan, to correct, to instruct, to make right

Rihtc, immediately, straightway

Rihtend, a ruler, a governor

Rihtic, just, regular, upright

Rihtice } rightly, justly, wisely

Rihtprlice } rightly, justly, wisely

Riht-pellend, right willing, wishing what is right

Rihtpr, rightwise, righteous

Rihtprner, justice, wisdom, righteousness

Ruman, to number

Rinc, a man, a warrior

Rind, the bark, the rind

Ripa, a handful of corn, a sheaf

Ripe, ripe

Rrð } a rill, a rivulet, a river

Rýð } a rill, a rivulet, a river

Rob, the rood, the cross

Robop, the sky

Romanpr, Roman

Ronð-beah, a boss

Rore, a rose

Rum, wide, large, august

Rume, widely

Rumebhc, spacious

Rumeblice, abundantly

Rummob, bountiful

Run-cora, the breast, the mind

Rýn, a roaring

Rýnan, to roar

S.

Sacu, strife

Sabian, to be weary

Sæ, the sea

Sæ-clif, the sea-cliff, the shore

Sæb, seed

Sægan } to say, to prove

Secgan } to say, to prove

Segan } to say, to prove

Sæl, good

Sæl, good

Selpa } better; comp. of sel

Sæl } prosperity

Sælf } prosperity

Sæne, dull, sluggish

Sæ-tilca, one who ploughs the sea, a sailor

Sam, whether

Samab } together, likewise

Somob } together, likewise

Sampra, worse

Sampabe, unanimously

Samtenger, continually, immediately

Sampir, half-wise, unwise

Samppræbner, agreement, unity

Sanc }
 Sang } a song
 Sap }
 Sopp } sorrow
 Sap-cyrb, a sorrowful saying, a
 mournful song
 Sapug, sorrowful, sorry
 Saplic, sorrowful, grievous
 Saplice, sharply, sorrowfully, *sorely*
 Saul }
 Sapl } the soul
 Sapan, to sow
 Scamian }
 Sceamian } to blush, to be ashamed
 Scanbhc }
 Sceonbhc } mean, vile
 Sceab, the shade, a shadow
 Sceart, creation
 Sceart, a shaft
 Scealan, to owe, to be obliged to any
 one
 Scealc, a servant, a man
 Sceame, shame
 Sceameleaz, shameless
 Sceapb, a shard
 Sceappner, sharpness
 Sceapprene, sharp-sighted
 Sceat, a region
 Sceapa, a robber, an enemy
 Sceapian, to behold, to view
 Sceapung, contemplation
 Scelb }
 Scylb } a shield; met. an army
 Scell, a shell
 Sceol, a gang, a crowd, a shoal
 Sceop, a poet
 Sceoppennb }
 Sceppennb } the Creator, a maker
 Scippennb }
 Sceopt } short; com. rcýptpa;
 Scopt } sup. rcýptert
 Sceotan, to shoot
 Sciene, beautiful, shining
 Scilbæg }
 Scylbæg } guilty
 Scima, splendour, brightness, a ray
 Sciman }
 Scinan } to shine
 Scinlac, magic
 Scip, a ship

Scip-hepe }
 Scip-hepge } a fleet of ships
 Sciprtýpa, a pilot
 Scip, pure, clear, sheer
 Scolu, a school, a band
 Scipbæn, a chair of state
 Scupian, to care for
 Scpuð, a revolution
 Scucca, the devil
 Scýrtan, to verge, to incline
 Scýlb, guilt, sin
 Scýlban, to shield, to defend
 Scýl-þrc, a shellfish
 Scýppan, to create
 Scýpmælum, confusedly
 Scýppan, to adorn, to sharpen
 Sealt, salt
 Seapolice, artfully
 Seapu, a fraud
 Seað, a well, a gulf
 Secan, to seek
 Secg, a warrior
 Secg, a speech
 Sera, the mind
 Serf, soft, quiet
 Segel }
 Segl } a sail
 Selan, to soil, to stain
 Selcuð } strange, extraordinary,
 Selbcuð } unknown
 Selban }
 Selbhponne } seldom
 Selbum-hponne, sometimes
 Selezt, best; superlative of zel
 Self, self
 Selfic, self-liking, self-love
 Self-will, self-will
 Sella, a giver
 Sellan }
 Sýllan } to give
 Sellic, wonderful
 Sendan, to send
 Seoc, sick
 Seorian }
 Siorian } to complain, to bewail
 Seorontig, seventy
 Seorung }
 Siorung } a complaint
 Seolfep }
 Sýlron } silver

Seolocen, silken
 Seon, to see
 Setl } a seat
 Sitl }
 Settan, to set, to place, to arrange
 Siapo-cpært, a skilful art
 Sib, peace, agreement, relationship
 Sibrumlice, peaceably
 Siccetung, a sigh, sobbing
 Sacila, Sicily
 Sib, wide, various
 Sido }
 Sidu } a custom
 Siepan, to lie in wait, to plot
 Sirtan, to sift
 Sigān, to sink down, to rust
 Sige, a victory
 Sige, a setting, declining
 Sigenb, thirsty
 Sige-beob, a victorious nation
 Simle }
 Symbel } always
 Sin, always
 Sin, his
 Sinc, a heap
 Sinc-geor, a money gift
 Singal }
 Singala } continual, lasting
 Singallice, perpetually
 Singan, to sing
 Sincipe, wedlock
 Sint. See peran
 Sioca, a sick person
 Siopon, seven
 Siopoba, bran
 Sioloc, silk
 Siopian, to saw
 Sið, time, occasion, a path, an arrival
 Siðþan }
 Syðþan } after, afterwards
 Sittan, to sit, to dwell
 Slæpð, sloth
 Slapan }
 Slepan } to sleep
 Slap, slow
 Sleān, to slay, to strike, to cast or throw
 Slepan on, to slip on, to cast on
 Slutan, to slit, to tear
 Slrð, changeable, inconstant

Smal, small
 Smeahc, subtle, deep, profound
 Smealhce, deeply, profoundly
 Smean }
 Smeagan } to inquire, to meditate
 Smeapcian, to smile
 Smeaung, argument
 Smec, smoke
 Smolt }
 Smýlt } mild, gentle, calm, smooth
 Smugan, to flow gradually
 Snap, snow
 Snican, to creep, to crawl
 Snipan, to cut off
 Snýttro, wisdom
 Softe, softly, gladly
 Sol, mire
 Somne }
 Toromne } together
 Son, a sound
 Sona, soon, immediately
 Sonb, sand
 Sonbbeoph, a sand-hill
 Sonbocpn, sand, grains of sand
 Sojxian, to sorrow, to grieve, to be anxious
 Soð }
 Soða } true
 Soþan }
 Soð-cpibe, a true saying, a maxim
 Soð-rært, just
 Soð-rærtner, truth, sincerity
 Soð-rpell, a true history
 Spaca, the spoke of a wheel
 Spanan, to urge, to allure, to excite, to seduce
 Spearca, a spark
 Speb, means, power, wealth, effect
 Spell, speech, language, discourse, argument
 Spellian, to speak, to teach
 Spigettan, to spit
 Spipuan }
 Spýjuan } to inquire, to seek after,
 Spýrugan } to argue
 Spop, a pursuit, a track
 Sppæc, speech, language, subject of discourse
 Sppecan, to speak
 Spprungan, to spring

Spnýtcan, to sprout, to bud
 Stæf } a staff, a letter
 Stæf }
 Stan, a stone, a rock
 Standan }
 Stondan } to stand, to be
 Stan-reato-gim, a precious stone
 Stað, a shore
 Staþehan }
 Staþolian } to establish, to support
 Staþol, a foundation
 Staþol-ferst, stable, firm
 Steap, a cup
 Steapc, stark, severe
 Stebe, a place, a station
 Stemn, a voice
 Stemn, a stem, a trunk
 Steopa, a steerer, a pilot
 Steopan }
 Steopan } to steer, to direct
 Stepan }
 Steoplear, outrageous, without a
 guide, ignorant
 Steoppa, a star
 Steoppobep, a rudder
 Steopt, a tail
 Stepan, to raise, to honour
 Steppan, to step
 Sticce, a small matter
 Sticcian, to stick, to remain
 Sticel, a sting
 Stig, a path
 Stigan, to depart, to ascend
 Stille, still, quiet, fixed
 Stalner, stillness, tranquillity
 Stingan, to sting
 Stondenbe, standing
 Stopm, a storm
 Stopm-ræ, a stormy sea
 Stop, a place, a dwelling
 Stpæng }
 Stpang } strong
 Stpeng }
 Stpong }
 Stpeam, a stream
 Stpeon, strength
 Stpican, to continue a course
 Stponglic, laborious, firm, power-
 ful
 Stunb, a space of time

Stunian, to stun, to stun the ears,
 to beat against
 Stypian, to stir, to move, to agitate
 Stypuende, moving
 Stypung, stirring, motion, experience
 Stypman, to be stormy
 Stypmend, stormy
 Sul, a plough
 Sum, some, a certain one
 Sumep }
 Sumup } summer
 Sumup-lang, summer-long
 Sun }
 Sunne } the sun
 Suna }
 Sunu } a son
 Sunbbuenb, a sailor
 Sundep }
 Sundop } proper, peculiar, separate
 Sundep-rcop, a separate place
 Sundop-gifu, a peculiar excellence
 or gift
 Suð, the south
 Suð-eart, the south-east
 Subenn, southern
 Suþe-peapb, southward
 Suð-healb }
 Suð-peapber } southwards
 Spa, as
 Spa-efne, even so
 Spa forð rpa, as far as, as much as
 Spæc, taste, savour
 Spæp }
 Spap } heavy
 Spæpner, sluggishness
 Spærllice, courteously
 Spæð, a path
 Spæþep, whether, whichever
 Spapan, to sweep
 Speapt, swarthy, black
 Spepan, to sleep, to smoulder
 Sperl, brimstone
 Speg, a sound
 Spegel, the sky
 Spegel-topht, heavenly bright
 Spelgan }
 Spilgan } to swallow
 Spylgan }
 Spelgenb, a gulf
 Speltan, to die, to perish

Spencan, to trouble
 Speop, a father-in-law
 Speopcan, to darken
 Speopb, a sword
 Speotehan, to testify
 Speotol }
 Speotul } clear, manifest
 Sputol }
 Speotole } clearly, plainly
 Sputele }
 Spet, sweet
 Spetmet, a sweetmeat
 Spetner, sweetness, an allurement
 Spiran, to move, to revolve
 Spirt, swift
 Spirtner }
 Spirto } swiftness
 Spin, a swine
 Spincan, to labour
 Spingan, to scourge, to afflict
 Spyna }
 Spýna } a neck
 Spíð, strong, great
 Spíbe, very
 Spíðlic, vast, excessive
 Spíðlice, powerfully
 Spíþop, rather, more
 Spíþort, most chiefly
 Spongopner, drowsiness
 Spotmettar, sweetmeats. See
 rpetmet
 Sýlian, to soil, to stain
 Sýlppen, silver
 Sýndeplic, peculiar
 Sýndeplice, singly, separately
 Sýnn, sin
 Sýp, a moistening

 T.
 Tacn }
 Tacnung } a token, a sign
 Tacnian }
 Tacnian } to show, to declare, to
 Tacnian } betoken
 Tæcan, to teach
 Tæcnan, to see to, to show
 Tæcning, teaching, instruction
 Tælan, to deride, to blame, to up-
 braid, to compare
 Tæl-pýnðlic, reprehensible
 Tam, tame

Tama, a tamer
 Teap, a tear, a drop
 Tebne, frail, weak, tender
 Tela, rightly, well
 Tellan, to speak, to count, to reckon
 Temian, to tame
 Teobhnan, to think, to endeavour,
 to suppose, to draw
 Teon, to draw, to allure, to draw
 towards, to restrain
 Teona, an injury
 Teopa, the tenth
 Tid, tide, time, season
 Tlep, a heap, an expanse
 Tigrir, a tiger
 Tihthan }
 Tyhtan } to persuade, to excite
 Til, excellent
 Tile, Thule
 Tilian } to till, to toil, to effect a
 Tiolan } cure, to endeavour
 Tille, a fixed state
 Tilung }
 Tiolung } labour, pursuit, anxiety
 Tima, time
 Timbpan }
 Timbpan } to build
 Tipuan, to irritate
 Tippin, a beloved prince
 Toblapan, to blow about, to scatter
 Tobpæban, to spread
 Tobpecan, to break
 Tocluran, to cleave, to split
 Tocrapan, to distinguish, to discern
 Tocuman, to arrive at
 Tobælan, to divide
 Tobpûran, to drive, to disperse
 Torleopan }
 Torlopan } to flow away
 Toroplætan, to allow
 Torunbian, to require
 Togæbepe, together
 Togebíðban, to pray to
 Togebæban, to join to
 Toghban, to glide away, to slip
 Tohealban, to incline downwards
 Tohopa, hope
 Tol, a tool
 Tolecgan, to separate
 Tonemnan, to name

Toniman, to separate
 Top, a tower, a rock
 Topht, bright, splendid, illustrious
 Torceab, a difference
 Torceaban, to divide, to discern, to distinguish
 Torciotan, to shoot in, to anticipate
 Torcipban, to wander
 Torlupan, to slip asunder, to dissolve; part. torlopen
 Tortencan, to disperse; part. tortencete
 Torpjan, to err, to wander
 Totellan, to reckon
 Toteban, to tear in pieces
 Topeapb, the future
 Topeapber, towards
 Topenan, to expect
 Topenban, to turn
 Topeoppan } to overthrow, to de-
 Topyppan } stroy
 Tpege, vexation
 Tpeop, a tree
 Tpeopa } faith, fidelity, a promise,
 Tpuja } troth
 Tpeopen, wooden
 Tpeopian }
 Tpepan } to trust, to confide in
 Tpujian }
 Tpepner, trust
 Tpum, strong
 Tucian, to punish, to torment
 Tubop, a production, a progeny
 Tunge, a tongue
 Tungal, a star, a constellation
 Tupa, twice
 Tpa }
 Tpega } two, twain
 Tpegen }
 Tpeogan } to doubt, to hesitate
 Tpeonan }
 Tpeon }
 Tpeonung } doubt
 Tpeoung }
 Tpig, a twig, a small branch
 Tpinclan, to twinkle
 Tpiopet, two-footed
 Tpiopæb, inconsistent
 Tyan, to instruct
 Tyðepner, frailty, weakness

Tyðopian, to nourish
 Tyðpung, propagation
 Tyht, instruction
 Tynðpe, fuel

U.

Ujan, above
 Ujon, higher
 Unabepenbhc, unbearable
 Unabinbenbhc, indissoluble
 Unæbel, ignoble, un noble
 Unapeht, unexplained
 Unapumeb, countless, unnumbered
 Unarecgembhc, indescribable, unspeakable
 Unaðpotenhce, unceasingly
 Unapenbende }
 Unapenbenbhc } unchangeable
 Unbegiht }
 Unbyñht } unbright, less bright
 Unbpcoc, unbroken
 Unclean, unclean
 Uncuð, unknown, strange
 Uncpebende, inanimate, unspeaking
 Uncynd, unnatural
 Unbeaðlic, undying, immortal
 Undep, under, beneath
 Undepbæc, backwards, behind
 Undepetan, to eat under, to subvert
 Undeppon, to undertake, to obtain, to receive, to be subservient
 Undeplutan, to support, to sustain
 Undepprcanban, to understand
 Undepprcapohært, unstable
 Undepheob, subject, put under
 Undepheoban } to make subject, to
 Undepheoban } degrade
 Uneape }
 Ungeape } scarcely, with difficulty
 Uneðner, uneasiness
 Unræger, not fair
 Unræglc, healthy, undying
 Unspacodhce, honourably
 Ungebyðe, disagreeing
 Ungecyndelc }
 Ungecyndhc } unnatural
 Ungebaerenlice, unreasonably
 Ungeenbob }
 Ungeenboblice } never ending

- Ungerfær, impassable
 Ungerfærghce, inconceivably, im-
 moderately
 Ungerfýlb, insatiable
 Ungelæpneb, unlearned, ignorant
 Ungelefenðlic, incredible
 Ungehc } unlike, different
 Unhc }
 Ungehmp, a misfortune
 Ungemengeb, unmixed
 Ungemet, excess
 Ungemet, immeasurable
 Ungemetfært, intemperate, im-
 mense
 Ungemetfærtner, intemperance
 Ungemetlic, violent, immoderate,
 unbounded
 Ungemetlice, immoderately, beyond
 measure
 Ungemýnðg, unmindful, forgetful
 Ungeneb, uncompelled
 Ungenab, rude, unfit, at variance
 Ungepeclice, recklessly, confusedly
 Ungepum } innumerable, infinite
 Unpum } quantity
 Ungepuren, inconvenient
 Ungepurenlic, unbecoming
 Ungepurenllice, indecently
 Ungeþýbellice, roughly
 Ungeþælg, unhappy
 Ungeþælgð, trouble, misfortune, sor-
 row
 Ungerceabþir, irrational, imprudent
 Ungerceabþirner, imperfection,
 want of reason
 Ungepenhc } invisible
 Unrepenhc }
 Ungerætæðþeg } inconstant
 Ungerætæðþig }
 Ungetere, inconvenient
 Ungeðþær, discordant, unrelenting
 Ungeðþærner, trouble, discord,
 wickedness
 Ungeþýlb, impatience
 Ungeþýlblice, impatiently
 Ungetpum, infirm
 Ungepealber, involuntarily
 Ungeþir } unwise, ignorant
 Unþir }
 Ungeþirr, ignorance
 Ungeþirfull, unwise
 Ungeþittag, irrational
 Ungeþunehc, unusual
 Unglab, unpleasant, not glad
 Ungleapner, want of skill
 Unhal, unhealthy, unsound
 Unheþeb, unheard
 Unhiþe, fierce, tempestuous
 Unhiþý, unhappy
 Unhþop, not bent down, erect
 Unhþeapnerð, unchangeable
 Unlæpneb, unlearned
 Unlonb, a desert
 Unmæpe } ignoble, not celebrated
 Unmæplic }
 Unmebeme, unworthy
 Unmehtag } impotent, weak
 Unmihtag }
 Unmenðlunga, unexpectedly
 Unmennirhclic, inhuman
 Unmetta, excess
 Unmiht, weakness
 Unmýnðlunga, undesignedly
 Unnebe, willingly, uncompelled
 Unnet } vain, unprofitable
 Unnýt }
 Unnýtlice, unprofitably
 Unoperrþæbhclic, unconquerable
 Unonpenðenhclic, unchangeable
 Unpeht }
 Unþiht } wicked, unfit, unjust
 Unþýht }
 Unþiht } injustice
 Unþýht }
 Unþihtþæmed, adultery, unlawful
 lust
 Unþihthc, unjust, wrong
 Unþihtlice, unjustly, unrighteously
 Unþihtþir, unrighteous
 Unþot, sorrowful
 Unþotner, sorrow, bewailing, sad-
 ness
 Unþýhtþirner, unrighteousness
 Unramppæb, incongruous
 Unrceaðfulner, innocence
 Unrculbig } guiltless, innocent
 Unrcýlbic }
 Unrnýtþo, folly
 Unrtill, moving, restless
 Unrtþeng, weak

Unrtȳmenbe, unstirring, immovable

Unrpeotol, imperceptible

Untælu, faultless

Untela, not well, amiss

Unbeapꝛ, ruin, detriment

Unbeap, a fault, vice

Unþýlrig, impatient

Untiblice, unseasonably

Untilab, destitute

Untiopig, untiringly

Untobæled, undivided

Untobæleblc, indivisible, inseparable

Untpeopa, wanting in faith, deceit

Untpȳmner, infirmity

Untpeorealb } sincere, simple

Untpīrealb }

Untpiogenbe, undoubting

Untȳb, inexperienced

Unpenunga, unexpectedly

Unpeopð, worthless, dishonourable

Unpeopbian, to dishonour, to disgrace

Unpeopðꝛcipe, dishonour, unworthiness

Unpuller } against one's will, un-

Unpullum } willingly

Unpīrbom, folly

Unpītnob, unpunished

Unplitegan, to change the figure, or appearance

Unppēcen, unpunished

Unpupðner, unworthiness, meanness

Unpȳnꝛum, unpleasant

Unpȳnð, misfortune

Upahebban, to raise, to advance

Upapæpan, to uprear, to excite

Upēde, the top, the upper part

Upgeapān, to go up, to ascend

Up-on-gepuhte, upright

Uppan, upon

Uppȳne, rising, an up course

Uppeapð } upwards

Uppeapder }

Upe } our

Urep }

Ur, pl. See ic

Utaðpūran, to drive out, to expel

Utaꝛapan, to depart, to go out

Utan, outwards, from without

Utan } let us

Uton }

Utancȳman, to come from without

Utapeallan, to well out, to spring out

Utemeꝛt, most remote, furthest

Uðꝛita, a philosopher

Uua, woe

Ʒ.

Ʒac, weak

Ʒachc, weak, vain

Ʒachce, weakly

Ʒadan, to wade, to walk

Ʒæcce, a watching

Ʒæb, clothes, apparel

Ʒæbl, indigence, want

Ʒæbla, indigent

Ʒæꝛt, a wonder, a marvel

Ʒæꝛ, a wave

Ʒælhpeop, bloodthirsty, cruel

Ʒælhpeopner } cruelty, slaughter

Ʒælhpiopner }

Ʒæn, a waggon

Ʒæner-þīrla, the waggon shafts

Ʒæpen, a weapon

Ʒæp, prudent

Ʒæpelice, anxiously

Ʒæꝛcipe, prudence

Ʒæꝛð, notable, extraordinary

Ʒæꝛtm, fruit

Ʒæt, wet

Ʒæta, liquor

Ʒætep, water

Ʒæþan, to hunt

Ʒæꝛan, to admire, to wonder at

Ʒæꝛung, astonishment

Ʒæg } a wall

Ʒah }

Ʒagian, to wag, to move to and fro

Ʒan }

Ʒon } dark, pale, wan

Ʒonn }

Ʒana, a want

Ʒancol, unstable

- ƿanblung, changeableness
 ƿanþman, to wander, to vary
 ƿang, a field
 ƿanian, to wane, to diminish, to be lessened
 ƿapenman, to guard one's self
 ƿapoð }
 ƿeapob } a coast, the sea-shore
 ƿeapoð }
 ƿepoð }
 ƿað, a flight
 ƿaxan }
 ƿeaxan } to increase
 ƿexan }
 ƿea, woe, misery
 ƿea, miserable
 ƿealb, the weald, a wold, a forest
 ƿealban, to rule, to govern, to wield
 ƿealbanb }
 ƿealbenb } a ruler, a governor
 ƿealbenbe, powerful
 ƿealbleþen, a rein
 ƿealhrycob, an interpreter
 ƿeallan, to boil up, to rage
 ƿealopigan, to roll round
 ƿealopigan } to fall into decay, to
 ƿealupan } wither
 ƿealþman, to roll
 ƿeapb, a guardian
 ƿeapbigan, to dwell
 ƿeapm, warm
 ƿear, by chance
 ƿecg, a wedge, a mass of metal
 ƿecggan, to rouse, to agitate
 ƿebenbe, insane, mad
 ƿebep, weather, a storm
 ƿeg, a way
 ƿeg-ƿapan, to travel
 ƿegrepenb, a traveller
 ƿel, well
 ƿela, wealth, riches
 ƿel-gehealben, well contented
 ƿelig, rich
 ƿell, a well, a spring
 ƿelm, heat, fire
 ƿen }
 ƿena } a thought, an opinion
 ƿenan, to think, to ween, to imagine
- ƿenban, to turn, to proceed, to bend, to govern
 ƿenbel-ƿæ, the Wandel sea
 ƿending, a change
 ƿeob, a weed
 ƿeopab }
 ƿepob } a company, a host
 ƿepob }
 ƿeopc-man, a workman
 ƿeopb } fate, fortune
 ƿýpb }
 ƿeopob, sweet
 ƿeoppan, to cast, to throw
 ƿeopð }
 ƿeopðlic } worthy, deserving
 ƿýpbe }
 ƿeopþan, to be, to exist
 ƿeopðfulhc, honourable
 ƿeopðfullice, honourably
 ƿeopðgeorn, desirous of honour
 ƿeopþian, to honour, to distinguish, to enrich, to worship
 ƿeopðmýnb, honour, dignity
 ƿeopðrice, dignity, advantage
 ƿeopulb-byrð } worldly occupa-
 ƿeopulb-byrðgung } tion
 ƿeopulb-buenb, a dweller in the world
 ƿepan, to weep, to bewail
 ƿep, a man
 ƿepban, to corrupt, to injure
 ƿepuð, weary, vile
 ƿepulic, manly, worthy of a man
 ƿepuban, to grow sweet
 ƿepþiob, a nation; pl. men
 ƿeran, to be
 ƿert, the west
 ƿert-bæl, the west part; i.e. the west
 ƿerte, a waste, a desert
 ƿerte-peapb, westward
 ƿertmbæne, fertile
 ƿertmert, most westward
 ƿhilum, sometimes
 ƿhon. See þpon
 ƿic, a station, a dwelling-place
 ƿib, wide
 ƿib-cuð, widely known, eminent
 ƿibe, widely
 ƿibgille, wide, spacious

ƿiðgylner, amplitude
 ƿiðmære, far-famed, celebrated
 ƿif, a wife, a woman
 ƿifian, to take a wife, to marry
 ƿig, war
 ƿigenð, a warrior
 ƿiger-heapð, a leader of war
 ƿi-la-pei, well-away!
 ƿilð, wild
 ƿilð-beop, a wild beast
 ƿilla, the will
 ƿillan } to will, to desire, to wish,
 ƿilnian } to be inclined to
 ƿilnung, desire
 ƿin, wine
 ƿinð, the wind
 ƿindan, to wind, to wander, to
 circle
 ƿinðer-bom, the power of the
 wind
 ƿingeapð, a vineyard
 ƿingeþpinc, wine-drink; i.e. wine
 ƿinnan, to labour, to toil, to con-
 tend, to conquer
 ƿintep, winter
 ƿintpeg, wintry
 ƿif, wise
 ƿifbom, wisdom
 ƿife, way, custom, wise
 ƿirt, food
 ƿit, the mind
 ƿita, a wise man, a senator, a
 noble
 ƿitan, to know
 ƿitan, to blame, to punish
 ƿite, a torment, a punishment
 ƿið, with, towards
 ƿið-cpeþan, to gainsay, to contra-
 dict, to oppose
 ƿipeþpeapð, adverse, rebellious, in-
 consistent
 ƿipeþpeapðner, adversity
 ƿipeþpinna, an enemy
 ƿiðfopan, before
 ƿiðmetan, to compare
 ƿiðrtandan, to withstand
 ƿiðþinnan, to oppose
 ƿitnian, to torment, to punish, to
 injure
 ƿitnung, punishment

ƿlætta, a loathing
 ƿlanc, splendid, rich
 ƿlarian, to grieve
 ƿlenco, splendour, prosperity, pride,
 arrogance
 ƿlitian, to behold, to look upon
 ƿlite, beauty, excellence
 ƿliteg, beautiful
 ƿob-þpax, fury
 ƿog }
 ƿoh } wrong
 ƿoh-þnemmenð, a doer of wicked-
 ness
 ƿoh-hæmet, adultery, unlawful
 lust
 ƿol, a plague, severity, mischief
 ƿolcen, a cloud, the welkin
 ƿon, error
 ƿoncla, unstable
 ƿonðæð, a crime
 ƿong-rtæbe, a field
 ƿon-pilla, evil desire, lust
 ƿon-pilnung, evil desire, a wicked
 purpose, lust
 ƿon-pýpð, evil fortune
 ƿop, weeping
 ƿopð, a word
 ƿopð-hopð, a treasury of words
 ƿopn, a multitude, a number
 ƿopulð, the world, life in this
 world
 ƿopulð-lurt, worldly lust, plea-
 sure
 ƿpac, exile, banishment
 ƿpacu }
 ƿpæc } vengeance, injury, revenge
 ƿpec }
 ƿpæcan }
 ƿpecan } to punish, to correct
 ƿpæcrtð, banishment
 ƿpæc-rtop, an evil place, a place of
 banishment
 ƿpænner, lust, luxury
 ƿpæþian }
 ƿpeþian } to support
 ƿpað, anger, wrath
 ƿpað, angry, violent
 ƿpaþe }
 ƿpaþum } quickly
 ƿpecca, an exile, a wretch

ƿegan, to accuse
 ƿenc, a fraud, deceit
 ƿugan, to tend towards, to incline,
 to strive
 ƿungan, to wring, to press
 ƿutan, to write
 ƿitepe, a writer
 ƿubu }
 ƿyba } a wood
 ƿubu-fugel }
 ƿubu-fugl } a wood fowl
 ƿuhhung, madness, fury
 ƿuht }
 ƿyht } a thing, a creature
 ƿuldep }
 ƿulboþ } glory
 ƿulr, a wolf
 ƿunb, a wound
 ƿunb, wounded
 ƿundep }
 ƿunboþ } a wonder
 ƿundeplic }
 ƿunboplic } wonderful
 ƿundeplice }
 ƿunboplice } wonderfully
 ƿunbian, to wound
 ƿunþuan, to wonder, to wonder at,
 to admire
 ƿunþrum, wonderfully
 ƿunian, to remain, to dwell
 ƿynrum, pleasant, winsome
 ƿynrumlice, happily
 ƿynrumner, pleasantness
 ƿyncan, to labour, to make
 ƿynhta, a maker, a wright
 ƿypm, a worm
 ƿypnan, to warn, prevent, refuse
 ƿypre, worse. See Ƴfel
 ƿynt, a plant, a herb
 ƿyptsuma, a root

Y.

Ƴfel, evil
 Ƴfel, bad; comp. Ƴþpre; sup.
 Ƴþþr.
 Ƴfele, evilly, miserably, badly
 Ƴfelian }
 Ƴþlian } to inflict evil
 Ƴfel-pullenb, evil-minded

Ƴfel-Ƴþþcan, to do evil
 Ƴfemeþt, highest, uppermost
 Ƴmb-ceþþan, to turn round
 Ƴmb-clýþþan, to encircle, to em-
 brace
 Ƴmbe, about
 Ƴmbe-hþeapþr }
 Ƴmbe-hþeopþr } the circumference,
 Ƴmb-hþýþr } a circuit
 Ƴmb-hþeopþan, to turn about, to
 turn round, to encompass
 Ƴmbe-licgan, to lie around
 Ƴmb-ron, to encircle, to encompass
 Ƴmb-habban, to include, to con-
 tain
 Ƴmbhoga, care, anxiety
 Ƴmb-rcþþan, to revolve about
 Ƴmb-rittan, to surround
 Ƴmb-ryþþecan, to speak about
 Ƴmb-rcanban, to surround
 Ƴmb-ryþþincan, to labour after any-
 thing
 Ƴmb-utan, round about
 Ƴþmian, to afflict, to oppress
 Ƴþming, a wretch
 Ƴþmð, misery
 Ƴþnan, to run
 Ƴþpe, anger, ire
 Ƴþþunga, angrily
 Ƴþþienb, angry
 Ƴþþung, anger
 Ƴþt, a tempest, a storm
 Ƴte, outwards; sup. Ƴtremeþt, fur-
 thest
 Ƴð, a wave

D.

Ða, as, when
 Ðæpe. See Ðir
 Ðærteþner }
 Ðýrteþner } darkness
 Ðarþan, to suffer, to permit, to
 allow
 Ðaþung, permission
 Ðanc }
 Ðonc } thanks, will, mind, favour
 Ðancian, to thank
 Ðanc-Ƴþþð, thankworthy, accep-
 table
 Ðanon, thence

- Ðap } there
 Ðapa }
 Ðeaht, counsel, thought
 Ðearf, need, necessity
 Ðearfan }
 Ðupfan } to need, to have need
 Ðearflice, carefully
 Ðeapl, heavy
 Ðeaple, greatly
 Ðeap, a custom, manner
 Ðeccan, to conceal, to cover
 Ðegen }
 Ðegn } a thane, a servant
 Ðegnung } service, office, duty, re-
 Ðenung } tinue
 Ðencan }
 Ðencean } to think, to imagine, to
 Ðincan } meditate
 Ðenden, while
 Ðenian }
 Ðenigan } to serve, to minister
 Ðeob, a country
 Ðeoban, to join, to associate
 Ðeoben } a lord, a ruler, a people's
 Ðioben } ruler
 Ðeobirc, a language, a nation
 Ðeob-lond, people's land, a people
 Ðeorf, a thief
 Ðeon }
 Ðion } to flourish
 Ðeoprcpolb }
 Ðýrcpolb } a threshold
 Ðeorþu }
 Ðiorþio } darkness
 Ðirþu }
 Ðeop, a servant, a slave
 Ðeopþom, service, servitude
 Ðeopian, to serve
 Ðic }
 Ðicce } thick
 Ðicgan, to eat, to receive
 Ðideþ, thither
 Ðillic }
 Ðýllic } the like, such
 Ðin, thine
 Ðincan, to seem, to appear
 Ðing, a thing
 Ðingene, an advocata, a pleader
 Ðingian, to plead at the bar, to
 obtain
 Ðioþ-ƿuma, a nation's founder, a
 creator
 Ðiorþan, to darken
 Ðiotan }
 Ðutan } to howl
 Ðir, this
 Ðirl, the shafts of a waggon
 Ðocþian, to be conducted
 Ðolian, to suffer
 Ðonc, the mind, the will, a wish
 Ðoncal-mob, wise in mind, wise
 Ðonecan, as often as
 Ðononþeapþ, thenceward, from
 thence
 Ðonne, than
 Ðopn, a thorn
 Ðpæb, thread
 Ðpægian, to run
 Ðpæg, course of events, space of
 time
 Ðpægan, to vex, to harass, to
 afflict
 Ðpeat, a troop
 Ðpeatian } to threaten, to chide, to
 Ðpæcian } admonish, to terrify
 Ðpeatung, correction
 Ðpeaung, a threatening
 Ðpe-peþpe }
 Ðpe-peþpe } three rows of rowers
 Ðpibba, third
 Ðpe-fealb, three-fold
 Ðþungan, to crowd, to throng, to
 rush
 Ðþio }
 Ðþý } three
 Ðþuttig, thirty
 Ðþote, the throat
 Ðþopian, to suffer, to endure
 Ðþýccan, to tread on, to trample
 Ðþým, greatness, majesty, a crowd
 Ðþým, glorious
 Ðþuner, thunder
 Ðþunþan, to thunder
 Ðþup-þapan, to go through, to
 penetrate
 Ðþup-reon, to see through
 Ðþup-teon, to accomplish, to fulfil
 Ðþup-punian, to remain, to con-
 tinue, to persevere
 Ðþurþ, thirst

Ðurteg, thirsty

Ður, thus

Ðurend, a thousand

Ðrapian, to temper, to moderate

Ðreop, perverse

Ðreopteme, a brawler

Ðý, then, when, therefore, because

Ðý-lær, lest

Ðýle, Thule

Ðýpel, a hole

Ðýprtan, to thirst

Ðýrte, dark

THE END.

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